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THE AMERICAN JEWISH COMMITTEE

date December 13, 1977
 to AJC Leadership
 from Bert Gold
 subject JEWISH-EVANGELICAL RELATIONSHIPS

In the event you missed it, I am enclosing a copy of an article that appeared in Sunday's New York Times, reporting increasingly close ties between Jews and Evangelicals, particularly in relationship to the security of Israel.

This article has focused public attention on an effort that we at the American Jewish Committee have engaged in for more than ten years. A long time ago, we realized that the nation's Evangelical community, numbering more than 40,000,000, was far more important than was generally realized and that we needed to work more closely with it while continuing our relationships with main line Protestant groups.

As to several points in the New York Times article....

The assertion by Rev. Billy Graham that Evangelicals have an "affinity for the Jews" was made at the American Jewish Committee's recent National Executive Council meeting in Atlanta. I am enclosing a copy of a front-page story in the Atlanta Constitution reporting on that historic event.

Also enclosed is a copy of the newspaper advertisement, mentioned in the Times article, signed by fourteen leading Evangelical leaders, as well as a recent Evans and Novak column that refers to our work with Evangelicals.

While we are reluctant to predict just where these relationships will go ultimately, we intend to continue the momentum we have initiated. I am sure you share our hope that this development will improve understanding between our two groups -- and enhance understanding of Israel's needs as well.

Should you have any questions about this or any other matter, please let me hear from you.

BHG/bf
 encs.

CHRISTIANS AND JEWS SEEK NEW DIALOGUE

Evangelical Groups Are Displaying Greater Emotional Tie to Israel and a Common Link to Bible

By KENNETH A. BRIGGS
Special to The New York Times

DALLAS—Blinking tears away, the Rev. Jimmy Allen spoke to an audience of Baptists and Jews about a Jewish friend who was taken to a Nazi concentration camp.

Haltingly, Mr. Allen recalled his friend's description of the morning on which she and her family were seized by German police and led down the street. One refrain had especially gripped him. "Nobody came to the windows," she had said, "to see what was happening to us."

In relating the story last week, Mr. Allen, president of the Southern Baptist Convention, displayed an emotional tie to the Jewish people that is becoming more common among the nation's 40 million evangelical Christians.

On the premise that ignorance and lack of concern too often have marked relations between the two groups, evangelicals and Jews have begun to break down the barriers that have fostered decades of mutual isolation and distrust.

The meeting at Southern Methodist University in Dallas was another step in a continuing effort to untangle the social, ethnic and theological causes of misunderstanding.

Sponsored jointly by Southern Baptists of Texas and the American Jewish Committee, the three-day conference focused on such topics as human rights, religious liberty and the role of women in each religion.

The meeting took place in an atmosphere of increasing cordiality between Jews and evangelicals that has resulted from strong expressions of support for Israel by such noted evangelicals as the Rev. Billy Graham.

Jewish leaders have been enthusiastic

about two recent gestures. One was Mr. Graham's assertion before 500 Jews in Atlanta that evangelicals had "affinity for the Jews" and unstinting loyalty to Israel. The other was a full-page advertisement placed in several newspapers, including The New York Times, in which 14 leading evangelicals declared their support for an Israel that included the right to an undivided Jerusalem and to the west bank of the Jordan River.

Shortly thereafter, the Rev. Carl D. McIntyre, the radio fundamentalist preacher, purchased a similar ad.

Mixture of Beliefs

Evangelical commitment to Israel appears largely a mixture of conservative political sentiments and the widely held belief that the establishment of Israel is a sign of the Second Coming of Christ.

Jewish officials have sought to use this common base of support for Israel to broaden efforts to reconcile the more difficult and painful areas that divide the two groups.

Since 1967, the American Jewish Committee has devoted its principal resources in the area of interreligious affairs to building bridges with evangelicals. In so doing, the agency largely has turned its back on liberal Protestants on the ground that they have not been forthcoming in support of Israel.

The first gathering of evangelicals and Jews took place at Louisville Southern Baptist Seminary in 1969. Similar meetings followed in Cincinnati in 1971, at Wake Forest, N.C., in 1972 and in New York in 1975.

The emergence of Jimmy Carter, a "born again" Southern Baptist, added a note of urgency to the search for understanding. Mr. Carter evoked some Jewish fears that his election might encourage religious interference by evangelicals in public affairs.

This uneasiness was derived mostly from an image of the evangelical Christian as an aggressive campaigner whose goal was the conversion of everyone believed to be outside the fold.

From the evangelical standpoint, many Jews believed, they were likely to be regarded as people who needed to hear the "true word" preached to them.

