



**LAUSANNE
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ON JEWISH
EVANGELISM**

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From the editor

The Beresford Case

On 25 December 1989 - Christmas Day when Christians all over the world celebrated the birth of Jesus Messiah - Israel's High Court of Justice turned down the petition of Gary and Shirley Beresford to be allowed to immigrate to Israel under the Law of Return.

The next day The Jerusalem Post wrote: "The 90-page ruling was written by Justices Menahem Elon and Aharon Barak, with Justice Avraham Khalima concurring. Although agreeing with each other on their conclusion, Justices Elon and Barak reached it by different paths. Elon interprets the Law of Return from a halachic-religious viewpoint; Barak from a 'secular, liberal and dynamic' one."

Although certain news agencies called it "a historic ruling", the High Court's turning down of the Beresfords' appeal hardly came as a complete surprise to those who are familiar with earlier cases, such as the Rufeysen/Brother Daniel case and the Dorflinger case.

Of course, Israel's High Court is no legislative assembly. The High Court is expected to interpret a law which the Israeli parliament, the Knesset, is responsible for. It must be a long-term goal for Messianic Jews to have this law changed. However, it might be noted that when a secular test is applied, which is what Justice Barak did, this is a variable one, "and could change with the passage of time, and with changes in popular conceptions" (the quotation is from Asher Felix Landau's "Law Report" in the Jerusalem Post, 3 January 1990).

Some of the contributions, in this Bulletin, on the Beresford case seem to indicate that even among Messianic Jews in Israel opinions are divided as to the expediency of taking yet another such case to the High Court of Justice.

But now that it has happened, it is only fair that certain questions are asked of the legislative assembly in Israel. Is it fair that faith in Jesus is the only thing that seems to prevent a Jew from obtaining Israeli citizenship under the Law of Return? On the other hand, certain Messianic Jews must make their position to another question clear, namely this: How is it possible to be a Messianic Jew without being baptized?

The first Jesus-believing Jews were baptized.

Kai Kjaer-Hansen



The Messianic Jewish Identity in Perspective

In the Beresford ruling the Jerusalem High Court recently repeated its decision that Messianic Jews are not to be regarded as Jews under the Law of Return.

As I was trying to see this decision in perspective, another development came to my mind. In Moscow one of the Russian Orthodox churches is, in popular speech, called "the Jewish church". In the Russian capital many Jewish intellectuals have come to faith in Jesus and joined this church for worship and fellowship. However, it is also hard for Jewish believers in the Russian church to be fully accepted with their Jewish identity.

When, today, we fight for recognition of the Jewish identity of Messianic believers, we shall do well to stop and ask ourselves: Where and when did the denial of their Jewish identity originate?

In the first century A.D. the Jewish identity of the Judeo-Christians was never questioned by the rabbis or the synagogue, although the Messiahship of Jesus and the early Christian faith were rejected out of hand. However, slowly a distinct anti-Semitism developed among Gentile Christians. One feature of this anti-Semitism was the demand that the Jewish converts should cut all their links with the Jewish people and give up their Jewish identity. Vestigia terrent - the traces frighten us!

Despite the attitude among the authorities in Jerusalem and the leaders in some of the historical churches, the movement of Messianic Jews is now growing. It is a grass-root movement with momentum in various parts of the world. We also note that there have been significant changes in public attitudes to the Messianic Jews in Israel and that a growing recognition of the Messianic Jewish movement is taking place particularly among evangelical Christians. In this perspective we see the recent High Court decision in Jerusalem as only a temporary set-back for a movement which belongs to the future.

We are confident that one day the legal recognition of Messianic Jews as Jews will take place in the state of Israel. A vibrant and growing movement of Messianic Jews will eventually see to that. In the meantime it will be a major task for the LCJE and its members to work for a renewal of the Jewish heritage in the life of the churches and for a positive appreciation of the Messianic Jewish movement in these churches. However, also in this respect, it is primarily the actual sharing of the Gospel with Jewish people that, in the long run, will bring forth such recognition.

Ole Chr. M. Kvarme,
International Coordinator

**The Beresford Case
Some Reactions
Recorded by Bodil F.
Skjoett, Jerusalem**

Menahem Benhayim: - In some ways, the ruling passed by the High Court has not created a new situation. It has repeated what was said in the Dorflinger case and, prior to that, in the Brother Daniel case. It has, however, certainly strengthened what was previously said. Even if the ruling passed by the Court only repeated previous statements, the Beresford case is bringing the issue to life again with the potential of turning the public against Messianic Jews. Why is it that among all the many different groups of Jews only Messianic Jews are to pass a confessional test?

When asked for his opinion of the appeal to the High Court for a revision of the ruling Menahem Benhayim had this to say:

- I have no hope that a rehearing will change the ruling. I am afraid it will mean a further step for the outlawing of the Messianic movement in Israel. I side with the majority of Messianic Jews in Israel who do not favour a rehearing. Each ruling has, so far, been more extreme than the previous one. The issue in question this time is not church membership, or even affiliation with a group, but the aliya has simply been denied on the basis of a faith relationship to Yeshua.

The Beresford Case and Israeli Public Opinion about Messianic Jewish Aliyah

By David H. Stern, Ph.D., Jerusalem, who is the translator of the **Jewish New Testament** and author of **Messianic Jewish Manifesto** and its abridgement, **Restoring the Jewishness of the Gospel** (these books are obtainable from Jewish New Testament Publications, P.O. Box 1313, Clarksville, Maryland 21029, USA).

On December 25, 1989, the Israeli High Court of Justice delivered its negative verdict on the petition of Messianic Jews Shirley and Gary Beresford to be allowed to make *aliyah* (immigrate to Israel) as Jews under the Law of Return. (A petition for a re-hearing has, as of April 23, 1990, not yet been answered.)

In January 1988 Israel's equivalent of the Gallup Poll, the Dahaf Research Institute, directed by Mina Tzemach, Ph.D. (psychology, Yale), surveyed a demographically balanced sample of 1,189 Israeli Jews on the question of whether Messianic Jews should have the right to make *aliyah* under the Law of Return.

Because I initiated and supervised this opinion poll and also have been involved with the Beresfords' lawyer, Yosef Ben-Menashe, in preparing several aspects of their case, I have been asked to write an article on how the Beresford case judges related to the Dahaf Survey. But to make the article more widely usable I want first to review the history of the Law of Return in relation to Messianic Jews and then to present the main findings of the Dahaf Survey. After this I will address the topic I'm supposed to write about.

1. History of the Law of Return in Relation to Messianic Jews

The Law of Return, passed in 1950, allowing any Jew anywhere in the world to make *aliyah* and become a citizen,

was one of the first bills passed by the new State of Israel. It made national policy of the ancient Jewish hope to live once again in the Land. In this law a Jew was defined as "anyone born to a Jewish mother or converted to Judaism". On its face, Messianic Jews were included.

In 1962 the High Court of Justice ruled against Daniel Rufeysen, a Jewish Carmelite monk who tried to make *aliyah*, calling himself a Jew by nationality and a Roman Catholic by religion. The court said that even though "Brother Daniel" had a Jewish mother and was thus halakhically Jewish, nevertheless the secular State of Israel was not bound by *halakhah* (Jewish religious law) and could make its own determination of who is a Jew for the purpose of its Law of Return. The court made use of the "man-in-the-street" criterion: Shmulik in Jerusalem's Mahane-Yehuda *shuk* and Itzik on Dizengoff Street in Tel Aviv would not consider Brother Daniel, wearing a brown monk's robe and a cross around his neck, a fellow Jew. Therefore, said the court, he isn't one.

In 1970 the court, in the only case ever decided by all nine justices, decided that the population registry laws allowed Benjamin Shalit (a non-Messianic Jew) to register his son as a Jew, even though his wife, the son's mother, was a Gentile. This provoked a government crisis in which that law was changed; and at the same time the Law of Return, to take account of the Brother Daniel case, was also changed by adding to its definition of a Jew the following phrase: "who is not a member of another religion and did not voluntarily change his religion." The subsequent Dorflinger case and the Beresford cases have revolved around this addition.

Eileen (Esther) Dorflinger was born to a Jewish mother and claimed that although she believed in Jesus she had not changed her religion but had come to know the Jewish Messiah. She had been baptized but said her baptism had not been into a church but into the Body of the Messiah. In 1978 the High Court of Justice ruled against her. First of all, evidence was produced that she had indeed been baptized "into a church" - her name was found on the membership roll, and its present pastor confirmed this. For some reason Esther did not produce countervailing evidence from the former pastor, who had in fact baptized her with the specific understanding that she was being baptized into the Body of the Messiah and not into any institution. Second, and more importantly, although Esther produced Scriptural and historical evidence that Yeshua fulfills the *Tanakh's* promises concerning the Messiah and that the early believers remained Jews, the court concluded otherwise in her case.



The Jerusalem Post 26 December 1989

**The Beresford Case
Some Reactions
Recorded by Bodil F.
Skjoett, Jerusalem**

Avner Boskey: - Neither positively nor negatively will I attach any major importance to the ruling passed in the Beresford case concerning the life of the Messianic movement here in Israel. The Beresfords are not representative of the Messianic Jew in Israel today, so even if - which I do not believe will happen - the appeal made to the High Court should mean a change, it will not apply to the majority of us. The Beresfords make a point of not being connected with a congregation, of not being immersed and of keeping the Law of Moses. Their situation is therefore different from 90% of us. I see no point in a rehearing. It is a lame-duck case and can only cement and confirm the negative situation.

