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ABSTRACT

DEVELOPING JEWISH AWARENESS SEMINARS: A MODEL
IMPLEMENTED IN ADVENTIST CHURCHES
IN MICHIGAN

by

Robert C. Quillin

Adviser: Bruce Campbell Moyer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project

Andrews University

Theological Seminary

Title: DEVELOPING JEWISH AWARENESS SEMINARS: A MODEL
IMPLEMENTED IN ADVENTIST CHURCHES IN MICHIGAN

Name of researcher: Robert C. Quillin

Name and degree of faculty chair: Bruce Campbell Moyer, S.T.D.

Date completed: May 2007

Problem

Many Jewish people are finding Jesus as their Messiah, but few are uniting with the Seventh-day Adventist Church. In its Global Missions emphasis, the Adventist Church has not prepared church members to effectively witness to the Jewish people. Michigan Conference has about 0.29 percent (16,000) of the nation's Jewish population, but no organized plan is in place to train members for Jewish soul-winning.

Approximately 22 of Michigan's 83 counties have one or more synagogues, which is sufficient Jewish presence to warrant an interfaith outreach. A lay-training program is needed.

Method

After researching literature, a questionnaire was devised, and a sociological survey was conducted on a sample group of Seventh-day Adventists in Michigan. Results were compared with data from three Adventist focus groups. From the information, a tentative guide-manual was constructed for conducting Jewish Awareness Seminars. Two pilot lay-training seminars were held to sensitize, educate, equip, and empower Adventists for sharing their faith with Jewish neighbors. Results were used to refine a final guide-manual. Related historical and theological issues were addressed in the completed document.

Results

The analysis of the surveys indicated that Adventists had stereotypical perceptions of Jewish people, but that they were willing to be taught and equipped for an intelligent and effective ministry to Jews. The information from the seminar assessments and evaluations indicated that all participants greatly increased their knowledge of and sensitivity toward Jewish neighbors. Attitudes were changed in support of Jewish outreach. Approximately 85 people were educated and equipped for ministry. Follow-up suggestions were recommended. *Shabbat Shalom* subscriptions were funded and sent to many Jewish homes in each community. Michigan now has a written guide-manual to help local congregations reproduce the training seminars.

Conclusions

Attitudes of Michigan Adventists toward Jewish people are generally influenced by lack of familiarity, ignorance, or stereotypes. Due to theological and professional

concerns, the clergy seems less open to Jewish outreach than is the laity. Consequently, pastoral and lay training seminars are needed to assure the perpetuation of a viable ministry. This study has been successful in showing that the laity is willing to reach Jewish souls, when adequately prepared.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPING JEWISH AWARENESS SEMINARS: A MODEL
IMPLEMENTED IN ADVENTIST CHURCHES
IN MICHIGAN

A Project
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Robert Clyde Quillin

May 2007

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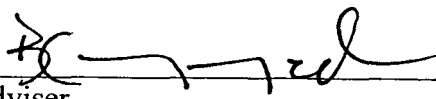
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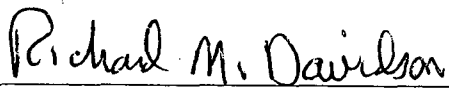
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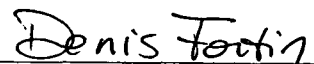
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Bruce Campbell Moyer



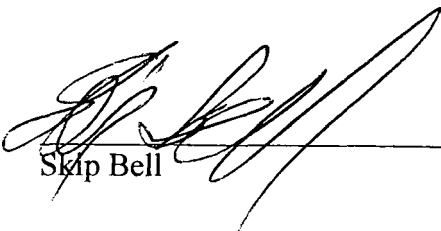
Director of D.Min. Program
Skip Bell




Richard Davidson



Dean, SDA Theological Seminary
Denis Fortin



Skip Bell



Date approved

To Fred and Helen Quillin, my honored parents

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PREFACE

In 1986, I took a course in "Jewish Life and Thought," which was both refreshing spiritually and challenging to my conventional perspective of the Bible. I discovered many beautiful lessons in the Hebrew Scriptures of which I had not been aware. From a Hebrew perspective, the life and teachings of Yeshua (Jesus) had greater clarity, validity, and impact in unifying both Bible testaments. I wanted my congregation to share in the spiritual blessings I had found.

Ellen G. White advocates that Adventists should not neglect to share the gospel with Jewish people wherever they found them in the course of life, since God would raise up among them mighty workers for the completion of the final gospel commission. I was not sharing with Jewish people and I did not feel qualified to educate my church members for this calling. Therefore, I determined to learn more from reading, scholars, and Jewish people, before teaching it to others.

Late in 1986 at Alma, Michigan I conducted my first Jewish Awareness Seminar, with Dr. Robert Johnston as the guest speaker. Through the years I have expanded and refined the seminars until they were condensed into the following project and training guide-manual for Jewish outreach.

It must be *emphasized* that this material is for Seventh-day Adventist use, *not for Jewish audiences*. This is *not* a seminar to which one should *invite Jewish friends*; they would be offended by it. Misuse of this information will be counterproductive.

ACKNOWLEDGEMENTS

It is with respect that I acknowledge my appreciation to Dr. Robert Johnston, who first introduced me to Jewish life and thought; Dr. Richard Davidson, who showed me the beauty of the Hebrew customs; and Dr. Jacques Doukhan, who enlarged my vision and understanding of the riches to be found in Jewish culture and Scriptures, and focused my writing of this paper. I also extend my appreciation to Dr. Bruce Moyer, Dr. Bruce Bauer, Dr. Skip Bell, and Dr. Rudi Maier all of the Seventh-day Adventist Theological Seminary at Andrews University, for the advice and consultation they gave to me in the development of this project. I also thank Ralph Ringer, Vice-Chairman of the NAD Jewish Advisory Council, a man of vision for Jewish evangelism, and Cyril Miller, retired Vice-President of the North American Division, who organized the North American Division Adventist-Jewish Advisory Council and suggested to me that I write a guide-manual on reaching Jewish people. I must also acknowledge my appreciation to Andrews University, the Lake Union Conference, and the Michigan Conference of Seventh-day Adventists for their cooperation and support in completing this course of study. My sincere appreciation is extended to Linda Bauer, who graciously edited the entire manuscript. Most appropriately, I thank my wife, Linda, who served as my proof-reader and editor, and my children: Wendy-Lynn, Randall, Cheryl-Kim, and Robert IV and their families, for their encouragement in seeing this project through to completion. My greatest thanks, however, goes to the Lord Yeshua (Jesus), who greatly loves His Jewish people and has called this Gentile into His family to help bring the Jews back to their own Messiah. May His name be glorified!