While evangelicals agree that their mission is to evangelize the world, there are growing differences on how that imperative applies to Jews.

"I have to tell Jews that we just have to be evangelical," said the Rev. Raymond Bailey, pastor of First Baptist Church in Plantation, Fla., a participant

in the Dallas meeting. "We think we've got the truth and they think they've got it and we just have to share it."

"But it all depends how you go about it," Mr. Bailey continued, "whether you act like a crusader or engage in dignified dialogue."

Some who attended the conference remember the days when there was more overt pressure to conform. Mrs. Helena Rosenthal recalled her fear in the early 1920's whenever Ku Klux Klan members marched past her Elm Street home in Dallas are increasingly seeing themselves as rooted in Jewish tradition.

Among the causes of alienation between evangelicals and Jews is that the two groups tended to be geographically separated. Jews were concentrated in northern urban areas and evangelicals largely were located in the South and Middle West.

As contact has increased, some stereotypes have weakened and theological reexamination has begun. The two groups have discovered their mutual grounding in the Old Testament, which represents most of the Hebrew Bible, and evangelicals are increasingly seeing themselves as rooted in Jewish tradition.

Problems arise around how each group sees the role of Jesus, the place of the New Testament and, ultimately, about the need for conversion.

Evangelicals show some scattered signs of accepting a conviction that Jews should not be singled out for evangelistic efforts because God has provided Jews with an "eternal covenant" that must be respected.

Mr. Graham recently supported this position but the evangelistic impulse still was detectable. "There is a covenant God made with the Jews," he said, "and I cannot be God in this instance and say who is saved and who is lost. But I know the Jew is special and my job is to proclaim the gospel to Jew and Gentile and Muslim."

Mr. Allen, who serves as a pastor in San Antonio, more explicitly refers to "completed Jews" who have "accepted the Messiah." These "born again Jews" would be more effective within Judaism than leaving to join such groups as Jews for Jesus, Mr. Allen said.

The Dallas meeting, like its predecessors, scratched the surface of a largely-unknown territory. Missouri Synod Lutherans recently have launched a campaign specifically to evangelize Jews that has some Jewish officials worried about a setback in progress.

THE NEW YORK TIMES

December 11, 1977

Rowland Evans and Robert Novak

Growing Links Between Carter and Billy Graham

An ecumenical link with political overtones between the powerful evangelical Christian movement and the American Jewish community has caused President Carter to seek guidance from the Rev. Billy Graham.

He privately sought out the nation's foremost evangelist because his administration's Mideast policy has angered not only Jews but Carter's hard-core base of born-again Christians as well. Asking advice from Billy Graham after some reluctance, the President was counseled to go slow. The role thus played by Graham stems from an interaction of religion and politics, directly affecting American foreign policy.

Graham has been courted by leading Jewish activists for several years in a successful effort to bind Jews and Christian evangelists together as a new pro-Israel political force. Unifying 5 million American Jews and 50 million evangelicals (who include Carter, a twice-born Christian) is the mutual, anti-Communist fear of Soviet influence in the Middle East.

Those in position to know are loath to talk specifics about what one insider calls the "growing communication" between the President and Billy Graham. This much is known: Carter has personally sought Graham's counsel in evangelical reactions to his Mideast policies, especially since the joint U.S.-Soviet Mideast statement of Oct. 1, which jolted both the Jews and the evangelicals.

Graham's response was a clear word of warning, fortifying a cascade of angry criticism from Jewish activists across the nation about bringing Moscow back into the Middle East equation. It is Graham's conviction that Carter dare not take his evangelical base for granted.

The slow building of the Jewish-evangelical coalition reached a climax Oct. 30 when Rabbi Marc H. Tanenbaum,

the articulate, imaginative director of the American Jewish Committee's National Interreligious Affairs Division, shared the stage with Graham in Atlanta. Graham was there as as keynote speaker at the AJC's national executive council meeting.

Described later by Tanenbaum as "a message intended for the White House," Graham's emotion-packed address attacked Palestinian terrorists and called for America's rededication to the existence and safety of Israel. Two weeks later, Tanenbaum informed all AJC area directors about Graham's speech, citing it as one more example of "deep and widespread [evangelical] support of Israel and opposition to PLO terrorism."

"In view of public statements by some members of the Carter administration to 'bring leverage' one-sidedly on Israel and to 'baptize' the PLO as legitimate," Tanenbaum said, Graham's opposition to Palestinian "terrorism" was notable. It was also evidence of deep support for Israel "among the some 50 million evangelical Christians. . . . This support assumed particular value since it comes from 'born again' Christians who were the first power base of President Carter's candidacy."

