



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 46, Folder 4, Study Guide for *Evangelicals and Jews in Conversation*, 1978.

GORDON College

255 GRAPEVINE ROAD,

WENHAM, MASSACHUSETTS 01984

Telephone (617)-927-2300

June 12, 1978

Dear Jim:

Enclosed is a revised and enlarged edition of the Study Guide for Evangelicals and Jews in Conversation. I have sought to include some suggestions for more study and discussion questions which Dan Vant Kerkhoff passed on to me. Also I have included some films. I am not yet entirely satisfied, but I think it is an improvement.

Dan Vant Kerkhoff at Baker Book House has received this revised edition. They will now be considering it for publication. They, as well as myself, would appreciate any input comments, additions, etc. you may want to provide. If Baker and/or the AJC is interested in this Study Guide, I'd like to see production start in the next few weeks.

Warm personal regards,

Marvin

Marvin R/ Wilson

P.S. Please pass a copy on to Marc.



STUDY GUIDE
For The Book
EVANGELICALS AND JEWS IN CONVERSATION

Edited By

Marc H. Tanenbaum, Marvin R. Wilson and A. James Rudin

Published By

Baker Book House, Grand Rapids, Michigan, 1978

Study Guide Prepared By

Marvin R. Wilson

**Professor of Biblical Studies
Gordon College**

*Copyright © 1978 by
Marvin R. Wilson*



**Gordon College Press
Wenham, Massachusetts**

Introduction

Interfaith discussion between evangelicals and Jews is a relatively new phenomenon. *Evangelicals and Jews in Conversation* is the first volume ever to be published in which an interdenominational group of evangelical scholars and religious leaders has shared perspectives with their Jewish counterparts on issues of Scripture, theology and history.

After hundreds of years of avoiding each other in serious face-to-face dialogue, many stereotypes, caricatures and myths have come between both communities. These can only be dispelled by hearing what the other has to say in a dispassionate, yet informative frame of reference. It is the hope of the editors of *Evangelicals and Jews in Conversation* that this volume will prove to be a useful tool in providing guidance in that important first step of beginning to build friendships and genuine understanding between both communities.

Evangelicals and Jews in Conversation has a number of significant features that should be called to the reader's attention. First, this book is a symposium. It includes the essays of eighteen different authors (nine evangelical and nine Jewish) on seven different themes. This is important to observe in that differences of style are readily apparent among the various authors. Some essays reflect a more technical professorial training on the part of the writer, others are penned by internationally known religious leaders whose frame of reference is other than that of the world of academia. Evangelical writers reflect a wide range of denominational backgrounds within conservative Protestantism. Likewise Jewish writers reflect the diversity of Orthodox, Conservative and Reform traditions.

These differences of perspective brought by each individual contributor account for other features that must be borne in mind. Some writers employ a style which includes copious footnotes for the purpose of documentation, cross-referencing, and further explanation of materials presented in the text. Other writers have a style which uses footnotes only sparingly, or not at all. It should also be noted that each of these essays was originally written to be read publically at a national conference in New York. Thus if it appears to the reader that evangelicals and Jews are truly "in conversation", the reader will not be surprised.

How to Use This Study Guide

It will be observed that this Study Guide follows closely the introduction to the book and the eighteen different chapters which follow. Readers will note that each chapter is divided into three main sections for the purpose of facilitating study. These three section headings are **Understanding the Chapter**, **For Further Discussion** and **Additional Resource Material**.

The first section, **Understanding the Chapter**, includes questions which stress the mastery of the contents of that particular chapter. It identifies some of the main points of emphasis the writer is seeking to get across. These questions are not intended to be exhaustive. Rather they are to be employed chiefly as a tool to facilitate a more in-depth study of the volume, and thereby to lead to increased comprehension of the subject. The reader is encouraged to scan the questions in advance before beginning to read each chapter. This way certain key emphases can be kept in mind which highlight the author's treatment of his given theme.

The second section provides questions **For Further Discussion**. Although it is hoped this Study Guide will aid the individual reader, it should be pointed out that many questions can be used most effectively in the context of interfaith discussion groups. Because self-definition of each religious community is a major theme running throughout this volume, it is strongly urged that this topic be expanded by personal interaction between evangelicals and Jews. Past experience has shown that one person's faith is usually more accurately comprehended by another person not simply by the latter reading a vast array of theoreticians, but rather by interacting in irenic face-to-face discussion with one who is committed to that way of life.

The final section of each chapter contains **Additional Resource Material**. Here the reader will find additional articles and books on the same subject being dealt with in the chapter. In addition, certain films and filmstrips have been suggested for use in connection with many of the themes. Addresses where these may be ordered for rental are found at the end of this Study Guide.

In order to facilitate interaction between both communities, the Study Guide concludes with a section entitled **Coming Into Conversation**. Here are suggested a number of practical discussion themes, worthwhile projects and experiences in which both groups can share with profit together.

Readers of *Evangelicals and Jews in Conversation* are likewise encouraged to make use of the comprehensive indices at the rear of that volume. The index of Scriptures should be especially helpful in providing the frame of reference necessary for tracing the historical roots of both faiths. A bibliography will also be found which provides additional reading and research material on evangelicalism, Judaism and interfaith relations.

Introduction (Marc H. Tanenbaum, Marvin R. Wilson and A. James Rudin), pp. vii - xiii.

Understanding the Chapter

1. What are some of the false images, caricatures, and epithets which have created faulty perceptions of evangelicals and Jews? (vii)
2. Discuss the historical, geographic and cultural factors which have contributed to this distortion of image. (viii)
3. Discuss the legitimacy of the claim made by 'some, arising out of Jimmy Carter's candidacy for the presidency, that "...evangelicals cannot be trusted with the precious legacy of democratic pluralism, the keystone of American society and world order." (vii-ix)
4. Analyze the factors within society that have contributed to the infamous charge that "the Jews . . . are a conspiracy who secretly connive to dominate the financial and media centers of America." (ix)
5. What biblical values commonly held by Jews and evangelicals earlier gave reason to the founding fathers of America to refer to the Bible as "the assenal of democracy"? (x)

6. Both Jews and evangelicals lay claim to the epithet "People of the Book." Discuss the implications of this as one potential basis for entering into dialogue. (xii)

For Further Discussion

1. If "all real living is meeting" as Martin Buber has pointed out, suggest practical ways in which evangelicals and Jews can make initial contact with each other.
2. Discuss the biblical origin and contemporary meaning of the frequently used epithets *goy* and *yid*.
3. In what ways is the evangelicalism espoused by President Jimmy Carter representative of the movement as a whole?
4. Discuss the history and influence of the educational movement (elementary through higher education) as found in Judaism and evangelicalism.

Additional Resource Material

- Dayton, Donald. *Discovering An Evangelical Heritage*, Harper & Row, 1976.
- Gaer, Joseph and Siegel, Ben. *The Puritan Heritage: America's Roots in the Bible*. New York: Mentor, 1964.
- Konick, Marcus. "Jewish Influence on American Life and Culture." *The Principal*, June, 1975, pp. 25-32.
- Neusner, Jacob. *The Way of Torah: An Introduction to Judaism*, Dickenson, 1974.
- Ramm, Bernard. *The Evangelical Heritage*, Word Books, 1973.
- Silver, Abba Hillel. *Where Judaism Differed*, Macmillan, 1956.
- Steinberg, Milton. *Basic Judaism*, Harcourt, Bracc & World, 1947.
- Wells, David and Woodbridge, John. *The Evangelicals*, Abingdon, 1975.
- Film - "The Gossamer Thread" (Audio-Brandon) Color. 28 minutes.
- Filmstrip - "Judaism" (Life Filmstrips, New York: Time-Life).
- Filmstrip - "Judaism: Orthodox, Conservative, and Reform" (New York: Bnai Brith).