It is unfortunate that the High Court used the case to make a statement different from the previous ones and to make an attack on Messianic Jews. But it has not really affected the life of the Messianic congregations in Israel. The atmosphere now is better compared to some years ago. We have become bolder and have a stronger self-awareness. The ruling passed in the Beresford case has not managed to erase that.

No Jew today, it ruled, can believe that Jesus is God or that God is a trinity. Also, although the early believers were indeed Jews, the clock can no longer be turned back to the first century - there has been an unbridgeable parting of the ways between Christianity and Judaism. In short, some very bad *ad hoc* theologizing was done from the bench.

Thus the Brother Daniel case produced a practical, secular criterion: if the man in the street thinks a born Jew isn't Jewish, he isn't. But the Dorflinger case produced theological criteria involving biblical interpretation, a person's private thoughts and allegedly unchangeable historical developments.

In 1986 Gary and Shirley Beresford came from South Africa and Zimbabwe to make *aliyah* but were refused entry by the Department of the Interior because of their faith. They took their case to court, and it soon arrived for decision by the High Court of Justice.

Upon looking over the material submitted before the hearing to Yosef Ben-Menashe by the lawyer for the Department of the Interior, I found that the old "man-in-the-street" criterion of the Brother Daniel case was being resurrected. I asked myself why we should be bound by the conventional wisdom which assumes that the Israeli "man in the street" is opposed to Messianic Jewish *aliyah*. It occurred to me that so long as no one inquired of the *real* man in the street, he could be depicted as having any opinion convenient for one's argument; but if a research institute above reproach in regard to both scientific methodological competence and religious/ideological bias would conduct a proper survey of public opinion, this could no longer happen. Thus was born the Dahaf Survey, whose results, I am pleased to say, overwhelmingly refute the conventional wisdom. For it is evident that the majority of the Israeli Jewish public, whether religious, traditional or secular, welcomes Messianic Jewish *aliyah* under the Law of Return.

2. The Dahaf Survey of Israeli Public Opinion Concerning Messianic Jewish Aliyah

Interviews were conducted during the week of January 17-24, 1988, face-to-face in the homes of the interviewees, who were presented with the following statement as background information:

"The Law of Return determines that every Jew may immigrate

to the Land of Israel. The Law defines "Jew" as 'anyone born to a Jewish mother or converted to Judaism, who does not belong to another religion and who did not voluntarily change his religion'. This definition allows for different interpretations."

Then the interviewees were asked about ten categories of possible immigrants the following question:

"In your opinion, does the person described as follows have the right to receive an immigrant's visa under the Law of Return?"

The descriptions were such as these: "A person born to a Jewish mother, who does not believe in the existence of God;" "A person born to a Jewish mother, who is a member of Hare Krishna, Scientology or a similar cult;" "A person born to a Jewish mother, who believes that Yeshua is the Messiah;" "A person born to a Jewish mother and baptized in the framework of a Christian church;" "A person born to a Jewish mother, who is faithful to the State of Israel, pays his taxes to the State, serves in the army, celebrates the Jewish holidays, keeps commandments from Israel's tradition, feels that he is a Jew, and believes that Yeshua is the Messiah, but was not baptized in Christianity." (I must admit that in this question the phrase, "but not baptized into Christianity," is ambiguous, for it could be interpreted by the interviewee to mean either (1) "was indeed baptized (as the New Testament requires) but was not thereby transferred out of the Jewish community or Judaism into the religion known as Christianity," or (2) "was not baptized at all". This makes the question unclear and clouds the conclusions to be drawn from it.)

The overall results were as follows:

An absolute majority of the public (between 54% and 83%) favors granting an immigrant's visa under the Law of Return to all the categories except someone "born to a Jewish mother and baptized in the framework of a Christian church". And even in this case, a majority of those expressing an opinion favors granting the visa, 49% to 46%.

Different categories of potential immigrants have different "support rates" on the part of the interviewees. The highest support rates were for Jews who do not believe in God at all (83%; actually, I was amazed that as many as 13% opposed *aliyah* for Jewish atheists and agnostics), and persons born to a Jewish mother who are loyal to the State of Israel, keep Jewish tradition, identify with the Jewish people and believe that Yeshua is the Messiah (78%). The lowest support rates were for Jews baptized in the framework of a Christian church (49-54%, depending on how the question was worded). In between were support rates for Jews who belong to cults or believe in Yeshua as the Messiah (61-63%, except for the 78% result noted).

My explanation for the gap between the 78% support rate for the Messianic Jew whose loyalty to his people and the state is made explicit and the 61% support rate for the prototype described briefly as "a person born to a Jewish mother, who believes that Yeshua is the Messiah" is that when a member of the public is asked whether he would favor allowing on *aliyah* someone born to a Jewish mother who believes in Yeshua, he wants reassurance that such a person is not a traitor to his people but remains Jewish, as evidenced by Jewish lifestyle, self-identification with the Jewish people and loyalty to the Jewish state.

The interviewees in the survey also identified themselves as religious (*dati*), traditional (*masorati*) or secular (*chiloni*). The differential responses of these groups were measured, and, as might be expected, the support rates of the religious Jews were generally lower than those of secular Jews (with traditional Jews in between), the more so as evidence for Christian identity of the potential immigrant is stronger. Nevertheless 26% of religious Jews would be willing to grant immigrant status-

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Skjoett, Jerusalem**

Esther, a Messianic Jew and an active member of a Messianic congregation has this to say: - For those of us who were born here or are now living here as citizens the High Court's ruling is not important. The case has not affected the life in our congregations, and I don't think that it will. I feel sorry for those Messianic Jews that want to come under the Law of Return and might not be able to do so in the future. On the other hand, I strongly believe that the way they approach it will make a difference. The Beresfords have made a big fuss about their aliyah, and in the present situation that is asking for trouble and not the way to win our Jewish neighbours. The Messianic movement in Israel must be a grass-root movement, and from there we will gain our recognition.

His world was turned upside down; no longer could it be said that the Israeli man in the street cannot accept a Messianic Jew as a Jew for purposes of the Law of Return.

Or could it? It was our turn to be amazed when we read the verdict. Menahem Elon, as might be expected of a religious Jew, paid no attention to the Brother Daniel precedent but used exclusively the Dorflinger precedents, so that mention of the Dahaf Survey in his opinion was made only in passing:

"Mr. Ben-Menashe, the petitioners' learned representative, who sought to convince us that from a Jewish viewpoint the petitioners are acceptable as Jews entitled to an immigrant's visa under the Law of Return, submitted to us a public-opinion poll that had been ordered by the petitioners and had been conducted by the Dahaf Research Institute, headed by Dr. Mina Tzemach. According to the results of the poll, so the petitioners' representative contends, the opinion of 78% of those polled

to Jews baptized in a Christian church (as compared with 63% of secular Jews). More remarkably, a majority (50-57%) of religious Jews would grant the right to immigrate under the Law of Return to Jews who believe Yeshua is the Messiah and/or have been baptized in a Messianic Jewish congregational framework. And most remarkably, no less than 77% of the *dati'im* hold the view that a Messianic Jew who is loyal to the state, identifies with his Jewish people and keeps Jewish tradition should be allowed to make *aliyah*; this is only 5 points below the 82% rate for the secular.

3. The Beresford Case Judges and the Dahaf Survey

The Beresford case was heard before Judge Menahem Elon, an Orthodox Jew who served as deputy president; Aharon Barak, a secular Jew, and A. Chalima, an Oriental Jew who is probably traditional in outlook. In the end, all three judges voted to reject the Beresford petition. The first two wrote opinions, while Judge Chalima, who has since resigned from the bench, concurred with the decision.

The first session was on February 4, 1988, and I will never forget it. The results of the Dahaf poll had been raced to the court to be included in the file only a couple of days earlier. Uzi Fogelman, the lawyer for the Interior Department, was only a few minutes into his initial presentation when he brought up the Brother Daniel case and its "man-in-the-street" criterion of Jewishness. Yosef Ben-Menashe then did something extraordinary. He interrupted Mr. Fogelman to ask, "Have you judges seen the Dahaf Survey?" They fumbled through their papers to find it and began to read. A high point in my life was seeing Judge Barak's jaw drop in amazement when he discovered that 61% of the Israeli Jewish public *would* allow a Jew who believes in Jesus to make *aliyah*.

is that a person such as the petitioners should be entitled to immigrate to Israel under the provisions of the Law of Return, as against 17% who voiced an opposite view and 5% who did not respond."

"Only marginal significance attaches to this poll, and the only reason we mention its submission is out of respect for the petitioners' representative, who made every effort to argue for this poll's importance in deciding the question confronting us. I have been young and am almost old, and I have neither seen nor heard of a court reaching a decision based on a public-opinion poll. That is generally useful for supplying different social and political needs, but it does not meet the requirements presented by the law for the submission of evidence or for its acceptance. But even in essence the poll does not provide an answer to the question before us. Mr. Fogelman has rightly pointed to the various faults in the poll: the information presented to the pollees was inexact, and the question presented on the basis of this inexact information was in the nature of seeking an opinion and interpretation of a juridical nature from pollees not qualified therefor. Further inexactitudes thus occurred therein. It is inconceivable that such a poll should serve the court as material upon which to decide so fundamental issue as the one before us."