CHAPTER I

A JEWISH-ADVENTIST MINISTRY

Introduction

A Jewish rabbi once lamented, "Two to three thousand Jews are accepting Jesus as the Messiah every year."¹ Seventh-day Adventism seems to be the natural haven for those who have found the Messiah and observe the commandments of God. Yet, the organized church is not seeing a proportionate influx of Jewish believers. Are there factors hindering the ability of the denomination to attract Jewish people? Is the church ready to reach out to and accept Jewish people into the fellowship of believers? What are the obstacles? How can they be resolved or managed to provide for a viable Jewish ministry? These are questions to be explored in this study.

This project is designed to encourage and prepare pastors and lay leaders in the development of an educated Jewish outreach ministry which will provide for a sensitized fellowship, a contextualized ministry, and for acceptable worship that will promote Jewish evangelism. Attitudes and historical issues must be re-examined to facilitate spiritual growth and change. A return to the common roots of both Judaism and Christianity may remove cultural obstacles, and establish strong biblical principles for ministry. Jewish seekers may actually find Adventism spiritually appealing.

¹John Fischer, *The Olive Tree Connection* (Downers Grove, IL: InterVarsity Press, 1983), 10.

Although the theme of the project may seem to be on Judaism and Jewish people, the real focus of the study, and the guide-manual developed from it, is to prepare and equip non-Jewish Seventh-day Adventists to intelligently engage and win their Jewish friends in a loving, competent, and acceptable manner to their Jewish Messiah. It cannot be over-emphasized that this seminar is not designed for a Jewish audience, since they would very likely be offended by some of the content. The expected participants are to be Seventh-day Adventists.

Statement of the Problem

Less than 0.2 percent¹ of the earth's population is Jewish. In 2000 A.D. about 5.5 million² of the world's nearly 14 million Jews lived in the United States, which contains a greater number than does Israel. New York City has the world's greatest population of people with Hebrew ancestry. Although Michigan represents about 0.29 percent³ of the

¹*Time Almanac with Information Please, 2005* (Needham, MA: Pearson Education, Inc., 2004), 359.

²Estimates vary depending on who is collecting the information. There is no unified definition of who is Jewish; thus, figures will differ.

George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*, Appendix 3 (New York, NY: Pocket Books, 2000), 551. This is an approximate statistical projection for the year 2000 derived from *Information Please Almanac* (New York, NY: Simon & Schuster, 1998). Robinson places the 0.2 percent figure of the world's actual Jewish population at 13,866,000 based on the same source of information. According to Virtual Jerusalem (<http://www.virtualJerusalem.com/communities/wjcbook/chartmap.htm>), Robinson (pg. 552) also claims there are 5,800,000 Jewish people in the USA.

Gerhart Falk estimates 4,400,000 Jewish people affiliate with a synagogue; but a telephone survey revealed that 6,061,000 people in the United States identified themselves as Jewish. Gerhart Falk, *American Jews: Commentary* (Buffalo, NY: Jewish Buffalo on the Web, jbuff.com).

³Information is derived from Cyrus Adler and Leo M. Franklin, Jewish Encyclopedia. com-MICHIGAN, <http://www.jewishencyclopedia.com/view.jsp?artid=576&letter=M>, March 17, 2005. Also, adaptations are made from Michigan, Jew@CG: Jewish Estimate—Number of Congregations (2000), <http://www.thearda.com/cgi-bin/MapHtm2000.exe?VN=16&ST=26&HL=73>, November 20, 2002. The 0.29 percent figure is calculated on the basis of 16,000 in Michigan divided by 5,500,000 nationally. Since the U.S. Census Bureau does not record religious statistics, there are no exact numbers available for identifying the Jewish population of the State. Information must be gathered from religious organizations, private studies, and other sources. It is estimated that there are about 16,000 Jews in Michigan. This is

nation's Jewish population, about 0.65 percent of the State population is Jewish. Approximately 22¹ of Michigan's 83 counties have one or more synagogues. That is sufficient to warrant the development of a strategy for an inter-faith outreach to prepare Adventists to meet the special spiritual problems and challenges of the Jewish residents.

Some of the Problems

Because the Jewish population in Michigan is so small and scattered, an outreach ministry to this minority group faces certain awareness and logistical difficulties. They include the following: (1) there appears to be a general ignorance among Adventists as to the presence of Jewish people within their communities; (2) there seems to be a prevailing lack of knowledge by church members regarding Jewish people and their beliefs; (3) there is very little interaction between Adventists and Jewish people even in areas where there is a visible Jewish community; (4) there seems to be a prevailing indifference among Adventists toward reaching out to Jewish people; (5) there is presently no formal effort or training program on the local conference level; (6) there is a general unawareness of the laity toward existing witnessing materials prepared by the North American Division for Jewish ministry.

In reaching various ethnic groups with its Global Mission emphasis, the

only 0.65 percent of the States' population of 2,450,000 people. The Detroit area has approximately 12,000, leaving the remaining 4,000 scattered throughout the various counties. These figures seem low, probably because secular Jews and Messianic Jews are not generally included.

¹Ibid. Counties with synagogues (numbers in parenthesis) are as follows: Oakland (35); Washtenaw (5); Wayne (4); Genesee and Kent (3); Monroe, Macomb, Kalamazoo, Ingham, and Grand Traverse (2); and Alpena, Berrien, Emmet, Muskegon, Houghton, Isabella, Jackson, Marquette, Midland, Van Buren, Bay, and Saginaw (1). Many of these centers of Jewish population are near educational institutions which minister to them. Messianic congregations are not included in these figures.

Seventh-day Adventist Church has produced only limited (but growing) quantities of training programs and materials to equip and empower pastors and laity to effectively engage the Jewish population in the North American Division. The local conference needs to initiate plans to acquire appropriate materials specifically designed to reach the Jewish people or this ministry will remain an unheeded gospel mandate.

Therefore, a viable Adventist-Jewish ministry must begin at the congregational level, since Jews are widely dispersed in isolated towns, as well as in metropolitan locations throughout the state and the North American Division. Administrators on various levels of the church organization must provide opportunities to train and empower the laity and clergy for this unique ministry. Since most Adventist congregations are not adequately prepared to reach Jewish people, or to retain them as members, it appears that ministerial support and conference sponsored training programs are essential to the survival of any "grass roots" efforts.

Some of the Challenges

From public presentations and published literature, certain challenges to an Adventist-Jewish ministry are evident. The original research conducted for this project may lend support to the existence of certain theological, psychological, and sociological concerns within the Adventist sample population which can hinder an effective Jewish ministry. Among the theological challenges to be examined in this document are the issues of: (1) replacement theology or supersessionism; (2) dispensationalism; (3) Jewish, Christian, and Adventist prejudice; (4) Anti-Judaic preaching; as well as (5) faulty exegetical use of Scripture and the writings of E. G. White. The psychological issues of anti-Semitism and stereotyping on the part of both Jews and Christians are challenges

related to theology, history, and culture. Sociologically, Adventists and Jewish people need to recognize their common concerns and biblical heritage. These obstacles will be addressed in the Jewish Awareness Seminar guide-manual and handout materials.