PART 1 EVANGELICAL CHRISTIANS AND JEWS SHARE PERSPECTIVES (pp. 1-52)

CHAPTER I "An Evangelical Perspective on Judaism" (Marvin R. Wilson), pp. 2-33.

Understanding the Chapter

1. Explore the implications of Carlson's statement on the binding (*Akeida*) of Jew and evangelical to the other: "...the survival of the one is eternally linked to the survival of the other." (p.2).
2. What is the biblical origin and meaning of the term "evangelical"? (p.4).
3. What doctrinal distinctives have set evangelicals apart from other groups? (p.5).
4. How did the term "fundamentalist" arise? Are the modern day terms "fundamentalist" and "evangelical" interchangeable? Discuss. (pp. 5-6).
5. What do evangelicals mean by "biblical authority" and inspiration? Do Jews have comparable concepts? (pp. 6-7).
6. What factors motivate Jews to enter into dialogue with evangelicals? Evangelicals with Jews? (pp. 7-11).
7. Discuss the admonition that "good theology cannot be built on bad history." (p.9).
8. What historical factors have caused many Jews to view dialogue as a "risk", if not something to be feared? (pp. 8-11).

9. What "common heritage" do Jews and evangelicals share? (pp. 11-18).
10. Discuss the implications of Karl Barth's statement that "The Bible...is a Jewish book. It cannot be read and understood and expounded unless we are prepared to become Jews with the Jews." (p. 14).
11. Identify and discuss some of the major differences which separate Jews from Christians. (pp. 18-21).
12. Why should evangelical attitudes toward Jews not be shaped solely by eschatological concerns? How do Jewish views on prophecy and Zionism differ from evangelical views? (pp. 21-25) (pp. 21-25).
13. Is Franklin Littell's observation correct when he states that American evangelicals are "generally more dependable friends of Israel than liberal Protestants"? Discuss (p. 22).

For Further Discussion

1. What attitude has evangelicalism historically displayed toward ecumenism? From the evangelical and/or Jewish perspective, is the current dialogue between evangelicals and Jews to be thought of as part of the "ecumenical movement" ?
2. Discuss various key parachurch/ parasynagogue agencies and institutions. What role and function is played by each?
3. Compare and contrast the function of the Hillel Society and Inter-Varsity Christian Fellowship on the university campus.
4. To what degree have anti-Judaic attitudes been promoted within the church due to the great neglect of the Old Testament in teaching and preaching?
5. What special significance has the Book of Psalms had in Jewish and evangelical Christian worship?

6. Is the "Lord's Prayer" (Matt. 6:9-13) offensive to Jews? Discuss the elements which make up this prayer.
7. What aspects of evangelical worship and church structure are directly traceable to Judaism?
8. Read Romans 7 and 8. What insights do the Jewish concepts of the *Yetzer Ha-ra* and the *Yetzer Ha-tov* provide for an understanding of Paul's theology here?
9. Why do some within modern Judaism refrain from using the term "chosen" people to describe the contemporary Jewish community?
10. What importance did Sabbatai Zevi play in the Jewish history of Messianism?
11. Discuss the Jewish concept of family as a model for the Christian home.
12. Compare and contrast the charismatic wing of evangelicalism with the Hasidic wing of Jewry.

Additional Resource Material

- "Born Again! The Evangelicals", *Newsweek*, Oct. 25, 1976, pp. 68-78.
- Carlson, Paul. *O Christian! O Jew!* David C. Cook, 1974.
- "The Evangelicals: New Empire of Faith", *Time*, Dec. 26, 1977, pp. 52-58.
- Oesterreicher, John. *The Rediscovery of Judaism*, Seton Hall University, 1971.

Filmstrip - "Christians & Jews: A Troubled Brotherhood" (Alba House). This two-part series powerfully presents the troubled relations between church and synagogue over the centuries.

Film - "A Conversation With Dr. Abraham Joshua Heschel" (National Academy for Adult Jewish Studies) Color. 60 minutes.

CHAPTER II "Judaism and Evangelical Christianity" (Michael Wyschogrod), pp. 34-52.

Understanding the Chapter

1. In what way does the Jew hear the Bible as the Word of God in a different manner than the evangelical? (pp. 35-36).
2. What kinds of passages from the Old Testament are viewed differently by evangelicals because of the addition of the New Testament? (p. 37).
3. What does Professor Wyschogrod mean when he says "In one sense, the Jewish position is closer to that of Catholicism and its doctrine of tradition than to the purer biblicism of evangelical theology"? (p. 38).
4. What can be said of Professor Wyschogrod's observation that "the legislation of the Pentateuch plays such a relatively small part in the evangelical consciousness."? If this observation is correct, what factors have contributed to this situation? (p. 42).
5. Discuss the statement "the continuity between the teaching of Jesus and rabbinic Judaism is considerable." (p. 43).
6. How does a knowledge of rabbinic Judaism at the time of Paul shed light on the decision made by the Jerusalem church as recorded in Acts 15? What is meant by the Noachide commandments? (pp. 43-46).
7. How is the "curse of the law" to be understood? (pp. 46-47).

8. What does Professor Wyschogrod mean when he states that it is "...quite incorrect to distinguish between Judaism and Christianity as if the former puts its emphasis on works while the latter, its emphasis on faith"? (p. 48).
9. From the Jewish point of view the question whether Jesus was the Messiah is a far less crucial issue than the evangelical's belief in the divinity of Jesus. Why is this so from the Jewish perspective? (p. 49).
10. In Judaism, God has two main attributes. What are they? (p. 49).
11. Discuss the implications of the statement that "each side ought to concede that God could have done what the other faith claims he has done ..." (p. 50).
12. What weakness does Professor Wyschogrod call attention to from the *The Hiding Place*, a film produced by evangelical Christians? (pp. 51-52).

For Further Discussion

1. Is it accurate to generalize concerning evangelicals that they are concerned only about personal piety and the life to come, while Jews are only concerned about societal redemption and this life?
2. Discuss the breadth and richness of various schools of biblical interpretation within evangelicalism.
3. In what different senses may the evangelical use the expression "Word of God"?
4. Is it accurate to characterize the evangelical's method of biblical interpretation as being literal? Explain.
5. What method(s) does the evangelical use to decide what teachings in the Old Testament are normative and fully authoritative for him today? Is the Jewish approach to the same material similar or different? Explain.

6. How does an understanding of Jewish dietary laws contribute to a correct interpretation of Acts 10 and 15?
7. What (who?) is a Jew? Compare this with the evangelical and his self-definition.

Additional Resource Material

- Baeck, Leo. *Judaism and Christianity*. Atheneum, 1958.
- Jacob, Walter. *Christianity Through Jewish Eyes*, Hebrew Union College Press, 1974.
- "Jews and Evangelicals: Mutual Concerns", *Christianity Today*, Jan. 2, 1976, pp. 38, 39.
- Matt, Hershel, "How Shall a Believing Jew View Christianity?" *Judaism*, Vol. 24. No. 2.
- Opsahl, Paul and Tanenbaum, Marc. *Speaking of God Today*, Fortress, 1974.
- Film - "The Hiding Place" (World Wide Pictures) Color.
- Film - "What is Judaism?" (Anti-Defamation League) Black and White. 30 minutes.



PART 2 THE MESSIAH (pp. 53-96)

CHAPTER III "The Meaning of Messiah in Jewish Thought" (Ellis Rivkin) pp. 54-75.