Judge Elon did not specify what "faults" Mr. Fogelman pointed out or what "further inexactitudes ... occurred", and I do not know them from other sources, so there is no more I can say about it. However, since Judge Elon did not use the man-in-the-street criterion at all in his own opinion but-

14. כשם שנחלקו בעלי הדין לענין טיב טכילתה האמורה של העותרת בבקשתה להזקבל לעמותת "יחור", כך הובא בפנינו על ידי בא כוח המשיב חומר עובדתי נוסף, שגם לגביו מבקשת העותרת לראותו ולהכינו שלא כדרך הכנתו ופרשנותו של המשיב. המשיב הגיש לנו מסמך מטעם ה- Lousane committee Christian Witness to the Jewish - For World Evangelization People, אשר מהווה דין וחשכון של מועצה מצומצמת שדנה בדרכים כיצד לפנות ליהודים כדי להטיף להם נצרות. החוכרת מנתחת את המציאות החברתית והאידיאולוגית של העם היהודי בישראל ובתפוצות, ודנה בדרכים שונות של הסברה והשפעה כדי לשכנע את היהודים בחינוכיות האמונה בישו כמשיח, בין היתר על ידי גילוי אהרה לציונות ולמריכת ישראל, דאגה ליהדות רוסיה, השתתפות במוסדות צדקה יהודיים, והזדהות עם היהודים על ידי אימוץ דרך חיים יהודיים כגון שמירה על חגים דתיים ולאומיים, השתתפות בשמחה ובאכל, וכיוצא בכגון אלה. בין אלה שנטלו חלק בהתיעצות לקראת חיבורו של המסמך נמנה גם מר מנחם בן חיים, שהוא מפעילי היהודים המשיחיים בישראל. כתגובה על כך מצהיר מר אריה טורקו-רם כי מר מנחם בן חיים אינו נמנה על בני קהילת דמת השרון, אלא הוא חבר בקהילה המשיחית הירושלמית, שהיא קהילה ירושלמית מקומית. הוא עצמו, אומר טורקו-רם בתצהירו, מתנגד בכל תוקף לאמור במסמך הנ"ל ביחס לפעילות המסיונרית המצויינת בו. וכן מוסיף הוא ואומר, כי היהודים המשיחיים פועלים במסגרת של קהילות שונות, עצמאיות ונבדלות זו מזו.

15. בבקשה אחת שהוגשה על ידי בא כוח המשיב נענה בית המשפט לצירף הגדה של ססח שהוצאה על ידי הקהילה המשיחית בישראל. שם ההגדה הוא: "הגדה של ססח לכבוד אירגון ישוע המשיח", ומשולבים בה, בקטעים רבים מאור, ענין משיחיותו של ישו ושנים עשר השליחים, ישו כקרוב למען עם ישראל, והאמונה

Page 26 of the original Hebrew text of the Beresford Case Judgment

**The Beresford Case
Some Reactions
Recorded by Bodil F.
Skjoett, Jerusalem**

Torleif Elgvin: - The Beresford case has not changed but only confirmed the situation of the Messianic Jews in Israel today. Because of their special position, which is different from the major part of Messianic believers, the Beresfords' case can be seen as a test case of the borderline of the Messianic movement in Israel.

I have two comments to make on the grounds of the judgment:

1) The orthodox judge stated that Messianic Jews, according to the Halakhah, are not Jews anymore. This is a highly controversial understanding of the Halakhah.

2) The secular judge's comments that the opinion of the people should be a guiding star for the understanding of the law in this case gives hope for a different ruling in the future.

I see no point in having the case revised. When the day comes when the number of Messianic Jews in Israel is not 2,000 but rather 20,000, it will be difficult to deny them some recognition as Jews.

"The judge will get to know this national awareness through study of all the data before him: Jewish history, national independence and the nation's survival in its land. He will draw upon the 'sources of the social consciousness of the people' within whom he dwells (Landau), and he will consider the people's 'system of national life' (Agranat). Indeed, the judge is part of his people. He may at times be in an ivory tower, but it is an ivory tower in the hills of Jerusalem and not on Greek Olympus. The judge is alert to what is happening among the people. He knows the nation's history, its perceptions in matters of state and religion, and its yearning for deliverance, its hope for absorption of its immigrants and its heartbeats. He studies its literature and poetry, both ancient and modern, and the various researches. Meseems that in this framework there

based it entirely on historical, theological and halakhic criteria as he perceives them, his view is, as he says, that "only marginal significance attaches to the poll".

Our greatest disappointment was reserved for Judge Barak, who voted with the majority. Although, in contrast to Judge Elon, he developed a secular, dynamic liberal basis for defining who is a member of another religion, so that in principle the court could reverse itself in the future, he nevertheless managed to base his opinion on the very notion - that the man in the street cannot accept a Messianic Jew as a Jew for purposes of the Law of Return - which I supposed the Dahaf Survey had relegated to the realm of superstition. He wrote:

"What is the secular substance of the expression, 'and is not a member of another religion'? Meseems it is the same substance that gives the expression 'and is not a member of another religion' a significance according with the general purpose of making the State of Israel the state of the Jewish people and not that of those who, because of their other religion, are not perceived - in the secular perception I touched upon [earlier in the opinion] as members of the Jewish people. To that end it is vital that their other religion be their effective religion, to which they would see themselves bound in their daily life, and it is vital that this effective link not accord with the secular perception of a person's being Jewish. An example thereof is provided by 'Brother Daniel', whose affair was considered in the Rufeysen case. A person born to a Jewish mother, who is yet a Christian priest, is a 'member of another religion', since, according to our secular perception, by virtue of his being a priest he ceased being Jewish ...

"I pointed out that the secular-liberal perception is a dynamic one. It changes with the Jewish people's passage through its history. When employing the criteria of this perception, let us employ neither criteria that obtained in the past but have undergone change, nor criteria that have not yet materialized and are still future. We should employ those criteria that have gained currency at present in the Jewish people's perception ... regarding which there is national agreement ...

can be no fault in conducting a poll that would properly reflect the present-day feelings of 'the Jew in the street'. A poll conducted scientifically may serve - and does actually serve in the social sciences - as an instrument for gathering information about the social perceptions obtaining in a particular society at a given time. Indeed, if we are seeking the approach in the present attitude of 'the Jew in the street', I see nothing wrong in a properly conducted poll. It is, of course, not decisive, and should occupy its rightful place alongside other data regarding the present secular perception. All these would be taken into account by the court when giving expression to said secular-liberal perception as to a person's being a 'member of another religion' with reference to the Law of Return."

Thus Judge Barak managed to refer to "a poll that would properly reflect the present-day feelings of 'the Jew in the street'" without revealing any awareness of the Dahaf Survey at all! And no wonder! For had he referred to the Dahaf Survey he would have had to acknowledge that the criterion which has "gained currency at present in the Jewish people's perception ... regarding which there is national agreement" is nothing else than a pronounced and broadly based willingness of the Israeli public to grant Messianic Jews immigrant's visas as Jews under the Law of Return.

4. The Future of Messianic Jewish Aliyah

If the Beresford case returns for a re-hearing before five justices of the High Court (they would be Elon, Barak and three others), we can anticipate another year to three years' delay before a final decision is handed down. But whether the case is re-heard or not, certain processes have already been set in motion. For if the Beresfords finally win, it can be expected that certain elements of Israeli society, including, but not limited to, some of the *dat'im*, will press the Knesset to pass a law that would clearly and specifically exclude Messianic Jews from acceptability as Jews under the Law of Return, so that we Messianic Jews will be forced to express our opposition publicly. On the other hand, if the Beresfords finally lose, it will be up to us to transfer the battle from the courts to the arena of politics and public relations (which of course does not imply that I exclude the arena of prayer, for we should pray about everything).

One positive function of the Dahaf Survey should be to reassure us that we do have friends. In effect, the majority of Jewish Israelis believe our cause is just. And many of these will take a public stand on our behalf. For there are in Israel Jews who call themselves secular but do in fact have a religion, namely, civil rights. These people are our allies, and they are not few.

Moreover, although we Messianic Jews have always been underdogs, we are now becoming publicly recognized underdogs. This is often a key element in developing the public relations aspects of a social movement, including slogans that catch the public's attention. We are Israel's refuseniks. We would have died as Jews in Auschwitz, so why can't we live as Jews in Israel?

Finally, as a result of "going public" I expect that a whole new approach to evangelism will open up to us. Instead of having to force the Gospel on people uninterested in it, we will find people coming to us. Their awareness of injustice being done to underdogs will naturally lead them to ask, "Why don't they want you to be here?" And that is a question we will be more than glad to answer!

It is high time for paying LCJE membership dues

Either Christian or Jew ?

The Beresford case has been debated all over the world. In Denmark the question was debated by, among others, the Danish Chief Rabbi Bent Melchior and Kai Kjaer-Hansen. Two extracts from the newspaper debate are printed below.