The negative aspects associated with Jewish ministry may be partially clarified with proper education and association between Adventists and Jewish people. The positive challenges present in the theological and prejudice issues may require prayer, Bible study, and soul-searching.

Statement of the Task

The task of this project is: (1) to discover from a sample population of Michigan Adventists their understanding of Jewish people and their attitudes toward Jewish outreach; (2) to pilot a trial seminar to address issues related to the findings of the study; and (3) to develop a guide-manual designed to arouse within Seventh-day Adventists an interest in and a preparation for reaching Jewish people with the gospel message. The purpose of the project is to educate, equip, and empower Adventist believers to recognize and meet the unique needs of Jewish people (as a result of the seminar) and to employ effective methods in leading Jewish (and non-Jewish) seekers to a biblical heritage and Messiah.

Justification for *the* Project

A Biblical Rationale

The Bible gives evidence to justify a gospel priority to Jewish evangelism. Matt 28:19, 20¹ sets forth the Great Commission for Jesus' disciples to take the gospel to

¹Unless otherwise noted, all scriptural quotations are from the King James Version.

the world before His second coming. This mandate knows no political, ethnic, linguistic, religious, or geographical boundaries. Isa 52:7 pronounces a blessing upon those who share the gospel of peace with others as they journey through life.

The Seventh-day Adventist Church has, in recent years, engaged in a Global Missions campaign to bring the message of Christ and salvation to unreached people groups—especially those within the world's 10/40 Window of latitude.¹ Within that framework, evangelism and mission is being acculturated and contextualized. The gospel is being preached, and publications are being produced in various languages. Workers are being trained to reach the nations. Congregations are being planted that are sensitive to the needs of focus populations. This is commendable and must continue if the world is to be reached for Christ.

The Apostle Paul had a burning desire to have his kinsmen accept the long-awaited Messiah, *Yeshua*. He repeatedly urged Christian believers to place a priority on evangelizing the Jews throughout the Roman Empire. In Rom 1:16 he states his position. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first; and also to the Greek." He likewise expressed that the curses and the blessings of the Lord will be rewarded according to the same priority—"to the Jew first, and also to the Gentile" (Rom 2:9, 10). He does not recognize any difference between Jews and Gentiles in regard to the salvific grace of God (Rom 10:12), but the Apostle maintained that the Gentiles were allowed to preach the gospel in order to make the Jews jealous for their own heritage, which some blindly discarded and

¹The 10/40 Window is a missiological term used to define that part of the planet where most of the world's unreached people live, roughly between 10° and 40° parallel between the Atlantic and Pacific oceans.

to which many will return (Rom 11:11). Therefore, Gentiles are called to live Christ-like lives and are to reach out to Jewish people in order to bring many back to their own biblical heritage and to their own Savior.

A Spirit of Prophecy Rationale

Ellen G. White advocated that a work should be done to reach the Jewish people wherever they are found in the everyday course of life. This is especially true as evangelism reaches its conclusion in the last days. “In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.”¹

Mrs. White expresses her mystery at the indifference she witnessed in her time. “It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. . . . The slumbering faculties of the Jewish people are to be aroused. . . . Many of the Jewish people will by faith receive Christ as their Redeemer.”²

The previous quotation implies that God “expects” His messengers, both pastors and laity, to know how to share His plan of salvation with their Jewish co-workers, friends and neighbors with whom they associate in the course of daily life. They are

¹Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association 1911), 381.

²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 578-579. Quoting from *Letter 47*, 1903 by the same author.

bidden to take “particular” interest in them. How are Adventists to reach out to Jewish people unless they become acquainted with them and understand their personal beliefs and needs? Are the Jews to be “miraculously” brought to the Messiah and to the Three Angels’ Messages of Revelation, or will the Adventists develop an intentional contextualized strategy to win them to the Lord, as they have done with other people groups? Ellen White found it “strange” that the church lacked interest in seeking Jewish souls.

Jewish Awareness

Before Jewish outreach can begin, the church must be aware of the focus population within its district, what the people believe, and how to approach them. With intentionality a biblical and Spirit of Prophecy strategy must be flexibly projected and adjusted to effectively relate to the sub-division of Judaism that is specifically the focus of outreach efforts. There are various branches of Judaism, and not all Jews believe alike. The three main branches are Conservative, Orthodox, and Reform. Reconstructionism is developing into a fourth branch in North America. Secular, Messianic, and other groups also exist within Michigan and the nation. The approaches used to interact with one branch may not be applicable in working with another. Adventists must be aware of the distinct beliefs of the Jewish people among them; focus on a priority branch; and tailor methods for meaningful dialogue and interaction.

Objectives of the Study

The objectives of this study are: (1) to discover the attitudes and understanding of Adventists regarding the Jewish people; (2) to acquaint pastors and laity with the history,

customs and traditions of Judaism, so they may better understand the Jewish people; (3) to engage Adventists in developing ministries designed to bring Hebrew people back to their own biblical heritage, free of conflicting traditions, thus discovering the Messiah of prophecy and the truths of Scripture; (4) to sensitize the attitudes of a Gentile Adventist Church toward Jewish people among them, that an effective interfaith ministry may develop; (5) to pilot a Jewish Awareness Seminar to refine techniques and materials; and (6) to establish, if advisable, an alternative worship and study service in a style that is comfortable for Jewish people who may attend.

Definition of Terms

Terms that may be misunderstood by the reader of the guide-manual need to be clarified and defined. Other words will be explained within the context of the document.

Acculturated, or acculturation, refers to the modification of one culture through frequent interaction with another culture. Borrowing or exchanging values and practices may be due to cross-cultural involvement.

Contextualization is a term coined in the 1970s and has been used in reference to the application of particular religious values sociologically, economically, or theologically into an established cultural setting.

Dispensationalism is a premillennialist term frequently associated with Darbyism (taught by J. N. Darby), that breaks salvation history into (usually) seven distinct eras or dispensations. It is connected with Futurism and Literalism.

Evangelism generally implies the proclamation of the salvific sacrifice of Christ to call people to repentance and conversion for the forgiveness of their sins within a mono-cultural setting. It is further discussed on page 98.

Gentilize (Gentilization) is a word coined in reverse of Judaize (Judaization). It is here defined as the process of the deculturization of Jews in order to make them more acceptable to the popular non-Jewish society or religion.

Judaizers are people who advocate that it is necessary to salvation to adopt certain Jewish laws, practices, or customs. Non-Adventists sometimes pejoratively use the term to refer to Sabbath-keepers and to proponents of the law of God as still valid for Christian living.