Understanding the Chapter

1. "The messianic idea was forged in the crucible of crisis." Explain. (p. 54).
2. What was the prophetic explanation for "negative experience"? (p. 55).
3. What is meant by the biblical term "on that day" as applied to the concept of messiah? (pp. 55-57).
4. Discuss the meaning of Isaiah 19:23-25 in light of the past and present situation in the Middle East. (pp. 56-57).
5. What does B.C.E. stand for? C.E.? How are these terms helpful in underscoring certain presuppositions found in interreligious dialogue? (p. 57 cf. p. 8).
6. During the Intertestamental period of the scribes and Pharisees a "messianic solution for this-worldly problems" is rejected. Professor Rivkin further states, "The kingdom of God is an internal, not an external kingdom". Discuss the meaning of this change in messianic thought. (pp. 60-61).
7. What significance does the resurrection hold in understanding the claims that Jesus of Nazareth must be the Messiah? (pp. 62-63).

8. Discuss the implications of Professor Rivkin's pivotal statement, "There came a stunning moment of realization, a moment of transmutation when the non-fact [of the resurrection] was translated into the fact." On what grounds are we able to examine such statements? Or is it fruitless to even begin to debate such issues? Explain. (p. 63).
9. In Jewish thought the coming of the Messiah is never interlinked with the world to come or the resurrection of the dead. How does this teaching affect the Jewish understanding of the meaning of Messiah? (pp. 65-68).
10. In modern Reform Judaism, belief in a personal Messiah has become transmuted into the concept of a messianic age. Compare and contrast this view with that of traditional Jewry. (p. 68).
11. How does Jewish nationalism and contemporary Zionism represent a yet further transmutation of the messianic hope? (pp. 70-71).
12. What does Professor Rivkin mean by concluding, "The crucial signs are here. They can be found by anyone who looks...The messianic age is within our grasp"? (pp. 74-75).

For Further Discussion

1. How are the words of the Israeli National Anthem, *Ha-Tikvah* ("The Hope") tied to the concept of Zionism?
2. What teaching in the prophets has shaped both evangelical and Jewish concepts of the Messiah?
3. How does Reform Jewry today see the "Messianic Age" to be realistically within man's reach in light of the facts which seem to indicate society is deteriorating rather than being perfected? How does the evangelical's emphasis upon original sin affect his understanding of the perfectability of society?

4. The concept of Messiah is central to evangelical thought. How central is this concept in the history of Judaism?
5. Study the concept of Messiah within the Qumran Community.

Additional Resource Material

Klausner, Joseph. *The Messianic Idea in Israel*. Macmillan, 1955.

"The Messiah Idea", *Keeping Posted*, Feb. 1977 (The whole issue is given to the concept of Messiah).

Scholem, Gershom G. *The Messianic Idea in Judaism*, Schocken, 1971.



CHAPTER IV "The Messiah: An Evangelical Christian View" (William Sanford LaSor), pp. 76-95.

Understanding the Chapter

1. What are the two methods of approaching the subject of the Messiah as seen by Christians? (pp. 77-81).
2. Which "proof-texts" for the Messiah set forth by Christians (on the authority of the New Testament) are not included among Old Testament messianic texts by Jewish interpreters? Discuss the reasons for differences. (pp. 77-80).
3. Why does Professor LaSor prefer looking at the question of the Messiah from the "Historical perspective" rather than from the "proof-text" method? (pp. 79-80).
4. Summarize the importance of the Abrahamic, Mosaic and Davidic covenants as part of the larger redemptive hope. (pp. 81-82).
5. What Old Testament passages are used to support the king-messiah concept? What are the Scriptural grounds for "divine kingship"? (pp. 82-86).
6. How does the apocalyptic Son of Man concept differ from the king-messiah concept? (pp. 86-89).
7. What is meant by the concept of the "two ages"? From the New Testament perspective, when does this age end and the next begin? (pp. 88-89).
8. Discuss the implications of the following: "Judaism knows nothing of a suffering Messiah. But it does know of a Suffering Servant." (p. 90).

9. What three Old Testament messianic concepts become synthesized in the person of Jesus? Discuss the confusion and complexity which arose from this synthesis. (pp. 90-92).
10. Professor LaSor holds to a literal fulfillment of the political and nationalistic elements of messianic prophecy. Other evangelicals "spiritualize" the concept of the kingdom. Compare and contrast these two views. Which view is closest to the position of traditional Judaism? (p. 92).

For Further Discussion

1. How is the following verse important to the evangelical view of Messiah in comparison with the Jewish view? "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword" (Matt. 10:34).
2. If an evangelical was asked to construct a Jewish view of Messiah on the basis of the Old Testament alone, how would that concept differ from that which can be constructed using both testaments?
3. How does Jewish teaching concerning God's incorporeality (He has no body) result in a traditional view of Messiah different from that of evangelicalism?

Additional Resource Material

- Juster, Daniel. "Jewishness and Jesus." *His*, Dec. 1977, p. 1ff.
- Ladd, George E. *A Theology of the New Testament*, Eerdmans, 1974.
- LaSor, William S. "The Conversion of the Jews" *The Reformed Journal*, Nov. 1976.
- LaSor, William S. *Israel: A Biblical View*, Eerdmans, 1976.
- Payne, J. Barton. *Encyclopedia of Biblical Prophecy*, Harper & Row, 1973.

PART 3 THE MEANING OF ISRAEL (pp. 97-140)

CHAPTER V "The Meaning of Israel in Jewish Thought" (Seymour Siegel) (pp. 98-118).

Understanding the Chapter

1. What concept(s) is the self-understanding of Jewish existence tied to? To what degree has this self-understanding accounted for the ability of the Jew to endure centuries of anti-Semitic abuse and yet continue on despite the more recent memories of the Holocaust? Discuss. (pp. 98-100).
2. Discuss this statement: "The arrogance of a people thinking themselves to be chosen has introduced racism into the Middle East." (p. 99).
3. What is the root meaning of *shalom*, the term which characterizes God's covenant relationship with Israel? (p. 101).
4. What biblical metaphors are used to illustrate the indissolubility of the covenant? If the covenant is indissoluble (eternal), to what degree are the blessings of that covenant predicated upon Israel's obedience and faithfulness to that covenant? Does the collective Jewish experience of the Holocaust in any way relate to this issue? Discuss. (pp. 101-103).
5. "Covenant does not involve merely spiritual dimensions. The promises are tied to earth, life, land." Discuss. (p. 105).
6. Discuss the statement, "...as long as the Israelites are in exile, the processes of the universe are out of focus." (p. 107).

7. Professor Siegel states, "The ultimate test of *kiddush hashem* (the sanctification of the name) is martyrdom--testifying with one's being to the faith which gives life." Discuss the question of witness to one's faith by martyrdom in the history of both Judaism and Christianity. (p. 107).
8. Discuss the implications of this statement: "Regardless of what has happened, Israel remains the foundation stone of the divine plan for the world." (p. 108).
9. Gershon Scholem has pointed out that the messianic idea in Judaism is totally different from that in Christianity. What does he mean by this? (p. 110).
10. What does Professor Siegel mean when he says, "It is not even accurate to say that Judaism *rejected* Jesus."? (p. 111).
11. What is Professor Siegel driving at when he states, "It is the experience of the Holocaust which seems to have confirmed, perhaps in a perverse way, the uniqueness of Israel."? (pp. 113-114).
12. "(Modern) Israel is not the messianic kingdom, though the messianic vision was largely responsible for the founding of the state." Discuss. (pp. 115-116).
13. What is Franz Rosenweig's classic response (p. 116) to the claim of Christians that the Jews and their faith have now been superseded by a new covenant? (pp. 116-117).

For Further Discussion

1. Compare and contrast the importance of "covenant" in evangelicalism and Judaism.
2. Is there a difference between the theological interpretation of Jewish suffering at the time of the prophets compared with the Nazi Holocaust?
3. How has suffering been understood in relation to covenant faith throughout the history of the Christian church?
4. Discuss the position held by some Jews and Christians that the Israel of tomorrow will include a restored temple and priesthood in Jerusalem.
5. Discuss the doctrine of retribution and its inadequacies.
6. How does the Holocaust help people to understand the imperative need for the existence of the State of Israel?