In a newspaper-article in *Kristeligt Dagblad* (*The Christian Daily*), on 15 January 1990, Chief Rabbi Bent Melchior wrote this:

Israel's High Court of Justice has reached the conclusion that people who believe in Jesus as Christ and the Son of God are Christians. Is that not alarming? Is that not a dangerous path to tread? No, it is not! It is simply a matter of calling a spade a spade. And I do not hesitate to say that Israel's High Court has, quite simply, confirmed the definition which the whole world has long since attached to the concept of Christian.

I am well aware that the Israel Mission has tried to operate with concepts such as "Messianic Jews" and "Christian Jews". They have done so because they wanted to make Jews believe that they could retain their Jewish loyalty although they professed the Christian faith. I have nothing to reproach Jews for who change faiths. It is a fact that people are not necessarily born into the faith which they later become involved in. And I take it for granted that the Christian world will respect the fact that there are people who have had a Christian upbringing but nevertheless,



Danish Chief Rabbi Bent Melchior

at a later stage in life, feel attracted to Judaism and become Jews.

But it would be nonsense to call Christians who have converted to Judaism Jewish Christians. By the same token it is nonsense to talk about Christian Jews. In reality, there is a latent racist definition of the concept of Jew in this designation. The whole idea is as absurd as the idea of Christian Muslims and Christian Buddhists. In the relationship between Judaism and Christianity - despite the strong fellowship or perhaps exactly because of it - it is necessary to emphasize that a person is either a Christian or a Jew. Even here it is true that you cannot have your cake and eat it.

In a feature article in the same paper, on 19 January 1990, Kai Kjaer-Hansen takes up the question of who is calling a spade a spade:

"I do not hesitate to say," Rabbi Melchior writes, "that Israel's High Court has, quite simply, confirmed the definition which the whole world has long since attached to the concept of Christian." In contrast to this I do not hesitate to say that exactly in connection with the question of who is a Jew, Jews have displayed an amazing inclination to avoid calling a spade a spade. And when ultra-orthodox circles attempt to do so, there is an outcry from Jews all over the world.

If the current High Court ruling, which went against two Messianic Jews and affirmed the Minister of the Interior's refusal of their request for citizenship under the Law of Return, is the first step to an internal Jewish clarification of who is a Jew, then the next step might be to cut off "atheistic Jews", and the next step might be to cut off those who cannot claim a conversion performed by an orthodox rabbi. If this were to happen, I would still feel sorry for the Messianic Jews, but at least there would be internal consistence. This is not the case at present, which Jews might be the first to say.

The fact of the matter is, to spell it out, that atheistic Jews and out-and-out secularized Jews on the one


hand and anti-Zionist Jews on the other hand - i.e. also Jews who do not even recognize the state of Israel - can obtain citizenship in Israel by virtue of the Law of Return, while Messianic Jews, i.e. Jesus-believing Jews are cut off from this.

The Messianic Jews - and the reason why I go on using this term is not just that this is the way many Jesus-believing Jews refer to themselves, but also that this is the designation increasingly used by the Israeli press and - what is not irrelevant - this is the term used by Israel's High Court of Justice in the present case, and therefore I find Chief Rabbi Bent Melchior's comments on this term primitive - the Messianic Jews are loyal citizens, they do not dodge military service, many of them are even very Zionist, and they feel and regard themselves as Jews.

... I am not sure whether, from a legal point of view, it should be considered a strength that the same result is reached by different interpretations. But I presume that if I attack the religious interpretation with a reference to the fact that Jewish heretics and apostates in the Jewish tradition did not forfeit their Jewish identity, I shall be met with a secular counter-attack. And if I attack the secular interpretation, there will be a religious counter-attack. Both judges seem to acknowledge that "Messianic Jews were a legitimate Jewish sect in the first century".

DEN DANSKE ISRAELSMISSION

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Embassy of Israel
Lundevangavej 4
2900 Hellerup

26 January 1990

Mr Ambassador,

Referring to the ruling of Israel's High Court of Justice of 25 December 1989, which refuses an appeal from two Messianic Jews to obtain Israeli citizenship under the Law of Return, we want to express our concern on behalf of the Danish Israel Mission.

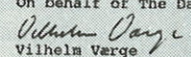
We know the Jesus-believing Jews in Israel - whether Israel-born or of foreign origin - to be loyal citizens. They love their country and their people, they consider themselves Zionists, they serve in the army, and they feel as Jews and look upon themselves as Jews. They believe that Jesus is the Messiah of Israel and of the peoples, but they do not feel that their faith in Jesus has made them less Jewish. On the contrary, due to their conviction some of them have experienced a greater awareness of their Jewish identity, while others have for the first time experienced that there is such a thing as Jewish identity.

We realize that the existence of Messianic Jews presents a problem to some Jews in Israel and in the rest of the world. We have noted that the justices in the present case regard Messianic Jews as a legitimate sect in the first century, a statement which promises well for future discussions. We have also noted that Justice Aharon Barak applied the secular test, granting that the secular test is variable and can change with public opinion, which is why we beg to enclose the findings of a survey carried out by the Dahaf Research Institute relating to this very issue.

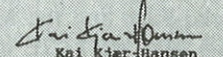
In the light of the wide scope that is usually allowed when the Jewish world discusses the question, "Who is a Jew?", and since the Jewish state, Israel, is founded on democratic principles, it does worry us that the rather small part of Israel that believes in Jesus as the Messiah does not seem eligible for Israeli citizenship under the Law of Return.

With our assurance that as friends of the Jewish people and of the state of Israel we shall continue to fight any form for discrimination against Jews, we request you to transmit this letter together with the enclosed report to your Government.

On behalf of The Danish Israel Mission.



Vilhelm Væge
Chairman



Kai Kjaer-Hansen
Editor and consultant

The Danish Israel Mission handed over this letter to Mr. Amos Ganor, the Israeli ambassador to Denmark, at a meeting with the ambassador in January, when the Beresford case was discussed. Enclosed was a photocopy of the article "The Dahaf Report on Israel Public Opinion Concerning Messianic Jewish Aliyah", published in *Mishkan*, issue no. 10, II/1989, pp. 79-90.

The judge who argued from a secular point of view emphasized that the secular test is variable: it can change with a change of the public opinion. He felt, however, that at present the public opinion was against giving the

two Messianic Jews citizenship in virtue of the Law of Return.

I wonder if this judge is familiar with the Gallup poll that the Israeli Dahaf Research Institute carried out in January 1988. If he is, he

does not recognize this survey. If he is not, it is a shame. For this survey shows that there is an overwhelming majority in the Israeli population that think that both Jews who do *not* believe in the existence of God, *and* Messianic have a right to

obtain immigrant-visa under the Law of Return.

I hope that all Danish friends of Israel will write to the Israeli embassy and protest against the injustice of this ruling to Messianic Jews.

I also hope that support of the Jesus-believing Jews in

Israel and elsewhere in the world will be increased. Even though - again - they have become losers, they have something to offer Israel and the church. However, their identity as Jews is still intact. Not even a ruling by Israel's High Court can damage that.

Thailand Report in Israel's High Court of Justice

In Pattaya, Thailand, 1980, hardly anyone would have imagined that our document "Christian Witness to the Jewish People" would appear as an exhibit in Israel's High Court in 1989. If Mr. Arye Sorko-Ram has been quoted correctly by Justice Menahem Elon, there seems to be a considerable distance between Sorko-Ram and the Messianic Jews who are LCJE members.

The relevant section reads like this:

The respondent [the Minister of the Interior] submitted to us a document of the "Lousane Committee for World Evangelization" entitled "Christian Witness to the Jewish People", being a report of a limited council's deliberations on ways of approaching Jews for the purpose of preaching Christianity to them. The booklet analyzes the social and ideological reality of the Jewish people in Israel and in the dispersions, and discusses

various means of explanation and influence aimed at convincing Jews of the vital importance of faith in Jesus as Messiah - inter alia, by displaying sympathy for



Zionism and the State of Israel, concern for Soviet Jewry, participation in Jewish charity institutions, and identification with the Jews expressed by adoption of a Jewish way of life, such as observance of religious and national festivals, joining in both rejoicing and mourning, and such like. Among those

taking part in the consultation leading to the composing of the document was Mr. Menahem Benhayim, a Messianic-Jewish activist in Israel. In response thereto, Mr. Arye Sorko-Ram declares that Mr. Menahem Benhayim is not a member of the Ramat Hasharon congregation, but is a member of the Jerusalem Messianic Assembly, which is a local Jerusalem congregation. He personally, says Sorko-Ram in this written declaration, firmly opposes what is stated in the aforementioned document in regard to the missionary activity noted therein. He says, furthermore, that Messianic Jews are active within the framework of various congregations, independent and differing one from another.

From: **The Beresford Judgment**, p. 16, "Unofficial Translation", copyright (C) 1990, David H. Stern. Used by permission. *kk-h*

Comments on the Beresford Case

Dr. Michael Schiffman, Columbus, Ohio, has read "The Beresford Case" and has the following comments on it:

I. Use of the Maoz Newsletter

Justice Elon used the "Maoz" newsletter as evidence of the beliefs of Messianic Jews. This newsletter is a news/prayer letter whose purpose is to inform Americans of the ministry of Mr. Sorko-Ram. It is not a publication whose purpose is to explain the worship and beliefs of Messianic congregations. While Mr. Sorko-Ram is involved in Messianic Judaism, his publication does not represent the worship or community of the congregation Mrs. Beresford attends, and as such it should not be received as reflective of Messianic Jewish beliefs and congregational life.