Rejection Theory is the teaching that God rejected the Jews for rejecting Jesus as the Messiah. It is usually associated with supersessionism.

Replacement Theology is another term for supersessionism.

Spirit of Prophecy is a term often used by Seventh-day Adventists to refer to the collective writings of Ellen Gould White, who they believe possessed the spiritual gift of prophecy. The term may also be used in reference to the biblical "spirit of prophecy" (Rev 19:10) when written in lower case letters.

Supersessionism is the theological term which claims that the church has replaced the Jews as the chosen people, due to their rejection of Christ, and is thus the inheritor of the promises and rewards of Israel. It is sometimes called "Replacement Theology."

Limitations and Delimitations of the Project

The limitations to which this document is confined are specified by the length and format prescribed for project requirements. The scope, time restraints, and accessibility of information also limit the comprehensiveness of the research. Since Jewish ministry overlaps mission, evangelism, church growth and ministry, aspects of each discipline had to be consulted and adapted to this unique cultural application. Because the author has

neither a background nor ancestry in Judaism, he cannot draw upon a personal heritage or religious knowledge which could be an asset to deepen his insights into various Jewish mindsets. He has depended heavily upon the testimonies and experiences of Hebrew people; historical information and ethnic literature; interaction with Jewish congregations and organizations; personal observations; and forty-three years of educational and pastoral ministry within the Seventh-day Adventist Church. What he knows about Jewish people he has had to learn by reading and by personal involvement with friends from that heritage. Therefore, he is able to speak to the issues without claims of personal ethnic interests.

Delimitations refer to the "boundaries" regulating the project. The boundaries imposed on this study restrict it to preparing Seventh-day Adventists (clergy and laity) to acceptably interact and commune with Jewish people, enabling them to win and retain Jews in the body of Christ, and respecting their unique practices and worship expressions. Since most of the "how to" material for Jewish evangelism within the Seventh-day Adventist denomination in North America is written by authors with a Jewish background, this manual for guiding church leaders in developing Jewish Awareness Seminars is presented from a Gentile perspective to complement those writers and to encourage Adventists to allow Jewish ministry to germinate and mature.

Initiating a Cross-Cultural Ministry

Initiating an interfaith, or a cross-cultural ministry, presents unique challenges that are not necessarily present in an indigenous ministry situation. Too often evangelists have operated under the assumption that the same techniques used for the majority of Americans will normally be effective with various minority groups. This is not always a

safe assumption. In fact, it has proven itself particularly unproductive when applied to the American Jewish population and to Jewish people in general. Jews have an aversion to Christian evangelists and evangelism due to a long and negative experience with historic conversion techniques employed by overzealous popular Christianity. Consequently, Jewish evangelism requires unique soul-winning methods, which will be discussed in this document.

Methodology

The methodology developed for this project was difficult due to its unique overlap of ministry disciplines. Elements of evangelism, church growth, and mission are incorporated into the final document. Because the researcher does not have a personal background in Judaism, it required several years of academic and interpersonal experience with Jewish people for him to grasp some of the issues that needed to be addressed in an inter-faith initiative. He also had to understand the mindset and challenges within Michigan Adventism prior to developing an effective training program for those who desire to interact with the Jewish community about them. Thus, in developing a methodology for this project the major problem was that of developing a clear focus of study.

It will be observed that Historical and Theological Reflections is located in chapter 6, which is not the usual placement for it in project writing. It was intentionally placed where it is located. Were it at the beginning, it would appear that the author had slanted his research to verify a preconceived theological bias. In fact, the theological findings grew out of the research and were historically substantiated.

Developing a Focus and Survey

In November 2005, a draft of this paper was presented to Dr. Jacques Doukhan for his critique. On December 19, 2005 it became evident that the paper lacked focus and needed a clear relevance with an Adventist-Jewish scenario. Doukhan suggested that a sociological chapter dealing with Adventist attitudes toward Jews be included, from which a proposed manual for equipping members might be developed and field tested. From that discussion, it was suggested that a written manual concentrate on three major areas of focus: (1) identification of the situation, (2) remedies to the situation, and (3) methods used in approaching the remedies. An appendix of questions and answers relevant to Jewish-Adventist interest should be included.

A summary of the discussion was drafted by the researcher, along with a proposed outline based on these three points mentioned, and copies were sent to Drs. Jacques Doukhan, Richard Davidson, and Bruce Bauer for further suggestions. To discover Adventist attitudes toward various questions relating to Jewish people a rudimentary survey questionnaire was proposed.

In early January 2006, this researcher met with the three men mentioned to discuss the paper and its focus. The proposed questionnaire was also presented for their critique. Many helpful suggestions developed from that meeting. It was urged that the questionnaire should add an inquiry to determine Adventist attitudes toward a popular dispensational concept that the Third Temple had to be built in Jerusalem before the return of Jesus. It was also suggested that the questionnaire call for simple "yes or no," "true or false" answers without offering an alternative choice of "undecided." It would

require the participants to think more in depth and make a decision regarding their true convictions on the survey.

Another suggestion of that January meeting was to seek the input of Dr. Rudi Maier, who has had experience in developing survey questionnaires. A few weeks later, that meeting was held at Dr. Maier's office. He helped refine the questionnaire and suggested that a "control group" or "focus group" might be added to give insight into the rationale used by participants in their answer choices.

Dr. Bruce Moyer became the principal advisor for this research project in May of 2006. After consultation with him, it was decided that this project falls more comfortably under the category of "missions" rather than "evangelism." He also gave counsel on the "pilot" or "trial" seminar to be conducted. He suggested that no less than two field-tested seminars be conducted to verify the findings of the questionnaires and apply the results in the seminars developed.

Sociological Survey and Focus Groups

With proper authorization from the Office of Scholarly Research at Andrews University and the Executive Secretary's office of the Michigan Conference of Seventh-day Adventists, the questionnaire was duplicated and sent to the pastors of twelve Adventist churches within the Conference to be administered to their congregations. The churches, rural and urban, were selected because of their proximity to Jewish population areas. A total of 255 participants returned the completed questionnaires during the June 2006 Michigan Camp Meeting.

At the Cedar Lake Camp Meeting, three "focus groups" of no less than six people per group were administered the same questionnaire, but this time with lines to write in

the reasons for each answer selected. Focus group #1 was composed of 8 ministers; focus group #2 consisted of 9 lay women, and focus group #3 contained 7 lay men from various congregations in Michigan, other than those who had received the earlier questionnaires. A total of 24 people participated in the focus groups, bringing the entire number of participants to 279 Michigan Adventists.