Additional Resource Material

- Dawidowicz, Lucy. *The War Against the Jews: 1933-1945*. Bantam Books, 1976.
- Heschel, A. J. *Israel: An Echo of Eternity*, Farrar Straus, 1969.
- "Hitler's War on the Jews", *Keeping Posted*, Feb. 1976.
- "Speaking Out for Israel", *Keeping Posted*, May, 1975
- Wiesel, Elie. *Night*, Avon, 1960.
- Film - "The Diary of Anne Frank" (Films, Inc.) Black and White, 150 minutes.
- Film - "E'Chaim - To Life" (Harold Mayer) Black and White. 84 minutes. Documentary on the history of anti-Semitism - especially in Europe.

CHAPTER VI "The Meaning of Israel in Evangelical Thought" (Carl Edwin Armerding), pp. 119-140.

Understanding the Chapter

1. Is Professor Armerding correct when he suggests that the primary concern of evangelicals in regard to the modern state of Israel has "usually (but not always) been theological, and the primary concern of Jews has usually (but not always) been social and economic."? (pp. 119-120, 122).
2. "It is probably true to say that most (evangelicals) identify the people of God in the Old Testament as the same ethnic-national-religious community they see in Judaism today." Discuss the validity as well as the potential difficulty inherent in such a statement. (p. 121).
3. What does Professor Armerding mean when he writes "the central concern of the New Testament is not, of course, national Israel but spiritual Israel." (pp. 121-122).
4. In what way did the New Testament writers have their own hermeneutical system for looking at the Old Testament? (pp. 124-125).
5. Discuss the validity of this statement: "The New Testament writer never explicitly see the church as having replaced Israel." (p. 125).
6. What potential barrier is created in interreligious dialogue when the church is defined as "the new Israel"? (p. 128).
7. Summarize Paul's argument concerning the future of Israel as found in Romans 9-11. (pp. 126-129).

8. Outline the contribution made to the history of modern day Zionism by the evangelical leader, Lord Shaftesbury. (pp. 133-136).
9. Professor Armerding concludes, "...because I find in the New Testament a recognition that God still loves and is working with his ancient people, my attitude can in no way approximate studied neutrality...I feel we must as Christians be open to the reality of the role of this other 'people of God' in our theology and corporate life." Discuss. (p. 137).

For Further Discussion

1. Discuss the significance of the charge "Zionism is racism."
2. To what degree does the modern State of Israel reflect the prophetic vision of the future Israel restored to her land?
3. Compare and contrast the tenets of Reformed (Covenant) Theology to that of Dispensationalism. How do these tenets affect the question of Israel?
4. Discuss Ezekiel 37:1-14 in relation to the future of Israel. What various interpretations of this passage have evangelicals held to?

Additional Resource Material

- Gasque, W. Ward and Armerding, Carl. *Dreams, Visions, and Oracles*, Baker, 1977
- Bayly, Joseph, "Marching to Zion". *Eternity*, Feb. 1978, pp. 64,66.
- Kahane, Meir, "Christians for Zion". *Jewish Press*, Jan. 24, 1975, p. 34.
- Ladd, George E. *The Last Things*, Eerdmans, 1978.
- Marty, Martin E. "Which Christians Can Israel Count On? A Ladder of Sympathies." *The Christian Century*, March 8, 1978, pp. 233-236.
- Richardson, Peter. *Israel in the Apostolic Church*, Cambridge University Press, 1969.
- Woodward, Kenneth, "Christians for Israel", *Newsweek*, Nov. 28, 1977, p. 126.
- Film - "His Land" (World Wide Pictures). Color. 60 minutes.

PART 4 INTERPRETATION OF SCRIPTURE (pp. 141-212)

CHAPTER VII "Scriptural Interpretation: A Historical Perspective" (Asher Finkel), pp. 142-153.

Understanding the Chapter

1. The expression of God's will as found in the commandments of the Pentateuch affects human life in four areas of relationships. What are these? (p. 143).
2. Distinguish the terms Halakah and Haggadah. (p. 143).
3. What particular expressions of revelation grew out of the various forms of postbiblical Judaism? (pp. 143-144).
4. The dynamics of biblical exegesis historically have resulted in a religious expression on three levels. Summarize the importance of each of these levels. (pp. 144-145).
5. What are some of the liturgical expressions used by the synagogical Jews of Jesus' day as reflected in the Gospels? (pp. 147-148).

For Further Discussion

1. Compare evangelical and Jewish views of biblical interpretation.
2. To what degree do theological presuppositions affect biblical interpretation?
3. Compare and contrast the Jewish Prayer Book (*Siddur*) to the Roman Catholic *Missal* and *Anglican Book of Common Prayer*.

Additional Resource Material

- Hoffman, Lawrence. "The Roots of the Siddur", *Keeping Posted*, March, 1977.
- Longenecker, Richard. *Biblical Exegesis in the Apostolic Period*, Eerdmans, 1975.
- Patte, Daniel. *Early Jewish Hermeneutic in Palestine*, Scholars Press, 1975.

CHAPTER VIII "Concord, Conflict, and Community: Jewish and Evangelical Views of Scripture" (Edwin M. Yamauchi) pp. 154-196.

Understanding the Chapter

1. In what areas has evangelical Old Testament scholarship been indebted to Jewish scholarship? (pp. 154-155).
2. Summarize the perspective of some who hold "liberal revisionist views" of the New Testament. (pp. 156-159).
3. Is there a correlation between the dating of certain New Testament books and the acceptance of the same as accurate historical sources? Explain. (pp. 159-161).
4. What New Testament book has tended to be most troublesome to Jews? Why? (pp. 161-163).
5. When did the church first appropriate for itself the term Israel? Is there any historical evidence that Jews ever persecuted Christians, or has the situation always been the reverse? Comment. (pp. 163-165).
6. How does the Targumic interpretation of Isaiah 53 stand in contrast to the Christian understanding of this passage? What did the Jewish scholar Klausner mean when he said, "Thus Jesus became an ethical Messiah *only*, and not a political Messiah at all"? Discuss. (pp. 165-166).
7. How do the writings of Eisler and Brandon portray Jesus? What critique and response might an evangelical offer to this description? (pp. 168-169).

8. Klausner has stated: "...all the stories of Pilate's opposition to the crucifixion of Jesus are wholly unhistorical, emanating from the end of the first Christian century, when large numbers of Gentiles had embraced Christianity." Discuss the argument that the gospels modified the guilt of Pilate to gain favor with the Roman authorities and so avoid persecution. (pp. 169-172).
9. John 18:31 says that the Jews did not have the right to perform capital punishment at the time of Jesus. Does the statement stand up against historical scrutiny? Discuss. (pp. 172-173).
10. According to the Talmud, what constituted a legally indictable instance of blasphemy? Do the gospels give clear evidence that Jesus actually was guilty of this offense? Discuss. (pp. 174-175).
11. Discuss the historical and hermeneutical differences between evangelicals and Jews on the issues of the resurrection and deity of Jesus. To what degree are the presuppositions held by both communities the decisive reason for division on these issues? (pp. 177-180).
12. Discuss and evaluate evangelical Sunday school curriculum as a potential source for breeding anti-Semitic prejudices.(pp. 180-185).

For Further Discussion

1. How does the evangelical's position on the inspiration of Scripture affect his understanding of the historicity of the biblical record?
2. Evaluate the position held by some that John's Gospel carries with it a strong anti-Semitic slant,
3. In what ways are very recent Jewish views of Jesus different from those previously held? (See *Newsweek*, April 18, 1977, p. 88, and *The New York Times*, Feb. 2, 1978, p. 31).
4. Discuss the relative importance to evangelical and Jew of who was guilty of killing Jesus?

5. What affect did Vatican Two have upon the issue of theological anti-Semitism?
6. Examine the grounds upon which the “corporate guilt” charge for the crucifixion has rested.
7. How have the teachings of Luther and Calvin affected evangelicals and the issue of anti-Semitism?