As an extreme example, Rabbi Meir Kahane operates within the framework of traditional Judaism, yet very few would take his writings as reflective of normative Jewish viewpoints. In a similar manner, Mr. Sorko-Ram's writings should not necessarily be taken as normative Messianic Judaism.

II. Use of Sorko-Ram's Personal Diary

Ari Sorko-Ram's diary was submitted as "evidence" of Messianic Jewish practice, yet this is the man's personal diary and not the official

statements of Messianic belief and practice, from Messianic authorities.

This opinion focused on Messianic Jewish "outreach", where Messianic Jews shared their faith, yet it all but ignored the Messianic lifestyle of Messianic Jews. Sharing one's faith should not be taken as non-Jewish, as even the Lubovitch Chasidim seek to share their beliefs, as do Reform Jews. Messianic Jews celebrate Jewish Holy Days, and worship on Shabbat, and these factors were not given ample consideration.

III. Messianic History

Point 22 dismissed First Century C.E. Messianic Judaism as a valid argument for modern Messianic Judaism on the grounds that it ignores 2000 years of history. This dismissal is problematic because although it is true that times have changed, and much has been perpetrated against the Jews in the name of Jesus, the fact is that God does not change, and if it was legitimate to be Jewish and believe in Yeshua in the first century, then it follows that it would be legitimate to believe in him anytime. If one is to conclude that only Pharisaic Judaism is to be regarded as legitimate heirs, then Essenes, Sadducees, and the other forms of Judaism that did not survive to this day were not legitimate, and their adherents ceased to be Jews.

Consistency demands that

since agnostics and atheists depart from Pharisaic Judaism, they too must be excluded from Beit Yisrael. If the issue is praxis and not belief, then Messianic Jews should be regarded as legitimate Jews in that Messianic Judaism recognizes and follows Jewish Holy Days and Shabbat worship and not that of another religious system.

IV. Man in the Street

Justice Barak claims, on pg. 51, that "the man in the street" would say Messianic Jews are not still Jews, yet the opinion poll submitted as evidence said otherwise. The poll was dismissed as being "flawed", yet they never identified that flaw.

V. Conclusion

While this was not an easy case to preside over, it appears that the verdict against the Beresfords did not adequately deal with all the evidence and data presented.

The Beresford Case Judgment

An unofficial English translation prepared under the auspices of Dr. David H. Stern can be acquired on application to *David H. Stern, 78 Manahat, 96901 Jerusalem, Israel.* Phone in Israel (02)431061. The document is of 54 pp.

Who is a Jew?

In an article in Christianity Today, Feb. 19, 1990, with the subtitle "In Israel, a Jew can believe in almost anything - except Jesus - and still be considered a Jew" Lyn Cryderman writes about the Beresford case:

To evangelicals who hold the modern state of Israel close to their hearts, this decision [the court's ruling] is difficult to ignore. It perpetuates the long-standing rejection of Jesus by organized Judaism by making Messianic Jews seek citizenship through the routine channels, thus treating them as Gentiles.

That Messianic Jews are

singled out by law is further noteworthy, when one considers the various brands of Judaism that Israel *does* accept automatically as citizens. Non-believing atheist Jews not only may have automatic citizenship, but they make a good share of Israeli political leadership. And, says Chosen People Ministries executive director Sam Nadler, Jews who have bought into New Age religions are also granted the special privilege of automatic citizenship.

Lyn Cryderman concludes the article with the following admonition:

In the Israeli legal system,

the Law of Return is the only law that gives preferential treatment to Jews over Arabs or other people groups. For now, at least, the secular court's decision prevents Jews who worship *Yeshua* from being fully and legally considered Jews.

No doubt Messianic Jews view this decision as a setback. They shouldn't, nor should those of us who have accepted the Messiah without having to swim against the tide of family lineage. If anything, this law is yet further verification of our Lord's words when he warned us of the cost of following him.

Readers' Forum

Dear Editor.

I was rather disturbed by the article "Franz Delitzsch still challenges" [Issue no. 19] in which you quote his rejection of "... such passages ... like that about the departed sceptre 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)". Delitzsch says these passages "were isolated from their context or even misunderstood as Messianic". These passages have a *rabbinic* context and their messianic application has

rabbinic authority and this is not to be lightly dismissed when an ad hominem approach to rabbinic Jews is to be made.

For instance, Targum Onkelos says (on Gen 49:10): "Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim (sic) teaching the law from his seed, till the time that the King, the Meshiha shall come ..." (J.W. Etheridge, *The Targums*, Longman Green, 1862)

Raschi, in loc, says: "Until Shiloh come, (i.e.) Messiah the King, for the kingdom is his."

Also we know, as a confirmation from history, that Christ came before the

last representative of tenuous Judahite rule, Archelaus, was deposed in AD 6.

Regarding the use of Daniel 9:26 as a messianic passage, we read in Megillah 3a that a Bat Kol reproved Jonathan ben Uzziel for teaching from Daniel "Because the date of the Messiah is foretold in it". The Soncino edition says this probably refers to the book of Daniel. As ben Uzziel is a 1st century witness and Onkelos a 2nd century witness I do not think they can be dismissed lightly.

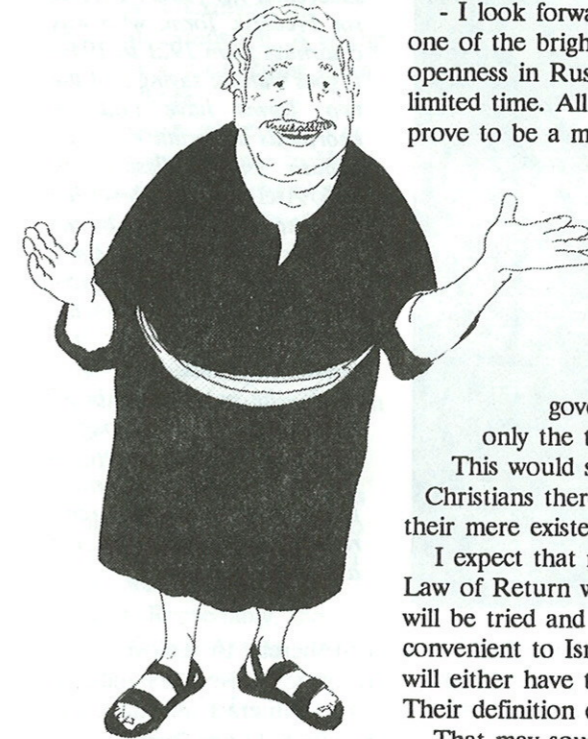
Rev. Maurice Bowler,
39 Hadley Gardens,
Chiswick, London,
W4 4NU, England

Moishe's Musings

In the first Mishpochah Message of the decade (Winter 1990, published by Jews for Jesus) Moishe Rosen talks about his hopes and expectations for the future of the Messianic Movement.

- These are not so much predictions as Moishe's musings, and he would like you to take what he says with a grain of salt ... maybe two! says the editor.

After having mentioned some of society's ills Moishe Rosen is asked if he does not envision any bright spots, and, among other things, he says this:



- I look forward to an increased outreach to Russian Jews as one of the bright spots on the horizon of the '90s. The openness in Russia and Eastern Europe will help, albeit for a limited time. All of Eastern Europe will open up. Israel will prove to be a more difficult place in which to minister.

Moishe Rosen is then asked to explain how this makes Israel a "bright spot"?

- Israeli Jews will be more open, because as the Israeli government tries to suppress the gospel, people will want to hear "the X-rated gospel". Frankly I think the best thing for the gospel in Israel would be to have the government outlaw it. When

governments ban the proclamation of the gospel, only the truly committed people are the promulgators.

This would solve one problem in Israel, namely, that some Christians there have no commitment to evangelism. They feel their mere existence is some kind of evangelism.

I expect that many people that have gone to Israel under the Law of Return without mentioning that they were Christians will be tried and convicted of fraud at a time which is convenient to Israel. They will be put in a position where they will either have to deny Christ or be expelled from the country. Their definition of their own Jewishness will not be accepted.

That may sound gloomy, but when it happens you can start looking for underground Christianity in Israel. We know from China and Russia that where Christianity is suppressed, it flourishes. Christianity is not the religion of the prosperous; it is not the religion of rulers; it is a religion of those who are seeking God and are willing to be pressed down, willing to live on the lowest level of society for the sake of their convictions.

One very bright spot which I have not heard mentioned: we can and should be reaching children of intermarried couples. More and more couples are looking for solutions to raising children in mixed marriages. Y'shua really is the answer. If both parents come to know Jesus, the Jewishness of the Christian faith can help bridge the culture gap. Faith in Y'shua will guide the relationship as well as provide an answer to the question of what to teach the children.

I believe that providing religious teaching for the children is often the doorway for reaching adults. I would like to see an inter-faith Sunday school started and curriculums built.

Christianity is too often presented in the United States as a false religion: the religion of prosperity where God is our little helper. So the coming oppression in Israel will help. *The church tends to lower its standards in the face of a smiling society.*

New LCJE Agency Member

At the beginning of this year The Danish Israel Mission became a new member of LCJE. Kai Kjaer-Hansen gives a sketch of the history and work of the organization.