The data from the congregational questionnaires and those from the three focus groups were compared and analyzed. Statistical information was compiled and utilized in developing the presentations and question/answer segments of the trial seminar designed to pilot the information and materials before their final editing and inclusion into the Jewish Awareness Seminars training materials.

Pilot (Trial) Seminars

After preparing the materials, Robert and Linda Quillin presented a Friday evening and an all-day Sabbath seminar at the Bay City Seventh-day Adventist Church on July 21-22, 2006 after limited advertising. Although it was successful and very well received by the participants, the attendance and feedback was insufficient to accumulate data necessary for an authoritative evaluation of the seminar. Therefore, an expanded seminar was conducted at the Cadillac West Seventh-day Adventist congregation on November 10-11, with broader advertising among the area Adventist churches. The results of these field seminars will be analyzed later in this study. Pre-seminar assessments, post-seminar assessments, and exit evaluation forms used in the Bay City and the Cadillac West seminars are found in the appendix of this document.

A third seminar was conducted on February 16 and 17, 2007 at the Vassar Seventh-day Adventist Church to utilize and further refine the materials developed and to

train additional laity in sharing the Messiah with their Jewish neighbors. The data from that series of meetings will not be incorporated into this project, since time restraints, dictating the completion of this document, will not allow for the tabulation of the results. However, it will suffice to say that the Vassar feedback is in harmony with the previously accumulated statistical information and comments. The pastor has affirmed the success of the seminar and hopes to be able to initiate a viable Jewish outreach in the near future.

Writing the Manual

The actual writing of this project is two-fold. The information gathered from the camp meeting questionnaires, focus group responses, pre and post-seminar surveys and written (plus oral) evaluations of the two pilot seminars were analyzed and synthesized with the project requirements to complete the research document. Next, the information gathered from the aforementioned research was combined with the author's previous studies and experiences to form the actual guide-manual on developing Jewish Awareness Seminars, which is found in the appendix to this project. It will continually be refined and expanded through similar seminars.

Historical and Theological Reflection

Historical and theological implications that may have bearing upon the attitudes of Adventists toward Jewish outreach are to be briefly investigated to test their biblical validity as they relate to Jewish outreach ministries.

Conclusion

There are many Jewish people who are coming to Yeshua as the Messiah, but many have no comfortable fellowship with which to unite. Jews are scattered in various

communities and cities; consequently, Adventists must be prepared to engage Hebrew seekers where they meet them in life and provide for them a safe atmosphere of spiritual fellowship and growth.

Biblical and Spirit of Prophecy counsels advocate that Christians give a priority to winning Jewish souls when witnessing to neglected minorities. It is the commitment of this project to equip church members for that challenge. Through Jewish Awareness Seminars and the guide-manual produced, it is hoped that an organized strategy for training the laity for Jewish ministry will be initiated through the local conference with the prospect that the vision will spread throughout the local and union conferences and beyond.

CHAPTER II

REVIEW OF LITERATURE RELEVANT TO JEWISH MINISTRY

Introduction

From the time of F. C. Gilbert, the pioneer of Jewish evangelism in the Adventist Church, in the early 1900s until recently, relatively little training literature on Jewish evangelism or mission was produced by the Seventh-day Adventist Church. Early in the 1990s, the North American Division began to encourage a greater production of literature of this kind. The materials produced by other denominations have provided helpful information, from which Adventists may develop appropriate ministries of their own. The Bible and the Spirit of Prophecy provide the ultimate standards for deciding which principles will be adopted for this important ministry.

A Review of Literature

A review of the available literature in the James White Library, the Center for Adventist Research at Andrews University, internet access, public and private libraries, and religious book stores revealed that much has been written about various aspects of Judaism, anti-Semitism, historical contributions, persecutions, festivals, Holocaust, etc. There are many biographies of "converted" Jewish people also available at the libraries. Literature is abundant on Jewish life and thought, history, and customs. Also, there is considerable material available dealing with Jewish evangelism.

However, information specifically designed to sensitize, train, and equip Seventh-day Adventist congregations for personal Jewish evangelism is extremely limited, but growing. Many applicable principles are also imbedded in books on mission, church growth, and evangelism. Therefore, many of these references are included in subsequent chapters, as needed.

Chapter 2 deals with significant literature associated with this project. The chapter is arranged into three divisions: one dealing with general information regarding Jews and Judaism for educational background; a second dealing with an understanding of Judaism (which has six subsections); and a third dealing with literature relevant for the empowerment of the laity and the development of a uniquely Adventist guide-manual for Jewish evangelism (which has three subsections). A broad range of information is specifically included to address historical, cultural, theological, social, and religious issues facing volunteers who engage in this interfaith initiative.

General Information about Judaism and Christianity

General volumes of Judaic-Christian relations, civilizations, and religious histories important to this study are: Will Durant's *The Story of Civilization: The Reformation*;¹ Abba Eban's *Heritage: Civilization and the Jews*;² David and John Noss' book, *A History of the World's Religions*;³ and Williston Walker's *A History of the*

¹Will Durant, *The Story of Civilization: The Reformation*, vol. VI (New York, NY: Simon and Schuster, 1957).

²Abba Eban, *Heritage: Civilization and the Jews* (New York, NY: Summit Books, 1984).

³David S. Noss and John B. Noss, *A History of the World's Religions*, 8th ed. (New York, NY: Macmillan Publishing Company, 1990).

Christian Church.¹ Although other books were also used in this research, these were particularly helpful. They provided a variety of perspectives. Durant presents a scathing picture of Christian Anti-Semitism throughout the Middle Ages and documents persecutions and pogroms sponsored by the church and its officials. Eban, an Israeli, approaches the civilization of the world from a Jewish perspective. The Noss brothers examine the religious impact of Judaism in world history and culture; whereas Walker emphasizes the development of the Christian Church and its influence on Western society and religion. Combined, they give a balanced perspective of historic Judeo-Christian relations. Adventist-Jewish relations will be discussed later.

Understanding Judaism

Jewish Life and Culture

To acquaint oneself with Jews, their beliefs, and their thoughts on life's issues, several general volumes are helpful. Leo Trepp's book, *Judaism: Development and Life*² acquaints the reader with various customs, background, and vocabulary essential for understanding Jewish perspectives on living. Telushkin's *Jewish Literacy*³ gives a comprehensive overview of Jewish history, religion, customs, ethics, and people necessary to gain insight into the Jewish outlook on life. It has been invaluable to this

¹Williston Walker, *A History of the Christian Church* (New York, NY: Charles Scribner's Sons, 1959).

²Leo Trepp, *Judaism: Development and Life*, 3d ed. (Belmont, CA: Wadsworth Publishing Company, 1982). Trepp also wrote *A History of the Jewish Experience* (New York, NY: Behrman House, 1973).