Additional Resource Material

Bruce, F.F. *The New Testament Documents: Are They Reliable?* Eerdmans, 1960.

Fuller, Daniel. *Easter Faith and History*, Eerdmans, 1965.

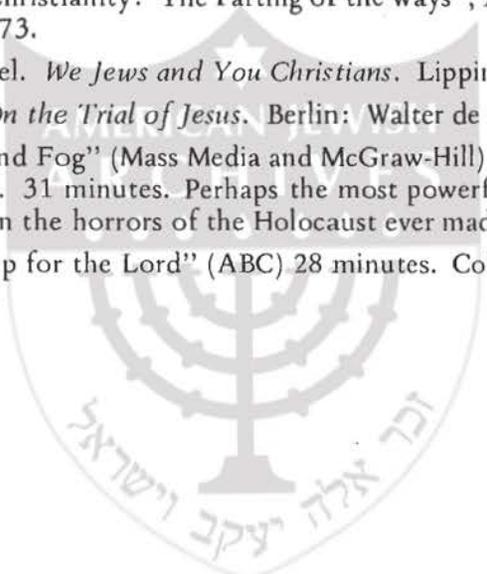
“Judaism and Christianity: The Parting of the Ways”, *Keeping Posted*, Dec. 1973.

Sandmel, Samuel. *We Jews and You Christians*. Lippincott, 1967.

Winter, Paul. *On the Trial of Jesus*. Berlin: Walter de Gruyter, 1961.

Film - “Night and Fog” (Mass Media and McGraw-Hill) Black and White with color. 31 minutes. Perhaps the most powerful short documentary on the horrors of the Holocaust ever made.

Film - “A Tramp for the Lord” (ABC) 28 minutes. Color. Corrie ten Boom.



CHAPTER IX "The Attitude of Jesus Toward Scripture" (Roger Nicole) pp. 197-205.

Understanding the Chapter

1. Summarize the importance of Matthew 5:17-20, Luke 16:29-31, and John 10:34-36 as reflective of Jesus' attitude toward the Old Testament. (pp. 198-200).
2. What breadth of meaning did the word *law* have in Jesus' usage of the term? (p. 200).
3. What percent of the recorded words of Jesus show a close relation (quotation or allusion) to the Old Testament? (p. 200).
4. How does Mark 7 show how Jesus' view on the issue of tradition which is authoratative differs from that of the orthodox Jews of his time? (p. 201).
5. Respond to those who argue that Jesus invalidates the authority of the Old Testament law in Matthew 5:21-48. (pp. 201-204).

For Further Discussion

1. How is the teaching of Jesus and rabbinic Judaism similar? In what areas do we find a difference in emphasis?
2. Why historically have Jews found the teachings of Paul to be more difficult than those of Jesus?
3. Study Mark 7 as a model expressive of Jesus' attitude toward both the Old Testament and the oral law of the rabbis.
4. In what sense does the evangelical see Jesus as "fulfilling" the Old Testament law?

Additional Resource Material

- Bruce, F.F. *New Testament Development of Old Testament Themes*, Eerdmans, 1968.
- Packer, James I. *Fundamentalism and the Word of God*, Eerdmans, 1958.
- Warfield, Benjamin B. *Inspiration and Authority of the Bible*, Baker, 1948.
- Weiham, John. *Christ and the Bible*, Tyndale, 1972.

CHAPTER X "Scriptural Authority, Scriptural Interpretation, and Jewish-Christian Relations" (Bernard Martin). pp. 206-212.

Understanding the Chapter

1. As a Jewish scholar of the Reform tradition, how does Professor Martin approach the issue of the inspiration of the Scripture? (p. 206ff.).
2. What is the "higher criticism" and who is generally considered to be its father? (pp. 206-207).
3. What emphases distinguished Philo's contribution to the development of biblical criticism? (p. 207).
4. Briefly trace the rise and influence of biblical criticism within the Jewish community from the nineteenth century to the present. How has this resulted in a different view toward the Bible from that held by traditionalists? (pp. 208-209).
5. Professor Martin states, "I cannot believe that the biblical mandate to burn witches and the order to the ancient Israelites to kill all male prisoners of war were really divine commands. Indeed, I would have to regard a God who issues such commands as demonic - certainly not an object to whom worship is properly directed." Discuss this statement in light of the issue of Scriptural authority and interpretation. (p. 211).
6. Discuss the following: "...the covenant is an indisputable historical fact; otherwise the whole history of Israel - and especially its survival to the present day - is an insoluble enigma." (p. 211).
7. What does Professor Martin mean when he says that a literal view of verbatim inspiration may be - and has been - a major stumbling block to improving Jewish-Christian relations? Does this statement strongly imply that only those segments of Jewry which have been relatively immune from the inroads of biblical criticism

have the most in common biblically with evangelicals? If so, then do not Jewish-Christian relations in the future stand in jeopardy in this area of finding common ground biblically due to the fact it is liberal and Reform Jews rather than traditionalists who tend to enter into interreligious dialogue? Discuss. (p. 212).

For Further Discussion

1. How are Reform Judaism's views on Scripture closely parallel to those of Liberal Protestantism's views?
2. What aspects of biblical interpretation held to by Reform Judaism are difficult for evangelical Christians to accept? Why?
3. Discuss evangelical attitudes to the whole question of higher criticism and the Bible.
4. Under what conditions would most evangelicals hold that the field of biblical criticism can be an asset to the Christian faith?

Additional Resource Material

- Harrison, R.K. *Introduction to the Old Testament*, Eerdmans, 1969.
- Martin, Bernard. *A History of Judaism: Europe and the New World*, Vol. II. Basic Books, 1974.
- Sandmel, Samuel. *The Hebrew Scriptures*. Knopf, 1963.

PART 5 RESPONSE TO MORAL CRISES AND SOCIAL FERMENT
(pp. 213-274)

CHAPTER XI "Jews and Social Responsibility" (Marc H. Tanenbaum),
pp. 214-232

Understanding the Chapter

1. Discuss the present preoccupation with violence in contemporary American culture. (pp. 214-216).
2. Summarize the affect that acts of terrorism and inhumanity have had in recent years in Africa, Asia, Europe, the Middle East and Latin America. (pp. 216-222).
3. What three universal problems are discussed by Rabbi Tanenbaum which cut across the heart of contemporary social responsibility for Jew and Christian alike? (pp. 222-224).
4. Discuss the implications of the following: "At the center of the human crisis today is the fundamental depreciation of the meaning and value of human life. In theological terms, the biblical affirmation that each human life is created in the sacred image of God and is therefore of ultimate worth and preciousness is being battered from every side." (pp. 224-225).
5. Outline the magnitude of the "final solution" carried out in the Nazi Holocaust as illustrative of the potential capacity of the state to do violence. In light of the above, comment on Rabbi Tanenbaum's observation that "the Nazi period serves as a warning of what we may become if we are faced with a political crisis of overwhelming proportions." (p. 227).

6. What insight has Max Weber provided in helping us understand the nature of modern bureaucracy which can all too easily lead to dehumanization - even the horrors of the death camp? (pp: 227-228).
7. In what ways does Rabbi Tanenbaum suggest that Christians and Jews seek a closer working together in order to counter the forces of dehumanization in the world? (pp. 230-231).