History and Work

The Danish Israel Mission was founded in 1885, partly inspired by similar Israel missions in Sweden, Norway and Germany. From 1904 and to World War II missionaries were sent to Eastern Europe. From the beginning of the century there was a work among Jews in Denmark. With the help of some Jewish Christians an attempt was made to reach immigrant Jews with the gospel, and in 1916 a Jewish Christian association was formed.

After World War II attention was focused on Israel. From 1953 to the early sixties the Mission sent ministers to Israel who served as teachers in Jaffa and took part in the work there which the Church of Scotland was in charge of. During the period of 1966-1972 a Danish minister worked in Jerusalem. One of his main tasks was to confront Danes in Israel with the gospel. Since 1976 the work in Jerusalem has stabilized and is now attached to the work in the Shalhevetyah congregation in Jerusalem and the Ebenezer Home in Haifa.

During the period of 1951-1964 The Danish Israel Mission sent missionaries to Algier. Owing to the political upheaval, the work was moved to Nice, France. At



In the period of 1949-1975 Axel Torm was chairman of the Danish Israel Mission. He succeeded his father, Professor Frederik Torm, who was chairman from 1921 to 1949. It goes without saying that the two Torms have had an enormous importance for the Danish Israel Mission. In 1986 Axel Torm was awarded an honorary doctorate by the University of Copenhagen. Axel Torm is still going strong. On 9 April 1990 - the 50th anniversary of the German occupation of Denmark - he published a bulky book in Danish (272 pages) with the title: "Mission to Israel and the mission of Israel. On the church's renewed reflection on her attitude to Israel."

first there was some fruit of this work, which was closed down in the autumn of 1989.

Purpose and Foundation
The purpose and foundation are described in this way in the laws of the organization:
Purpose: The Danish Israel Mission's purpose is:
- to take the gospel of Jesus Christ to the Jews
- to listen to what the God of the Bible wants to tell us through the testimony of Jews
- to promote mutual knowledge and understanding between Jews and Christians

and thereby to remove reciprocal misunderstandings - to counteract and fight anti-Semitism in any form
Foundation: The work of the Danish Israel Mission is based on the Evangelical Lutheran Church of Denmark and is an expression of the church's commitment to the Jewish people.

Work in Israel
Since 1976, four consecutive clergymen with their families have worked in Israel, sent out by the Danish Israel Mission. The present couple,

Jens-Arne and Bodil Skjoett, work in two fields. One is to proclaim the gospel to Danes in Israel, which they do by arranging services, Bible study groups and events during the weekend. The other is their attachment to the work in the Shalhevetyah congregation in Jerusalem. From the summer of 1990 Bodil F. Skjoett will be coordinator of Caspari Center's department for expatriate education. A young Danish volunteer helps them in their work.

A Danish nurse works at the Ebenezer Home in Haifa, and every six months two young volunteers are sent to this nursing home in Haifa.

Work in Denmark

In Denmark the work mainly consists in meetings in churches and congregations in order to arouse interest in Israel mission. A magazine with a circulation of 5,000 is published 11 times a year to friends of the Israel Mission and to institutions and libraries. Regrettably, the Danish Israel Mission has no longer a work that addresses itself to Jews in Denmark. The Jewish community in Denmark consists of approximately 6,000 persons.

Finances

The budget for 1990 is, approximately 300,000 US dollars. Like Israel Missions in other countries, the Danish Israel Mission has also had financial problems. At the 100th anniversary in 1985, the German Zentralverein helped out by providing a major loan. This loan has now been

paid back, and the financial outlook seems to be brighter, which should allow an intensification of the efforts to

take back the gospel to the people from which we received it, in cooperation with Jesus-believing Jews.



Moishe Rosen and Bodil F. Skjoett in conversation at the Manila meeting 1989.

Well said by Axel Torm

Chairman of the Danish Israel Mission 1945-1975

»The church stands with guilt before the synagogue. But if it keeps silent about Christ, its guilt will become much heavier.«

»In earlier times the church disparaged Judaism in order to elevate Christ. It was a sin the church committed. Today there are people in the church who disparage Christ in order to glorify Judaism. Is that better?«

»There was a time when the church, through her uncharitable attitude and through her forgetfulness of Scripture, left the synagogue out in the cold. I wonder if what is happening today is that, in happy appreciation of all who as much as say God, the church is putting Christ outside in the cold. If Christ is not everything, he is nothing. If it is possible to belong to God without him, then he is superfluous.«

»By disparaging Judaism in order to elevate Christianity, something which has happened, all we shall achieve is to make our message incredible. By disparaging Christ, something which does happen today with the intention of meeting the synagogue on an equal footing, in brotherhood, we shall have lost our message. Friendship and brotherhood alone create nothing new. Together we need, through Christ in whom we have been chosen, to come before God.«

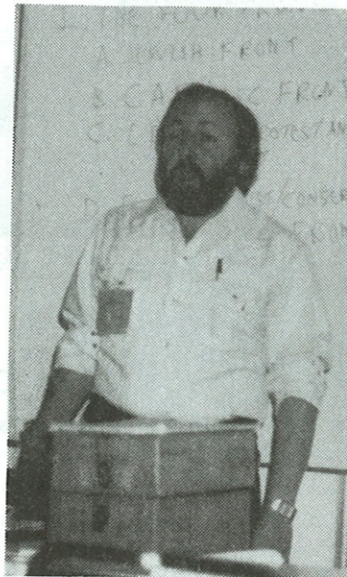
Report on Italy

At the end of January Dr. Arnold G. Fruchtenbaum, Ariel Ministries, was in Rome for a week of meetings for Russian Jews. In his Report on Italy he writes the following about the first day, Friday, January 26, 1990:

I arrived in Rome, Italy, at 1:00 p.m. and was picked up by two staff members. We stopped for lunch and worked out the weekly schedule. They worked out something for me to do every day I was in Italy. Even before going in to check into my place of residency, we made two important stops. The first stop was the camp in Ostia, Italy, where several hundred Soviet Jews are housed in shabby cabins in very tight living quarters. The camp was on the grounds of an old estate and our purpose was to put up posters announcing my coming the next day to speak and give out literature.

From there we went into the main part of town and made a stop at one of the hotels which is a place where Soviet Jews are housed for their first week in Rome. We arrived there at the same time as two bus loads of new arrivals from the Soviet Union were exiting from the bus to their hotel.

We began to hand out Russian gospel literature and New Testaments, including my tract, and word quickly spread to the Soviets that free Russian literature was available and they all quickly knew that it was of a religious nature. They began crowding around us very quickly, getting all the literature they



could possibly get. One of the Italian helpers, obviously not really knowing what it was about, grabbed a whole stack of Russian New Testaments and walked into the hotel lobby and began handing them out to the Soviet Jews already in the lobby, something we would not be allowed to do since that was private property.

As a result, many of the Jews already in the hotel began coming out and requesting more literature. So in that situation alone, we gave out literature to at least

Arnold G. Fruchtenbaum's 12-page report can be ordered from Ariel Ministries, P.O. Box 3723, Tustin, California 92680, USA.

100 Soviet Jewish people. From there we went into our base in Ladispoli, which is an Italian resort town right on the beach. However, being winter, there was no resort activity so all of the apartments and houses which are normally vacant in the winter were housed by Soviet Jews. Ladispoli is the main city where the Soviet Jews are housed. However, Soviet Jews are to be found in a number of satellite towns as well.

In the entire area, there are about 20,000 Soviet Jews with Ladispoli containing between 12,000 and 14,000 of these Jews. After quickly moving into a small apartment owned by the Conservative Baptist missionaries, we went to a theater where much of the ministry is carried on. An American Christian film, dubbed in Russian, was shown and then I gave my testimony. There were approximately 200 Soviet Jews, the vast majority unbelievers, who stayed and heard the entire testimony and the invitation to receive gospel literature, which the majority of them freely accepted. This ended my first day.

Music for Messiah



Twelve songs recorded live at Jews for Jesus 1989 Ingatherings. Available as cassette (US \$8.95) and compact disc (US \$13.95) from Jews for Jesus, 60 Haight Street, San Francisco, CA 94102-5895, USA.

After having listened to the songs, which represent very different styles, I still have one of the refrains ringing in my ears:

He wants improbable people for impossible tasks.

Don't assume He hasn't gathered all the facts,

Just trust that He'll help you through all that

He asks.
Improbable people for impossible

Probable people for possible,

Improbable people for impossible tasks.

kk-h

Jewish and Modern Studies at Moody Bible Institute, Chicago

Louis Goldberg, professor of theology and Jewish studies at Moody Bible Institute, gives an account of the history of this institution and its programme.

In 1915, seventy-five years ago now, the Hebrew Christian Alliance began its existence. Ever since the early 1970s, it is now known as the Messianic Jewish Alliance.

The foremost reason for its existence until the presence of the Messianic Jewish congregations was for fellowship. Many Jewish believers belonged to a number of Gentile Christian churches, but there was a dire need for fellowship so as to maintain religious and cultural links. These Jewish folk did not want to completely assimilate into a non-Jewish culture context. Another reason for the presence of the Alliance was to hold high the lamp of testimony to the Jewish community concerning Yeshua the Messiah.