³Joseph Telushkin, *Jewish Literacy* (New York, NY: William Morrow and Company, 1991).

study. *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*¹ by George Robinson is very informative and explains Jewish philosophies and practices. *Judaism* by Alan Hertzberg;² *Basic Judaism* by Milton Steinberg;³ and *Judaism* by Isidore Epstein⁴ are introductory books that also give glimpses into Jewish practices, values, philosophies, and ethics.

American Judaism

In order to understand a person it is essential to become acquainted with that person and know something about the individual's life journey. Since this project is prepared with American Jewry in mind, Adventists should become acquainted with some of the books that offer specific insights into the Jewish world and its perspectives.

Volumes that proved extremely helpful to this study are: *American Judaism* by Nathan Glazer;⁵ *The Jews in America: The Roots and Destiny of American Jews* by Max Dimont;⁶ Alan Dershowitz' *The Vanishing American Jew*;⁷ Leonard Fein's *Where Are*

¹George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals* (New York, NY: Pocket Books, 2000).

²Arthur Hertzberg, ed., *Judaism* (New York, NY: George Braziller, 1962).

³Milton Steinberg, *Basic Judaism* (New York, NY: Harcourt, Brace and World, 1947).

⁴Isidore Epstein, *Judaism: A Historical Presentation* (Baltimore, MD: Penguin Books, 1964).

⁵Nathan Glazer, *American Judaism*, 2d ed. (Chicago, IL: The University of Chicago Press, 1974).

⁶Max Dimont, *The Jews in America: The Roots and Destiny of American Jews* (New York, NY: Simon and Schuster, 1978).

⁷Alan M. Dershowitz, *The Vanishing American Jew: In Search of Jewish Identity for the Next Century* (New York, NY: Little, Brown and Company, 1997).

We?: The Inner Life of America's Jews;¹ and Harold Kushner's *To Life!: A Celebration of Jewish Being and Thinking*.²

Glazer, Dimont, and Dershowitz were particularly helpful and were heavily drawn upon for American Jewish historical information. They give a picture of the struggles facing Jewish life and values. The perspectives they portray allow insight into the Jewish worldview and mindset.

Dimont deals with the history and migration of Jews to America; whereas Glazer covers a similar history, but from a more religious perspective. Fein and Dershowitz address current issues of Jewish identity and the survival of American Judaism. Fein emphasizes the need for Jewish "community," but Dershowitz is more concerned about the diversity within Judaism that isolates Jews from "community" which he sees to be an issue that will shape and transform Judaism in the future. Kushner uses a spiritual approach as he examines what it means to be Jewish, and includes ethnic stories relating to Jewish life, beliefs, practices, and personal relationship to God. He also discusses the need for improved Jewish and Christian relations.

Although these authors often differ in many respects, they all recognize that American Judaism faces new challenges to its identity and survival as it enters the twenty-first century.

¹Leonard Fein, *Where Are We?: The Inner Life of America's Jews* New York, NY: Harper and Row, 1988).

²Harold Kushner, *To Life!: A Celebration of Jewish Being and Thinking* (Boston, MA: Little, Brown and Company, 1993).

Jewish Issues of Concern

As was previously mentioned, American Jewry is the main concern to this project. Jews in America are facing many challenges to their existence. Although Anti-Semitism is a natural concern, oddly enough Jews are suffering great demise from their success in being accepted into American society. Special sociological and anthropological concerns, such as: assimilation; intermarriage; low birth rates; secularism; diversity within Judaism; non-Jewish religions; the loss of an ethnic identity and culture; and a vague definition of who is a Jew have undermined traditional Jewish values. As Orthodoxy grows and liberal Judaism diminishes, the complexion of American Jewry is in transition.

Dershowitz speaks concerning many of these issues in a twenty-first century context. Further examination of issues relating to interfaith marriage, divorce, remarriage, and raising children with two religious orientations were addressed by Judy Petsonk and Jim Remsen, who published *The Intermarriage Handbook: A Guide for Jews and Christians*;¹ and by the Cowans, who wrote *Mixed Blessings: Overcoming the Stumbling Blocks in an Interfaith Marriage*.² These authors seek to help couples work through bi-cultural problems toward successful marriages and families.

Secularism has taken a toll on Adventism as well as on Judaism. For the impact of secularism and the influence of Christianity on Jewish identity, consult Jacob Neusner's *Death and Birth of Judaism: The Impact of Christianity, Secularism, and the*

¹Judy Petsonk and Jim Remen, *The Intermarriage Handbook: A Guide for Jews and Christians* (New York, NY: William Morrow and Company, 1988).

²Paul Cowan with Rachel Cowan, *Mixed Blessing: Overcoming the Stumbling Blocks in an Interfaith Marriage* (New York, NY: Penguin Books, 1988).

Holocaust on Jewish Faith.¹ (There are other authors, such as Humberto Rasi, Fritz Guy,² George Hunter III,³ Jimmy Long,⁴ and others who deal with secularism, but not specifically within a Jewish context.) The demise of a distinctly Jewish language, Yiddish, and of the ghetto culture of Eastern Europe and Russia are portrayed in Silvain and Minczeles' *Yiddishland*.⁵ American Jews have lost much of their cultural and traditional knowledge since the two world wars. This has left them open to other spiritual influences and social customs. Many are searching to fill the spiritual vacuum.

Theological, Prophetic, and Historical Issues

Theological, prophetic, and historical issues confronting Jews and Christians are addressed by Michael Brown in his three-volume set entitled *Answering Jewish Objections to Jesus*.⁶ The challenge of defining the "Israel of God" in opposition to dispensational theology was accepted by Hans LaRondelle in his landmark book, *The Israel of God in Prophecy: Principles of Prophetic Interpretation*.⁷ In it, he laid out

¹Jacob Neusner, *Death and Birth of Judaism: The Impact of Christianity, Secularism, and the Holocaust on Jewish Faith* (New York, NY: Basic Books, Inc., Publisher, 1987).

²Humberto M. Rasi and Fritz Guy, ed., *Meeting the Secular Mind: Some Adventist Perspectives*, 2d ed. (Berrien Springs, MI: Andrews University Press, 1987).

³George G. Hunter III, *Church for the Unchurched* (Nashville, TN: Abingdon Press, 1996), and *How to Reach Secular People* (Nashville, TN: Abingdon Press, 1992),

⁴Jimmy Long, *Generation Hope: A Strategy for Reaching the Post modern Generation* (Downers Grove, IL: InterVarsity Press, 1997).

⁵Gerard Silvain and Henri Minczeles, *Yiddishland* (Corte Madera, CA: Ginko Press, 1999).

⁶Michael L. Brown, *Answering Jewish Objections to Jesus* (Grand Rapids, MI: Baker Books, v. 1 in 2001, v. 2 in 2000, v. 3 in 2003).