For Further Study

1. Study Amos 1 and 2 as illustrative of the prophetic biblical teaching on inhumanity to man.
2. Discuss the sacredness of human life as found in the concept of the creation of man in the image of God.
3. Why have evangelicals often been more passive to injustice and inhumanity than the Jewish community? Discuss concrete examples how this attitude has begun to change in recent years.
4. The Talmud says, "If I am not for myself, who will be for me? And if I am for myself alone, who am I? And if not now - when?" What does this statement of Hillel tell us about an individual's responsibility to not only himself but to others?
5. Discuss the statement of Lucy Dawidowicz that "modern German anti-Semitism was the bastard child of the union of Christian anti-Semitism with German nationalism."
6. Malcolm Hay has written this about religious anti-Semitism: "The German crime of genocide has its logical roots in the mediaeval theory that the Jews were outcasts, condemned of God to a life of perpetual servitude." Discuss.
7. Can we reconcile the presence of God with the existence of evil? Discuss the question of theodicy from a biblical perspective.
8. With such a long history of persecution, what traits have helped Jewish people to survive?

Additional Resource Materials

Opsahl, Paul and Tanenbaum, Marc. *Speaking of God Today*, Fortress, 1974.

“World Hunger, The Torah, And Us”, *Keeping Posted*, March, 1975.

Film - “Jewish Legends and Tales” (Anti-Defamation League) Black and White. 60 minutes. Elie Wiesel tells of his life.

Film - “The Witnesses” (Audio-Brandon) Black and White. 82 minutes. Documentary on the Warsaw Ghetto where hundreds of Jews daily met their death by starvation, typhus and freezing.



CHAPTER XII "Evangelical Christians and Social Responsibility"
(Paul E. Toms), pp. 233-247.

Understanding the Chapter

1. If the illustration about our spending too much time "feeding the pigeons" is true, what kinds of trivial activities consume an unwarranted amount of time by both church and synagogue members? (p. 234).
2. Summarize some of the key Old Testament texts which underlie the evangelical's biblical basis for social action. What key themes keep running through this material? (pp. 235-237).
3. How does evangelicalism understand the relation between the two-fold New Testament emphasis on both personal redemption and societal redemption? (pp. 237-239).
4. What reasons can be suggested for the widespread neglect of social concerns by evangelicals until the midpoint of this century when the picture gradually began to change? (pp. 240-243).
5. What is meant by the terms *vertical* responsibility and *horizontal* responsibility? (p. 244).
6. What three passions governed the life of Bertrand Russell? Discuss how each of these relates to the issue of social responsibility. (p. 245).
7. Compare the types of social agencies and institutions sponsored by the evangelical community with those sponsored by the Jewish community. In what areas are there similar programs, and in what areas are there different programs?

For Further Discussion

1. Construct a biblical case for social responsibility based on the law of Moses.
2. How has the evangelical missionary movement been illustrative of evangelical involvement in social responsibility?
3. Discuss Matthew 25:31-46 as crucial to formulating an evangelical perspective on social responsibility.
4. How is the sharing of material possessions in the early church as depicted in the Book of Acts a model for today's Christian community?
5. How is love the fulfillment of the law (Rom. 13:10)? Is this the Christian's sole motivation for social concern?
6. Should evangelical Christians resist or support the proliferation and expansion of government welfare services? Why? How?

Additional Resource Material

Moberg, David O. *The Great Reversal*, Lippencott, 1972.

Moberg, David O. *Inasmuch*. Eerdmans, 1965.

Mooneyham, Stanley. *What Do You Say to a Hungry World?* Word, 1975.

Sider, Ronald. *Rich Christians in An Age of Hunger*, Inter-Varsity, 1977.

Wirt, Sherwood. *Social Conscience of the Evangelical*, Harper and Row, 1968.

CHAPTER XIII "Evangelical Views of Today's Moral Crisis" (Vernon C. Grounds), pp. 248-265.

Understanding the Chapter

1. Discuss the central doctrinal beliefs of evangelicalism set forth by Kenneth Kantzer, editor of *Christianity Today*. (pp. 248-249).
2. How does church historian Sydney Ahlstrom define evangelicalism? Evaluate each of the characteristics he sets forth. (p. 249).
3. What are the symptoms of our present moral crisis? In how many of these areas might evangelicals and Jews stand together in agreeing to the fact that our nation is "sick" and in need of healing? (pp. 250-251).
4. Discuss the implications of Elton Trueblood's remark that "ours is a cut-flower civilization". What are the "roots" of the Judeo-Christian faith to which he refers? (p. 252).
5. Discuss Francis Schaeffer's point about modern man rejecting the notion of "absolutes". To what degree has "relativism" and "situationalism" contributed to our present moral crisis? (pp. 252-255).
6. What is premillennialism? What assumptions concerning the nature of world conditions are a part of this point of view? What criticisms may be offered this movement? (pp. 255-259).
7. What specific corrective does Carl Henry offer in seeking for a more balanced concept of New Testament eschatology? (pp. 259-260).

8. What is meant by the statement, "Christ can transform in history as well as beyond history"? (p. 261).
9. Professor Grounds, commenting on the future of our civilization in light of today's moral crisis, states: "The Christian attitude ...is like that of a physician who knows that eventually his patient must die." Comment on how well this analogy is helpful in describing the dilemma and destiny of the human predicament. (p. 263).
10. Evangelicals and Jews are presently caught in the historical tension between two ages - this age and the age to come. Both groups affirm that this age will someday give birth to a new and glorious future age. In light of this, how then does one presently live maintaining a sane, balanced perspective - a perspective which avoids on the one hand a doomsday syndrome of apocalyptic defeatism and on the other hand a polyanna utopianism of unshakeable optimism?

For Further Study

1. To what degree is our present moral crisis really a "spiritual" crisis?
2. Can morality be taught and/or legislated? Discuss.
3. What is the responsibility of our American school system for today's moral crisis?
4. In what way does pretribulational premillennialism view our present moral crisis with disgust, while on the other hand it sees it positively as an opportunity for evangelism?
5. Are the ethics of the Sermon on the Mount for this present church age, or are they for the "Kingdom Age" to come? Discuss.
6. Reason and experience are key concepts to the Reform Jew as he seeks to apply biblical teaching to his generation. What is the place of these concepts in evangelicalism when applied to the making of ethical decisions?

Additional Resource Materials

- Geisler, Norman. *Ethics: Alternatives and Issues*, Zondervan, 1971.
- Grounds, Vernon. *Emotional Problems and the Gospel*, Zondervan, 1976.
- Henry, Carl. F. H. *Christian Personal Ethics*, 1957.
- Vincent, M. O. *God, Sex and You*. Lippincott, 1971.

CHAPTER XIV "A Jewish View of the Present Moral Crisis" (Emanuel Rackman) pp. 266-273.

Understanding the Chapter

1. What presuppositions undergird Rabbi Rackman's approach to the present moral crisis? (pp. 266-267).
2. Rabbi Rackman's first thesis is that "the immoral is now the accepted norm of our behavior; the immoral is virtually lawful!" Discuss the implications of this point. (p. 268).
3. In what way is morality subverted when the focus of law becomes the rights of man rather than the duties of man? (pp. 268-269).
4. Give some practical examples to illustrate the biblical thesis that law and ethics, law and morality, are inseparable. (p. 269).
5. Morris Cohen has stated that criminal laws serve at least four different purposes. Name these, and discuss why the last of these purposes is crucial to combating the present moral crisis. (pp. 269-270).
6. Rabbi Rackman states: "What is right and wrong ought to be the principal theme of the educational process instead of what is and what is not self-fulfilling. By making the latter the focus of all our educational striving we have reared generations of self-centered, irresponsible citizens." Discuss. (p. 270).
7. For two millenia both Judaism and Christianity have had their own monastic communities - those separatists who have withdrawn from the evils of society to seek a purer way of life. Accordingly, respond to Rabbi Rackman's exhortation, "...we in the modern world should give more encouragement to those groups who want to

withdraw from our immoral society and create moral societies of their own." (pp. 270-271).

8. Rabbi Rackman says, "The highest form of morality is that which is a response to divine will because the individual finds the greatest self-fulfillment in that response." Discuss. (p. 270).
9. What criticism does Rabbi Rackman level against the media in the area of morality? (p. 271).
10. As both a rabbi and a lawyer, how does Rabbi Rackman view the issue of abortion? (pp. 272-273).