Because there were a good number of Jewish believers, the leaders of the Alliance felt it necessary to provide a good biblical education along with a special emphasis of Jewish subjects. By 1923, the Alliance leaders had established the Jewish Missions course at the Moody Bible Institute and provided funds for the chair that would provide the Jewish education. Solomon Birnbaum was called to be the first teacher and the Alliance paid for the chair until 1930. At

that point, the Institute took over the course and committed themselves to this program, even when in some of the advanced subjects, only two or three students were present!

Besides Jewish History and Jewish Thought, Hebrew and Yiddish were taught, up until this writer took over this course.

Solomon Birnbaum held this post until the mid-1930s. After him came Max Reich, who died in 1945. In the meanwhile Nathan Stone took over the post in 1942, and in 1965 this writer became the professor of this program. Nathan Stone continued to teach at the Institute until the early 1970s.

While in the early years, the Jewish course was to provide a good Jewish and Biblical education for young Jewish believers, the program also quickly became the means of training young people for Jewish work and so it has remained across the years.

When this writer became the head of this program, he felt it necessary to change the name, from Jewish Missions to Jewish Studies. The program was again changed to Jewish and Modern Israel Studies because of the

necessity of providing means for students to have some knowledge of the present State of Israel, its historical background and its place in the Middle East today.

Today Moody Bible Institute is a four-year school on the university level, offering the B.A. and M.A. degrees. The student who completes the Jewish Studies program receives his B.A. in Jewish Studies. We are seeking to develop an M.A. program in this area as well.

The specific studies, along with the biblical and theological subjects, are: Jewish Cultural Experience

(the beginning course); Jewish History; Jewish Religious Thought; History and Thought of Modern Israel; one to two years of either biblical or conversational Hebrew - as the student desires; one or two advanced Jewish courses in literature or philosophy at a nearby college of Jewish Studies; and Messianic Prophecy.

We are now in the process of creating two tracks in Jewish Studies: the one existing now to train the missionary-evangelist for Jewish work; and the second one to create a mix of Jewish Studies with the Pastor's Course at Moody. Because we

now have so many Messianic Jewish congregations and there is the thrust of continuing to plant additional congregations, we feel we need a course to help such prospective students to get into such a ministry of planting congregations and ministering to them. We hope to have the second track in place within a year, for both the B.A. and the M.A. levels.

We invite young people interested in Jewish work to consider this unique program at Moody Bible Institute. We are the only school that offers such a program in North America.

Symposium on Messianic Jewish Congregations at Moody Bible Institute, Chicago, USA



- The time had come to call for a symposium to discuss the Messianic Jewish Congregation and therefore Moody sponsored such a gathering which we entitled: Symposium Toward the Theology for the Consideration of the Messianic Jewish Congregations Within the Body of Christ.

Louis Goldberg invited key leaders of such congregations as well as professors of various theological institutions to discuss this matter of congregations.

On the need for such a symposium Goldberg says the following:

- No longer could the leaders of such congregations talk to themselves, but there must be the necessity to discuss such concerns between representatives of Messianic congregations and evangelical leaders at large.

The purpose for such a symposium was spelled out:

1. To consider a theological understanding of the peculiar place the Messianic congregations occupy in the Body of Christ.

2. To examine the peculiar problems the Messianic Jewish congregation faces with regard to the Law, and how it can be appropriated for a viable Jewish expression of Christianity.

3. To move toward accuracy of understanding and mutual appreciation by all believers in the effort to allow for the Messianic Jewish congregations of Jewish and Gentile believers.

Some forty to fifty leaders were present at the Symposium in mid-March to give papers, respond to them and then to discuss precision of understanding in the workshops.

Goldberg concludes: All those present felt that another symposium should take place next year to continue these discussions, especially in the area of understanding the place of the Torah within the Messianic Jewish Congregations.

Seventh Annual Meeting, North American Lausanne Consultation on Jewish Evangelism, March 14-15, 1990, St. Louis, Missouri

By Erwin J. Kolb

Thirty-seven people met for two days of meaningful discussion at the Holiday Inn West, St. Louis, on March 14-15 under the chairmanship of the North American Coordinator, Dr. Arnold Fruchtenbaum. The participants represented all the major Jewish missionary agencies in North America, a number of Messianic congregations, representatives of denominational Jewish work and several colleges and a seminary. In addition to Messianic Congregations, participants represented these denominations: Southern Baptist, Conservative Baptist, Assembly of God, Presbyterian, Episcopal, Lutheran, and Christian Missionary Alliance.

1. International Coordinating Committee Report

Representing the International Coordinating Committee at the meeting was Dr. Kai Kjaer-Hansen from Denmark, editor of the LCJE Bulletin. Upon the resignation of the former International Coordinator, Rev. David Harley, at Lausanne II, Manila, Rev. Ole Chr. M. Kvarme from Norway, was appointed as Coordinator. Other members of the International

Coordinating Committee are: Rev. Murdo A. Macleod, President, and Miss Susan Perlman, Directory Information.

The next meeting, which will be the 4th world gathering of the Lausanne Consultation on Jewish Evangelism, is August 5-9, 1991 in Holland. The program for the Holland meeting will include discussions on how to reach Jews in the new world of Eastern Europe. It is hoped that there can be participation from Russia, East Germany, Poland and Rumania.

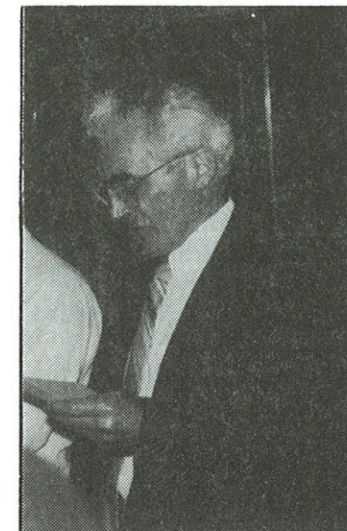
At present LCJE membership consists of 20 paying agencies and about 125 individual memberships, plus some who have not paid their membership dues.

Kai encouraged contributions and suggestions for the Bulletin as he plans the four issues per year. At present he intends to include articles on street evangelism, tracts, literature, etc.

2. Papers and Discussions

Some of the subjects that were treated with presentations and in-depth discussions were:

* A media report by Susan Perlman, which pointed out that scare articles from the



Erwin J. Kolb, retired Director of Lutheran Church Missouri Synod Board of Evangelism, has attended most of the meetings arranged by LCJE North America. Dr. Kolb was Consultant Chairman in Pattaya, Thailand, 1980.

Jewish community are increasing, and some major Christian publications are taking note of the Jewish evangelism movement.

* The use of Jewish liturgy in Messianic groups, which emphasized the need to minister to both Jewish people and Gentiles, since often mixed couples attend.

Worship in Scripture included sacrifice, praise, prayer and teaching. The traditions of Jewish liturgy are not authoritative but they provide richness and beauty to our worship.

* A survey of 35 Messianic Groups in the United States revealed that 77% of them are charismatic but only 17%

of them practise spiritual gifts in their worship. The groups average about 50 in attendance with half or three-fourths of the participants being Jewish.

Most groups celebrate the Jewish holidays; but only 47% celebrate the birth of the Messiah and 57 % His resurrection. The reasons suggested were these: fear of being considered non-Jewish and the commercialism of the holidays. Evangelism is done through friendships, holiday celebrations, musical offerings and literature.

* The impact of the Willowbank Declaration, which has affected the Jewish anti-missionary activities and forced many Christian groups to re-think their attitude toward Jewish evangelism.

* Various views of Romans 9 through 11 as held by commentators who represent the various positions held on the millennium.

3. Book Reviews

Two books which have strong statements about Jewish evangelism were reviewed. The first - *Should Christians Support Israel?* by John Hagee - was reviewed by Rev. Galen T. Banashak. Hagee is pastor of a large church in San Antonio, Texas, formerly with the Assemblies of God, now independent. While the group agreed with the concern to support Israel, and even passed a resolution expressing that support, they objected strongly to statements that discouraged a witness to Jews. The author's rationale was that Jesus came to be the Messiah

for the Gentiles, not the Jews. The Jews wanted to make him their King but he refused because he was not their Messiah.

The second book review - by Dr. Arthur Glasser and Dr. Louis Goldberg - was on the book *Our Father Abraham* by Marvin Wilson, an evangelical scholar, professor at Gordon College. The group again agreed with the basic purpose of the book, which was to call evangelical Christians to discover their Jewish roots but disagreed with the conclusion that there is salvific grace in Rabbinic Judaism so the church has no business evangelizing Jews.

The next meeting of the North American Consultation on Jewish Evangelism is February 27-28, 1991, Atlanta, Georgia.

It
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In St. Louis Professor Arthur F. Glasser gave an 11-page reaction to Marvin R. Wilson's book *Our Father Abraham*. Jewish Roots of the Christian Faith (Grand Rapids, MI: William B. Eerdmans Publishing Co. and Dayton, OH: Center for Judaic-Christian Studies, 1989. Pp. xxi and 374, paper back \$15.95). In the course of this presentation Glasser refers to a review of the book by James R. Sibley (to be found in Mishkan No. 11/1989, pp. 90-96). Under the heading Fundamental Problems Glasser discussed such questions as "What is Judaism?", "Does Judaism advocate 'pure grace'?", "What is the Church?", "Why so much special pleading?" and "Are Judaism and Christianity divorced?" On the last question Professor Glasser said, among other things:

I want to be fair in this review. In Part IV of *Our Father Abraham* Wilson identifies those areas in the Hebrew heritage that have had a significant though unappreciated role in forming the personal and societal values of Christians. We are indebted to Professor Wilson for sharing those insights with us. He has rendered the Church in our day a noteworthy service by encouraging Christians to rethink their relationship to this neglected Jewish heritage. Those who master this portion of his book will -

Father Abraham

deliberately push themselves into the forefront of all efforts to resist every form of anti-Semitism in our day.