⁷Hans LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation* (Berrien Springs, MI: Andrews University Press, 1987).

Christological, theological and ecclesiological principles for interpreting problematic biblical texts regarding Israel and the remnant church. The impact of that book on Dispensationalism and evangelical teachings has been significant.

The Enduring Paradox: Exploratory Essays in Messianic Judaism,¹ compiled by John Fischer, general editor, is a collection of essays by prominent Yeshua believing Jewish authors discussing prophetic, sociological, biblical, and historical issues of concern to Messianic Jews in America.

Jacques Doukhan writes from an Adventist-Jewish perspective and tackles issues that are significant to an understanding of theological and sociological stresses posed to an interfaith dialogue. His *Drinking at the Sources: An appeal to the Jews and the Christians to Note their Common Beginnings*² is a call to re-examine the biblical origins of both faiths, and how they can both witness to the majesty of the One God. He further elaborates on these points in greater detail in *Israel and the Church: Two Voices for the Same God*.³ There he tells how Christianity was a Jewish sect, but still a part of Judaism, attracting Jewish and Gentile believers well into the fourth century until the church rejected the law and the Sabbath. From that point onward, Jews took the law and Christians took the Messiah. In the last days, the Israel of God will preach both the law and the Savior once again and be as two voices for the One God.

¹John Fischer, ed., *The Enduring Paradox: Exploratory Essays in Messianic Judaism* (Baltimore, MD: Messianic Jewish Publishers, 2000).

²Jacques B. Doukhan, *Drinking at the Sources: An appeal to the Jews and the Christians to Note their Common Beginnings* (Mountain View, CA: Pacific Press Publishing Association, 1981).

³Jacques B. Doukhan, *Israel and the Church: Two Voices for the Same God* (Peabody, MA: Hendrickson Publishers, 2002).

Doukhan also addresses supersessionism or replacement theology, which will be discussed further in chapter 6. *The Mystery of Israel*¹ challenges popular misconceptions of literal and spiritual Israel by answering such questions as What is the “olive tree” of Rom 11 from which branches were broken and others grafted in?; Was Israel rejected by God and replaced by the Christian Church?; Who is Israel today?; and other theological mysteries. The appendix to Doukhan’s book contains an expansion of his earlier pamphlet, *Ellen G. White and the Jews: An Interpretative Analysis of Her Writings and Its Significance for Our Times*,² wherein he applies the same exegetical criteria used in analyzing controversial Bible texts to statements she made in relation to the Jewish people and nation. These important issues will also be discussed further in chapter 6.

*Our Father Abraham: Jewish Roots of the Christian Faith*³ by Marvin Wilson presents a comprehensive overview of Christian-Jewish relations and insight into Hebrew thought. Wilson supports Doukhan’s view that both Christians and Jews must return to a common biblical, spiritual foundation and that they are two distinct voices for the one true God. It is collateral reading that may be used for prayer meetings or follow-up sessions after a Jewish Awareness Seminar.

¹Jacques B. Doukhan, *The Mystery of Israel* (Hagerstown, MD: Review and Herald Publishing Association, 2004).

²Jacques B. Doukhan, *Ellen G. White and the Jews: An Interpretative Analysis of Her Writings and Its Significance for Our Times* (Interlaken, NY: Adar Publications, 1985).

³Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, MI: Eerdmans Publishing Company, 1989).

John Fischer, a Jewish follower of *Yeshua*, tells in *The Olive Tree Connection: Sharing Messiah with Israel*,¹ how the Christians before the second century began to isolate themselves from their Jewish origins and started to erect a wall of separation that bred hostility, fear, and suspicion. After tracing church-synagogue relations, he elaborates extensively on the need for effective communications between the two religions to close the gap that has developed through the centuries. He believes that God still has a program for the Jewish people in these last days and encourages both sides to dispel their unproductive attitudes toward one another. He includes two elaborate appendices: the first on the use of the Jewish Bible and the second gives answers to commonly asked questions.

Evangelical Eschatology and Judaism

Evangelical eschatology has become popular in recent decades. Many Jews consider it a mixed blessing. David Rausch examines its anti-Semitic aspects in *Fundamentalist Evangelicals and Anti-Semitism*.² Yaakov Ariel traces Jewish mission from the 1880s until the current decade in *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000*.³ Before that time there was not great interest in reaching American Jews with the gospel. Social, political, and anthropological movements brought new waves of Jewish immigrants to the United States. Because of

¹John Fischer, *The Olive Tree Connection: Sharing Messiah with Israel* (Downers Grove, IL: InterVarsity Press, 1983).

²David A. Rausch, *Fundamentalist Evangelicals and Anti-Semitism* (Valley Forge, PA: Trinity Press International, 1993).

³Yaakov Ariel, *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000* (Chapel Hill, NC: University of North Carolina Press, 2000).

growing interest in Zionism, Fundamentalist Evangelicals recognized that their eschatological interpretations of Bible prophecies could only become reality if they reached out to Jews and encouraged them to establish a homeland in Palestine with a rebuilt temple. Today, evangelicals are still considered Israel's best supporters among American Christians; however, many Jews are concerned that their motive for standing with Israel is theologically self-serving and even a form of Christian anti-Semitism. (Not all Jews feel that way about Evangelicals.)

Mark Kinzer's book, *Post-Missionary Messianic Judaism: Redefining Christian Engagement with the Jewish People*,¹ gives a scholarly, but interesting analysis of a transformation taking place in modern Messianic Judaism. It must be kept in mind that Kinzer, like many other authors, is an evangelical Messianic Jew with a defined theological agenda. However, his challenges to Replacement Theology are excellent, as is his Christological and biblical tests regarding the identity of Israel and the Church. In his conclusion, he identifies a significant paradigm shift within Messianic Judaism. In an attempt to find acceptance within Judaism, The United Messianic Jewish Congregation has redefined itself. By assuming "a bilateral ecclesiology in solidarity with Israel that affirms Israel's covenant, Torah, and religious traditions,"² the organization sees that Yeshua-believing Jews must accept Israel's traditions and practices as well as its Messiah. This requirement does not leave room for Yeshua-believing Jews who want to remain a part of a church congregation to fit into that paradigm. Instead of believing

¹Mark S. Kinzer, *Post-Missionary Messianic Judaism: Redefining Christian Engagement with the Jewish People* (Grand Rapids, MI: Brazos Press, 2005).

²*Ibid.*, 302.

Jews serving as missionaries to Judaism, many post-missionary Messianic Jews are now calling Yeshua-believing Jews out of the Christian church into Judaism. Thus, they are teaching that Yeshua-believers, whether Jews and Gentiles, must come into Judaism to be a part of the Body of Yeshua. Consequently, ecclesiological interests are given priority over missionary interests under this paradigm shift.