For Further Discussion

1. Discuss the relative importance of the home as teacher of morals.
2. Discuss the issue of censorship in relation to the maintenance of a healthy moral climate.
3. What has the history of civilization taught about the importance of a nation's moral values in relation to survival.
4. Discuss the pros and cons of Bible reading in the public school from the "ethical" sections of the Old Testament.
5. Is it possible to teach sex education in public schools apart from the context of values and personal responsibility?
6. Discuss Micah 6:8 in relation to the biblical foundation of morality.
7. Distinguish between the ceremonial, civil and moral law of the Old Testament. Is any one of these expressions of biblical law more "timeless" in nature than the others?
8. Why do many synagogues conspicuously place a symbol of the Ten Commandments above the Ark?

Additional Resource Material

"Groping for Moral Moorings", *Keeping Posted*, Jan. 1976.

"The Ten Commandments," *Keeping Posted*, April, 1977

"Weighing Questions of Justice, Mercy, Life and Death." *Keeping Posted*, March, 1974.

"When Does Human Life Begin," *Keeping Posted*, April, 1975.

PART 6 RELIGIOUS PLURALISM (pp. 275-296)

CHAPTER XV "Concepts of Religious Pluralism and Areas of Conflict in Israel" (G. Douglas Young). pp. 276-285.

Understanding the Chapter

1. According to Dr. Young, what do the areas of conflict center around within Christendom? If "conflict" does not truly represent the actual situation in Israel, what one word best sums up the situation there? (p. 276).
2. What are some of the various religious communities and subgroups found in Israel today? (pp. 276-277).
3. What are some of the problems the Jews of Israel face within their own Jewish pluralism? (p. 277).
4. Check an encyclopedia or other source to find out who the Circassians and the Druse are. (p. 277).
5. Why is the term *millet* important in any discussion of religious pluralism in Israel today? (p. 278).
6. What percent of the total population in Israel do the various Christian groups represent? (p. 281).
7. How is the administration of the Church of the Holy Sepulchre in Jerusalem an example of the problems found among Christian groups themselves? (pp. 281-282).

8. What is the origin and basis of anti-Israel views held today? What benefits for these non-Jewish groups have the Israelis provided under their "pluralistic umbrella"? (pp. 282-283).
9. Discuss the problem of proselytizing in Israel today. (pp. 283-284).

For Further Discussion

1. What problems do Christians and other minority groups contend with in Israel which are not problems of religious pluralism in America?
2. Discuss the conflict in Israel between the Ashkenazi and Sephardic Jews.
3. How open has the Israeli government been to various missionary and proselytizing groups?
4. The State of Israel is controlled by the Orthodox wing of Jewry. What problems has this created for non-Orthodox Jews who have sought to make Israel their homeland?
5. Where and in what way has the evangelical church been established in Israel?
6. Describe the current way in which the West Bank is being administered. Do the Israelis have any biblical or historical legitimacy in their claims to this land?
7. Why is the city of Jerusalem such a difficult place to test the concept of religious pluralism?

Additional Resource Material

- "Who Are the Palestinians?" *Keeping Posted*, Feb. 1975.
- Film - "Let My People Go" (Films, Inc.) Black and White. 54 minutes.
A historical survey of Jewish dispersion and the establishing of a Jewish homeland in Palestine.
- Filmstrip - "Religion and Culture in Israel". The Land of Israel series,
No. 10. New Rochelle, New York: Pathescope Ed. Films.

CHAPTER XVI "Concepts of Religious Pluralism and Areas of Conflict in the United States" (Albert Vorspan), pp. 286-295.

Understanding the Chapter

1. How is democratic pluralism defined? (p. 286).
2. What two corollaries emerge from co-existence among faiths within the framework of democratic pluralism? (p. 286).
3. According to Leo Pfeffer, America has passed through three main periods of interreligious relations. What characterized each of these periods? (p. 287).
4. Mr. Vorspan says, the present "dark age" in the history of religious social action in America began at the end of the 60's. He notes that "in the name of a burgeoning ethnicity and in the name of religious inwardness, we have become a nation of independent groupings turned in upon ourselves, separating ourselves from what was once a common agenda for social justice in America." Discuss. (p. 288).
5. Why is the public controversy over abortion rights a good example of pluralism in practice? (p. 289).
6. Discuss the following: "Jews are oversensitive, but we come by our paranoia naturally, for the distance between anti-Jewish rhetoric and Auschwitz in our memory is not so vast." (p. 290).
7. "Few Christians can understand the sense of loneliness and isolation and indignation which Jews feel when the United Nations, by overwhelming vote, chooses to equate Zionism with racism." Discuss. (pp. 290-292).

8. Discuss the statement, "It is idle to pretend any longer that religious values and American ideals are intersecting." (pp. 293-294).
9. What does Mr. Vorspan feel is "the greatest sin of all"? Why? (p. 295).

For Further Discussion

1. Discuss the advisability of using Christmas carols and Hanukkah songs in the public schools.
2. Jews have voiced their fear that President Jimmy Carter would prove to be an "evangelical president" rather than a "president who is evangelical." If a Jew were to be elected president, what concerns - if any - might evangelicals voice?
3. Discuss the role of Roger Williams and Anne Hutchinson in bringing about the separation of church and state.
4. Discuss Jewish and evangelical attitudes toward Mrs. O'Hare's movement of atheism. Should this movement be encouraged in the name of religious pluralism when it runs contrary to the fact "Hebraic mortar cemented the foundations of American democracy"?
5. Do Jews who are citizens of the United States ever experience a conflict of interest between America and Israel? If so, how should it be determined where one's ultimate allegiance lies?

Additional Resource Material

- "Close Encounters: Church and State", *Keeping Posted*, Feb. 1978.
- "Setting Down Jewish Roots", *Keeping Posted*, Oct. 1975.
- Vorspan, Albert. *Jewish Values and Social Crisis*, Union of American Hebrew Congregations, 1969.
- Film - "Rendezvous With Freedom" (Audio-Brandon) Color. 56 minutes. Also, 37 minute version available. Interesting study of the Jews in America.

PART 7 THE FUTURE (pp. 297-313)

CHAPTER 17 "A Letter to Richard" (Leighton Ford), pp. 298-310.

Understanding the Chapter

1. Leighton Ford's teenage religious pilgrimage is illustrative of a basic difference between evangelicals and Jews: One *becomes* a Christian, he is not born one. Discuss this difference. (pp. 298-299).
2. Does Leighton Ford make a distinction between the terms *evangelize* and *proselytize*? Why has particularly the latter term been a distasteful one to Jews? (p. 300).
3. What are some of the Jewish roots of the Christian faith which give Jews and evangelicals a basis for being "in conversation"? (pp. 301-304).
4. What insight does Leighton Ford bring especially to evangelicals on the issue of anti-Semitism? (pp. 304-306).
5. How is a "cultural Christian" distinguished from a true "biblical Christian"? Discuss. (p. 305).
6. To what degree has geographical isolation kept evangelicals and Jews from coming to know each other as people? Discuss. (p. 306).
7. Many Jews tend to avoid evangelical Christians because they feel they are seen "only as trophies to be bagged in an evangelistic safari". Comment. (p. 306).
8. How characteristic is it of evangelical Christians in general to look at Israel "chiefly as a key piece in their prophetic jig-saw puzzle"? Discuss the shallowness of this kind of thinking. (p. 306).

9. Discuss Martin Buber's statement that the Christian looks on the Jew as the stubborn man who will not see what has happened; while to the Jew, the Christian is the reckless man who affirms redemption in a world that is yet unredeemed. And this, Buber adds, is a gulf no man can bridge. (p. 307).
10. What suggestions does Leighton Ford have for the future in seeking to build some bridges between the evangelical and Jewish communities? (pp. 308-310).