What one year ago might have seemed an inevitable connection between Jimmy Carter and Billy Graham was in fact aborted by Carter's concern over Richard Nixon's courtship of Graham. The President felt that would make the evangelist suspect to liberals. Graham himself is sensitive about this, once telling a press conference in Dallas that although he had been Nixon's White House guest three times, he had visited Lyndon Johnson there more than 30 times.

Carter's reluctance to be caught close to Graham lasted only until the first major crisis of his administration:

charges against Carter intimate Bert Lance that ended in Lance's resignation as Budget Director. Soon thereafter, the President sought Graham's counsel on how to minimize the political impact of Lance's public disgrace, felt most sharply in Carter's own Bible Belt.

That started a dialogue that ripened when the Carter White House was rocked by political reaction to the Oct. 1 U.S.-Soviet policy statement, bringing Moscow back into Mideast peace politics. The same statement put an American President for the first time on record as favoring the "legitimate rights" of the Palestinian people and calling for Israeli withdrawals (as all previous Presidents have) from Arab lands occupied in the 1967 war.

Evangelicals take the Old Testament seriously. Many agree with religious Jews—and Israeli Prime Minister Menachem Begin—that God intended the Jews to have all of Palestine west of the Jordan River (a historical-religious interpretation shared neither by Carter nor by tens of millions of other Christians and Moslems).

Thus, while playing it low-key, a group of leading evangelical churchmen in a New York Times advertisement last month called themselves "particularly troubled by the erosion of American governmental support for Israel evident in the joint U.S.-Soviet statement." The group also viewed with "grave concern" any effort to carve a "political entity" for the Palestinians out of the West Bank.

Just such a "political entity" is the heart of the Carter policy. So to protect his policy in the Mideast—and his evangelical base in the Bible Belt—Jimmy Carter is turning to Billy Graham for help.

WASHINGTON POST

December 8, 1977

October 29, 1977

Graham Asks Jews' Help To Reverse Secularism

By ALICE MURRAY
Constitution Religion Editor

The current "push toward secularism must be halted and reversed" if democracy and freedom are to survive in this country, Billy Graham told members of the American Jewish Committee Friday.



Associated Press Photo

AMERICAN JEWISH COUNCIL PRESENTS AWARD
Billy Graham(L) Accepts From Rabbi Marc Tanenbaum

An ecumenical moral code, such as the Ten Commandments, "should be read every day in every classroom" the evangelist told the executive council of the American Jewish Committee. Without such a moral law, Graham said, the country would revert to "total secularism."

He urged cooperation between Jewish and evangelical Christian groups in creating "a spiritual awakening that will not only dynamically influence the social and political life of this country but answer the deepest needs of our youth."

A country "steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments," Graham added.

As an introduction to the speech, which was billed as the first time Graham has spoken to a major national Jewish organization in an open meeting, Rabbi Marc Tannenbaum called Graham the "greatest friend of the Jewish people and the state of Israel in the entire Christian world in the twentieth century" since the late Pope John 23rd and the late Protestant theologian Reinhold Niebuhr.

"It is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing," said Rabbi Tannenbaum, head of interreligious affairs for the American Jewish Committee.

He added that Israeli leaders can also testify "how Dr. Graham came time and again to the aid of Jewish people."

Rabbi Tannenbaum presented Graham with the committee's first National Interreligious Award before the speech, which the rabbi said would stand as a landmark in a new dialogue between evangelical Christians and Jews.

Comparing the speech to the beginning of Roman Catholic-Jewish relations after the second Vatican Council, Rabbi Tannenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

"The stereotypes that evangelicals and Jews hold about each other are not too different from those Catholics and Jews held for each other 15 years ago," he said, calling progress between Catholics and Jews in the years since Vatican II "little short of a miracle."

In his speech to the committee, Graham outlined six areas for evangelical Christian and Jewish cooperation, as well as telling the nation's Jewish leaders that the majority of evangelical Christians in this country and around the world "support the state of Israel's right to existence."

First, he called on Christians and Jews to "work and pray together" for peace in Jerusalem, citing the Biblical prophecy that when the Messiah comes "to create a new social order" the capital of the world will be Jerusalem.

At that time Syria, Egypt and Israel "will live together in permanent peace," he said.

Second, Graham called on the two groups to continue to work together for better race relations in the United States, saying that only a change in the hearts of individuals will permit the full implementation of civil rights laws.

In the third area, Graham took a patriotic stand, saying that the United States is a land "of freedom and opportunity second to none," and that Jews and Christians should "join in honoring and supporting and undergirding our nation."