But the section, Part V, devoted to "practical" considerations brought me to a full stop. Its object is to provide insight into "how Christians can reach out and build productive relations with today's Jewish community" (xviii). When I began this section I was filled with anticipation. Now I would learn my responsibility toward Jews and Judaism. Professor Wilson wants Christians to establish "personal contact with the Jewish community" and "become personally involved in the contemporary Christian-Jewish encounter" (p. 320).

I agree fully with him. We should reach out thoughtfully, humbly, and caringly to Jews. But, when he stated that this reaching out is to be expressed by "interfaith dialogue, educational activities and social action" (p. 324), I became curious as to what he meant. His explanation left much to be desired. For instance, by dialogue Wilson wants us to understand that its object is "not to convert one's partner from one faith and tradition to another" (p. 325). Wilson is very explicit at this point. He laments, "Too frequently in the past dialogues have exposed hidden Christian agendas and tactics" (p. 325). I personally am offended at this.

In this whole section ("Face-to-face in Dialogue") Wilson is very critical of Christians who evangelize Jews. This is what makes *Our Father Abraham* so destructive. I heartily endorse Sibley's reaction: "Evangelism is not a hidden agenda, and never has been ... For an evangelical to depart from this basic understanding of the gospel (i.e. "to the Jew first" Rom. 1:16) and our commission to proclaim it to a lost world is to deny Evangelicals their raison d'être" (Mishkan 11/1989, p. 95). True, no one wants to endorse all the ways in which Gentiles have sought to evangelize Jews down through the centuries, but I have yet to meet any Jews who came to faith in our Lord Jesus who have criticized the obedience and out-going love of those Christians who shared the gospel with them. Sibley goes so far as to suggest that Wilson's promotion of dialogue and his opposition to Jewish evangelism are in lock-step with the leaders in Jewry today. He quotes Rabbi Yechiel Eckstein's counsel that "evangelicals regard dialogue as the proper forum in which to 'preach the gospel to Jews' ... without the intention of converting them" (1984:321). Let me share Sibley's conclusion:

One can hardly imagine a more calloused attitude toward the spiritual condition of unbelieving Israel ...

Wilson's understanding of Jewish evangelism is a discredit to any evangelical book and a dangerous precedent in the subversion of a healthy evangelical faith (Mishkan 11/1989, p. 96). In a postscript Arthur F. Glasser said, among other things:

One final thought: on the back cover of this book is an enthusiastic endorsement by Dr. Carl E. Armerding of Regent College. Among other things Dr. Armerding wrote: "Marvin Wilson has thrown down a theological gauntlet, challenging Christians of all kinds to reform a two-thousand-year-old history of misunderstanding Jews and misinterpreting our own sources. *Our Father Abraham* does not pretend to be the last word in dialogue, but is a powerful first salvo!"

How do you react to this strident challenge? What battle does Dr. Armerding see joined? Just what is happening among Evangelicals in our day? Wilson comes from Gordon College and Armerding from Regent College. Significantly, David Wells comes from Gordon and James I. Packer from Regent, and both of these latter two men made significant contributions to the drafting of *The Willowbank Declaration on the Christian Gospel and the Jewish People*, a declaration the essence of which was incorporated in the *Manila Manifesto* drafted at

Lausanne II (July 1989). When I read Dr. Armerding's almost intemperate endorsement of *Our Father Abraham*, I almost immediately wrote him to ask for details: What war was he referring to? Are there to be other salvos? On whose side was he? Can it be that some Evangelicals with their professed allegiance to Scripture are no longer agreed that the gospel is "for the Jew first" (Rom. 1:16)? I will not share with you the correspondence that eventuated, but I firmly believe that if Evangelicals do not close ranks on the issue of evangelizing the Jewish people, the evangelical segment of the Church is in deep trouble.

"Selected" Sources

In his Reaction Paper to *Our Father Abraham* Arthur F. Glasser had the following to say about Marvin R. Wilson's "selected" sources:
In his review James R.

Sibley has particularly commented on the selectivity pattern that Wilson followed in the sources he used to develop the themes inherent in these five sections. In order that our evaluation of *Our Father Abraham* be comprehensive I am including in this review what he and I have observed. Wilson's source selectivity significantly bears on the particular thrust of his perspectives. Indeed, at times he virtually becomes an apologist for Rabbinic Judaism for he apparently chose not to refer to the writings of more than a score of Jewish scholars, all who could have made a solid contribution to this book. I have listed some of their names at the end of this review. All of them are Jewish in background and all have confessed their faith in Jesus as Messiah and Lord. One would think that such scholars would be particularly qualified to share matters of significance to Gentile

Evangelicals about the Jewish roots of the Christian faith. Indeed, I would be hard put to find knowledgeable Messianic Jews today who have had no contact with their writings. One can get jaundiced and charge that Wilson has deliberately boycotted them. But this would not be fair. He mentions Daniel Juster and particularly Jakob Jocz, the greatest Messianic Jewish theologian of our century. I should add, however, my personal regret that he dismisses too easily Jocz's careful and detailed treatment of the significance of the Birkat Ha-Minim (the early synagogue malediction on heretics, i.e. on Jewish believers in Jesus, pp. 64-70). I cannot but wonder why he prefers the current rabbinic whitewash of this action that slowly but inevitably drove all believing Jews out of the synagogue in the closing decades of the 1st century and on into the 2nd century.

Why were these not consulted?

In an appendix Arthur F. Glasser listed the following names of people that he thought Wilson might have consulted:
David Baron, T.H. Bendor-Samuel, Solomon Birnbaum, Donald G. Bloesch, David L. Cooper, Ludwig R. DeWitz, Alfred Edersheim, Henry Einsbruch, Henry L. Ellison, George P. Fischer, John Fischer, George W. Forall, David N. Freedman, Arnold Fruchtenbaum, Daniel Fuchs, Barnard B. Gair, Jakob Gartenhaus, Emmanuel M. Gitlin, Louis Goldberg, Mitch Glaser, Philip Goble, Emmanuel S. Greenbaum, Karl J. Hirsch, Arthur W. Kac, Aaron Kligerman, Joseph I. Landsman, Heinz D. Leuner, Stephen B. Levinson, Nahum Levison, Isaac Lichenstein, Elias Newman, Max I. Reich, Moishe Rosen, Harcourt Samuel, Adolph Saphir, Nathan J. Stone, Max Wertheimer, John Wilkinson, Morris Zeidman, Marsha Zimmerman

In the next issue we bring an excerpt of Susan Perlman's "An Analysis of Media Exposure from March 1989 to March 1990" (LCJE St. Louis meeting, March 1990)

LCJE sterling and dollar accounts closed

In Manila, July 1989, Elizabeth Myers presented the audited accounts for 1988 and for 1 January to 1 July 1989. LCJE members who want a copy of these accounts can obtain one from the LCJE office in Denmark.

LCJE used to have two accounts, one in sterling and one in US dollars. From 1 January 1990 an account has been opened in Danish kroner. In February both the sterling and the dollar accounts were closed. LCJE has only one account now, which is the Danish kroner account. In future the accounts will be published together with each year's first issue of the Bulletin.

The sterling account for the period of 1 July 1989 to 12 February 1990:

Balance in hand at 1 July 1989: £29,29

This account has not changed since 1 July 1989, and on 12 February 1990 the amount was deposited on LCJE's Danish account.

The dollar account for the period of 1 July 1989 to 22 February 1990:

Balance in hand at 1 July 1989 \$ 3,801.75

RECEIPTS

Subscriptions and materials 46.48
\$ 3,848.23 \$ 3,848.23

PAYMENTS

Administration 120.75
Postage 820.25
Stationary and copying 27.61
Travel and accommodation 253.84
Literature 2,533.05
Bank charges 12.40
\$ 3,767.90 \$ 3,767.90

Balance in hand at 15 November 1989 80.33

Subscription (28 November 1989) +25.00
Postage (27 November 1989 and 29 January 1990) -75.49
Bank charges (Nov 1989, Jan and Feb 1990) -11.60

Balance in hand when dollar account was closed on 22 February 1990 \$ 18.24

The amount was deposited in the Danish account on 5 March 1990.

Kai Kjaer-Hansen, 5 March 1990

LCJE Membership Dues

There are still quite a few individual members and agency members that have not paid their membership dues.

- About 15 individual members have *not* paid their dues for 1988, 1989 and 1990.

- About 10 individual members have *not* paid their dues for 1989 and 1990.

- About 25 individual members have *not* paid their dues for 1990.

- And 10 agency members have *not* paid their dues for 1990.

Those who have not yet paid their dues are kindly requested to do this as soon as possible. *kk-h*

LCJE European Chapter

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

Further information from Kai Kjaer-Hansen.

LCJE North American Chapter

Next meeting is February 27-28, 1991, Atlanta, Georgia.

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.