For Further Discussion

1. There is a general attitude which prevails in the Jewish community that "Jewish Christianity" is no longer a live option. A Jew must decide upon what side of the fence he will fall - Jewish or Christian. Discuss the arguments on both sides of this question.
2. How can evangelicals who live in the South and other sections of the country which have a small Jewish population, enter into a more meaningful understanding and appreciation of today's Jew?
3. Compile a list of agenda items for the future that evangelicals would like Jewish people to discuss with them. Reverse the procedure.
4. What is behind the following statement? Judaism does not look at evangelical Christianity as a real theological problem, but Judaism does present a very agonizing problem to evangelicalism.
5. Discuss the wisdom of certain evangelical groups who use such terminology as evangelistic "blitz", "crusade", etc.

Additional Resource Material

- Ford, Leighton. *New Man ... New World*. Word, 1972.
- Ford, Leighton. *One Way to Change the World*, Harper and Row, 1970.
- Ten Boom, Corrie. *The Hiding Place*, Chosen Books, 1971.

CHAPTER 18 "Prospectus for the Future" (A James Rudin) pp. 311-313.

Understanding the Chapter

1. How can evangelicals and Jews work together more closely in the future to guarantee "positive support for and solidarity with the people and the state of Israel to insure her survival and security"? (p. 311).
2. Many evangelicals tend to view Jews and Judaism "only as ancient biblical categories". What course of action and kinds of concrete programs can the evangelical community avail itself of in order to experience the contemporary Jewish community *in situ*? (p. 311).
3. How prevalent in evangelical circles is the "Christ-killer" (deicide) charge against the Jewish people? Is this a matter of theological or cultural conditioning or are both involved? From what did the infamous concept of "corporate guilt" derive? (p. 312).
4. Rabbi Rudin makes the point that both evangelicals and Jews need to "view each other with mutual trust and a sense of loving respect." As for the Jewish community and its understanding of evangelicalism, what are the central factors which have decisively shaped the evangelical ethos? (p. 312).
5. In what area may Jews and evangelicals join together in the future to enhance mutual understanding of common biblical roots and the furthering of human rights? (pp. 312-313).

For Further Discussion

1. Discuss the various ways in which interfaith dialogue can best be carried out.
2. Where is dialogue between evangelicals and Jews headed? Are there any practical limits or obstacles that loom immediately ahead? Are these barriers insuperable?

3. What is the respective role of women in both Jewish and evangelical communities?
4. Discuss the Jewish Sabbath (Saturday) and its relation to the Christian Lord's Day (Sunday).
5. Discuss the following: "Jews are a people bound together by a common faith and a common fate."

Additional Resource Material

"Is Judaism a Missionary Faith?", *Keeping Posted*, Nov. 1975.

Film - "The Two of Us" (Swank) Black and White, 86 minutes. Set in France during the Nazi occupation, this film portrays anti-Semitic attitudes by an old man toward a young Jewish boy.



COMING INTO CONVERSATION

How can evangelicals and Jews begin to enter into conversation? Though conversation may begin on an informal or ad hoc basis, sponsorship by various parent bodies and/or constituent groups within either the evangelical or Jewish community is probably the wisest way to get formal dialogue started.

The American Jewish Committee has offices in many of the larger cities. Various local clergy associations and regional offices of certain evangelical denominations are also good points of contact. In addition, colleges and seminaries under evangelical or Jewish sponsorship, local synagogues or evangelical churches, and religious leaders of both communities should be helpful in discussing ways to get conversation under way.

At any formal interfaith gathering there will be much to discuss about the similarities and differences of each faith community. But in addition it would be helpful to consider other worthwhile projects and mutually beneficial experiences to share in together. Below is but a partial list of some suggested ways in which this interaction might take place.

Lecture-Discussion Topics

1. The Jewish concept of home and the family
2. Roger Williams: Champion of Religious Liberty
3. Understanding the Talmud
4. The Middle East Conflict
5. The Jewishness of Jesus
6. The Ten Commandments and a Permissive Society
7. Teaching Moral Values in the Public School
8. Judaism in the Time of Jesus
9. Heroes of the Protestant Reformation
10. What is an Evangelical? Beyond the Usual Stereotypes
11. The Influence of Hebrew and Yiddish Upon English Vocabulary
12. The Biblical Concept of Aging
13. Gematriya (the symbolism of numbers) and the Bible
14. Archaeology and the Bible (illustrated)
15. Masada Shall Not Fall Again (illustrated)

Group Programs and Projects

1. Write letters to Russia seeking the freedom of enslaved Christians and Jews.

2. Bring high school youth groups together for the constructing of a *succah*. (an outdoor hut for the celebration of the feast of tabernacles in the fall)
3. Show and discuss the films "His Land" and "The Hiding Place" (World Wide Pictures)
4. Share in a Passover seder.
5. Jewish cooking class for joint women's groups
6. Bible study-discussion group on the social and ethical teachings of the prophets.
7. Jewish music night stressing the Psalms and/or songs of our common heritage
8. Jewish art projects on the Bible by youth groups. See *The Jewish Catalogue* (Jewish Pub. Society) for ideas.
9. An evening of Israeli folk dancing
10. Joint meeting of local rabbinical association with evangelical ministerial association
11. Attend local Hadassah and/or Christian Women's Clubs on alternating basis
12. Jointly produce a community version of "Fiddler on the Roof" or "The Diary of Anne Frank"
13. Pastor-Rabbi adult class teaching exchange. (For the Sunday School hour or during a week night exchange classes. A rabbi might lecture on the history of Judaism in the post biblical period or during the time of Jesus. The evangelical pastor might lecture on the history of Christianity or the distinctives of emphasis among various denominations).
14. A joint gathering in celebration of Israel Independence Day (month of May).
15. Exchange lectureships by faculty of evangelical colleges and seminaries with their Jewish counterparts.
16. A joint reading circle to discuss such works as *The Chosen* (Potok), *The Evangelicals* (Wells and Woodbridge), *The Hiding Place* (ten Boom), *The Holocaust* (Green), *The Insecurity of Freedom* (Heschel), *Passover Plot* (Schonfield), *Night* (Wiesel), and *Who Is Man?* (Heschel).
17. Cross register in community lay religious schools for the study of the Hebrew language and other religious courses.
18. A jointly sponsored travel study-tour of Israel, Greece and Egypt.

19. A jointly sponsored tour of Jewish New York (write to Tours of Jewish New York, 180 East 79th St., New York, N.Y. 10021).
20. Visit museums, attend concerts or programs together.
21. Travel together to points of common historic-religious interest e.g. in Rhode Island the Touro Synagogue and sites made famous by Roger Williams.
22. Discuss the theme of "The Rise and Decline of Western Thought and Culture" by using the 10 short films produced by Francis A. Schaeffer built around his book *How Should We Then Live?* (Fleming Revell, 1976).



PLACES TO ORDER FILMS AND FILMSTRIPS

Alba House
Canfield, Ohio 44406

American Broadcasting Company
Man. of Educational Licensing
1330 Avenue of the Americas
New York, N.Y. 10022

Anti-Defamation League of B'Nai B'Rith
Audio-Visual Department
315 Lexington Avenue
New York, N.Y. 10016

Audio-Brandon Films, Inc.
34 MacQuesten Parkway
Mt. Vernon, New York 10550

Films, Inc.
1144 Wilmette Ave.
Wilmette, Illinois 60091

Mass Media Ministries
2116 N. Charles Street
Baltimore, Maryland 21218

Harold Mayer
155 W. 72 Street
New York, N.Y. 10023

National Academy for Adult Jewish Studies
155 Fifth Avenue
New York, N.Y. 10010

Swank Motion Pictures, Inc.
393 Front Street
Hempstead, New York 11550

World Wide Pictures
1201 Hennepin Avenue South
Minneapolis, Minnesota 55403