Calling for Christians and Jews to "join hands" and work together for world peace, freedom and justice, Graham decried the increase in terrorism in the world.

"Certainly, peace is not enhanced by a policy of terrorism, whether in the Middle East, Ireland, Africa, America or anywhere else. The hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands, the killing of children at Maalot are just a few of the horrifying examples we have read."

"Human life, created in the image of God, should never be used as a means to realize any group's ideology or political program," he said.

Graham concluded with the call for a national spiritual and moral awakening among both Jews and Christians, which he said "demands from all of us the sacrificial commitment of self to God and to righteousness."

STUDY GUIDE

For The Book

EVANGELICALS AND JEWS IN CONVERSATION

AMERICAN JEWISH
ARCHIVES

Edited By

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

Published By

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Study Guide Prepared By

Marvin R. Wilson



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

This Study Guide is set up to enable its user to identify some of the main points of emphasis found in each chapter. It is not intended to be an exhaustive device. Rather it is to be employed chiefly as a tool to facilitate a more in-depth study of the volume, and thereby lead to more worth-while comprehension and discussion.

Profitable use of this Guide can be made if the reader scans 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.

Although it is hoped this Study Guide will aid the individual reader, it should be pointed out that many of the questions can also be effectively used in the context of interfaith discussion groups. In that self-definition of each religious community is a major theme

running throughout this volume, it is suggested that this topic can be expanded with greatest benefit 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 confronting one who is committed to that way of life in irenic fac@-to-fac@ discussion.

Finally, it is suggested that wide use be made of the comprehensive indexes at the rear of the volume. Particularly the index of Scriptures should be helpful in providing the frame of reference necessary for tracing the historical roots of both faiths. Furthermore, the bibliography 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.

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 of world order." (viii-ix)

4. 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 arsenal of democracy"? (x)
5. 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)

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

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

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. What historical factors have caused many Jews to view dialogue as a "risk", if not something to be feared? (pp. 8-11).
8. What "common heritage" do Jews and evangelicals share? (pp. 11-18).
9. 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).
10. Identify and discuss some of the major differences which separate Jews from Christians. (pp. 18-21)
11. 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)
12. 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).

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

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. 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).
6. How is the "curse of the law" to be understood? (pp. 46-47).
7. 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).
8. 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).
9. In Judaism, God has two main attributes. What are they? (p. 49).

10. What weakness does Professor Wyschogrod call attention to from the The Hiding Place, a film produced by evangelical Christians? (pp. 51-52).

PART 2 THE MESSIAH (pp. 53-96)

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

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 inter-linked 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).

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

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).

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

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

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. Professor Siegel states, "The ultimate test of kiddush hashem (the santification 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).
7. 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).
8. 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).
9. What does Professor Siegel mean when he says, "It is not even accurate to say that Judaism rejected Jesus."? (p. 111).
10. 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).
11. "(Modern) Israel is not the messianic kingdom, though the messianic vision was largely responsible for the founding of the state," Discuss. (pp. 115-116).
12. 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).

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

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. In what way did the New Testament writers have their own hermeneutical system for looking at the Old Testament? (pp. 124-125).
4. Discuss the validity of this statement: "The New Testament writers never explicitly see the church as having replaced Israel." (p. 125)
5. What potential barrier is created in interreligious dialogue when the church is defined as "the new Israel"? (p. 128)
6. Summarize Paul's argument concerning the future of Israel as found in Romans 9-11. (pp. 126-129)
7. Outline the contribution made to the history of modern day Zionism by the evangelical leader, Lord Shaftesbury. (pp. 133-136).

3. Professor Amerding 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).

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

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

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).

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

1. In what areas has evangelical Old Testament scholarship been indebted to Jewish scholarship? (pp. 154-155).
2. Summarize the perspective of some of those 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 their acceptance 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).

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

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 authoritative 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).

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

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 "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).

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

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

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).

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

1. If the illustration about our spending too much time "feeding the pigeons" is true, what kinds of trivial activities consume an unwarrantable 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 twofold New Testament emphases of 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?

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

1. Discuss the central doctrinal beliefs of evangelicalism set forth by Kenneth Kantzer, editor of Christianity Today. (pp. 248-249; cf. pp. 3-7).
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? (p. 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?

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

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 combatting 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 millennia 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. What criticism does Rabbi Rackman level against the media in the area of morality? (p. 271).
9. As both a rabbi and lawyer, how does Rabbi Rackman view the issue of abortion? (pp. 272-273).

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).

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).

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

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).

PART 7 THE FUTURE (pp. 297-313)

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

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 jigsaw 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).

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

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 areas 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).