*Jews for Jesus*¹ has expressed concern that Jews who value their Jewish heritage but do not desire to leave their Gentile churches, or those who do not want to keep the Torah requirements, nor the extra-biblical rabbinic traditions, as requirements in their lives, will be excluded as Messianic Jews.

These developments can have a dramatic impact on formulating an Adventist Jewish outreach ministry, especially for individuals who are not biblically grounded in their Adventist doctrines and faith. A contextualized ministry may easily be diverted from its doctrinal foundations, thus creating a schism within the Body of Christ and causing damage to the purposes of the Adventist-Jewish outreach ministry. Adventists are not called to lead believers back into unbiblical traditions, Jewish or Gentile.

Anti-Semitism and Anti-Judaism

Michael Rydelnik wrote a concise booklet about his own personal testimony as a Jew growing up in a Gentile world. In his tract, *They Called Me Christ Killer*,² Rydelnik relates his early experience with anti-Semitism and addresses sociological and theological issues with simple, practical and biblical wisdom. (This would be an excellent training

¹A Jewish—Christian missionary movement. See Kinzer, 290 for concerns of *Jews for Jesus*.

²Michael Rydelnik, *They Called Me Christ Killer* (Grand Rapids, MI: RBC Ministries, 2005).

booklet to help sensitize congregations against anti-Semitic sentiments and anti-Judaic comments.)

Anti-Semitism and stereotyping have deep roots within the Christian Church. Even the “ultimate solution” of Nazi Germany was a natural result of centuries of church bigotry. Among the many documentary accounts of such persecutions, the following books proved helpful to this study: Glock and Stark’s *Christian Beliefs and Anti-Semitism: a scientific study of the ways in which the teachings of Christian Churches shape American attitudes toward the Jews*,¹ (which correlates the influence of slanted Christian teachings and biased preaching to the increase of anti-Semitic violence during 1959 and 1960); Samuele Bacchiocchi’s *Anti-Judaism and the Origin of Sunday*,² where Roman Christian abandonment of the Sabbath and the law of God are traced to a fear of anti-Semitism within the church; Kee and Borowsky’s *Removing Anti-Judaism from the Pulpit*,³ in which thinkers of various faiths urge the need to halt Christian anti-Semitism on the pulpit level; and *Thinking in The Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relation*,⁴ which is a collection of essays by various scholars dealing with Jewish, Christian, and Adventist reflections on the Holocaust and

¹Charles Y. Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism: A Scientific Study of the Ways in Which the Teachings of Christian Churches Shape American Attitudes toward the Jews* (New York, NY: Harper Torchbooks, 1969).

²Samuele Bacchiocchi, *Anti-Judaism and the Origin of Sunday*. An excerpt of the doctoral project presented to the Department of Church History of the Pontifical Gregorian University (Rome, Italy: Pontifical Gregorian University Press, 1975).

³Howard Clark Kee and Irvin J. Borowsky, eds., *Removing Anti-Judaism from the Pulpit* (New York, NY: Continuum Publishing Company, 1996).

⁴Jacques B. Doukhan, ed., *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relations* (Berrien Springs, MI: Andrews University Press, 2002).

its effect on present day theological perspectives. This topic will be discussed in greater detail in chapter 6.

Empowerment for Jewish Ministry

Equipping and Empowering for Jewish Ministry

Literature that serves to empower laity, and pastors, are important for developing skills and techniques in soul-winning. Publications which are valuable resources for interfaith understanding, communication, and witnessing are as follows: Moishe and Ceil Rosen's *Witnessing to Jews: Practical ways to relate the love of Jesus*,¹ and *Share the New Life with a Jew*,² which contain similar principles. The former is an expansion of the later. Both of these books provide excellent suggestions regarding witnessing techniques and principles of discipleship, but with a dispensationalist perspective. Parts of the book *Not Ashamed: The Story of Jews for Jesus* by Ruth Tucker³ may be helpful as source information on mission, training and discipleship. I do not entirely agree with the confrontational methods frequently used by *Jews for Jesus*, nor their evangelical theology; however, they have had success in reaching Jews for the Messiah.

Albert Huisjen wrote two books designed to motivate and equip Christians for witnessing to the Jews. They are concise and provide experienced counsel for developing a work among Jewish people. They are *A Guide to Church-Centered Jewish Evangelism*:

¹Moishe Rosen and Ceil Rosen, *Witnessing to Jews: Practical Ways to Relate the Love of Jesus* (San Francisco, CA: Purple Pomegranate Productions, 1998).

²Moishe Rosen and Ceil Rosen, *Share the New Life with a Jew* (Chicago IL: Moody Press, 1977).

³Ruth A. Tucker, *Not Ashamed: The Story of Jews for Jesus* (Sisters, OR: Multnomah Publishers, 1999).

Seeking Israel's Lost Sheep,¹ and *Talking about Jesus with a Jewish Neighbor: A Keynote in Personal Jewish Evangelism*.² Huisjen has had more than thirty-two years of ministry to Jewish congregations and Jewish mission work with the Christian Reformed Church. He elaborates on the theme of the lost sheep in Matt 15:24 and connects it with the need of the Gentiles to seek out their Jewish brethren for the Master. He follows the Shepherd model of the apostles in soul-winning. In the second book, he emphasizes the need to hold to Scripture in witnessing to Jewish people. He explains how to approach doctrinal discussions from a shepherd perspective.

*You Bring the Bagels I'll Bring the Gospel: Sharing the Messiah with Your Jewish Neighbor*³ by Barry Rubin is a classic book for training people for a Jewish interfaith ministry.

General Guidebooks and Manuals

Jewish Awareness Seminars is designed for Gentile Adventists with little familiarity with Judaism. Therefore, a review of literature specifically dealing with topics such as: "How to organize and operate a Messianic synagogue" or "How to conduct festival days," etc. are essential, but not discussed in depth.

¹Albert Huisjen, *A Guide to Church-Centered Jewish Evangelism: Seeking Israel's Lost Sheep* (Grand Rapids, MI: Baker Book House, 1966).

²Albert Huisjen, *Talking About Jesus with a Jewish Neighbor: A Keynote in Personal Jewish Evangelism* (Grand Rapids, MI: Baker Book House, 1964).

³Barry Rubin, *You Bring the Bagels I'll Bring the Gospel: Sharing the Messiah with Your Jewish Neighbor*, rev. ed. (Baltimore, MD: Messianic Jewish Publishers, 1998).

Albert Wellington's *The Messianic Hope: How to Share it with Your Jewish Friends, A Training Manual*¹ presents eleven elements of witnessing, which are further refined into principles of sharing and rules to be observed.

Jeff Zaremsky's latest update of *Reaching and Winning Your Jewish Friends*,² published by the General Conference of Seventh-day Adventists, Sabbath School/Personal Ministries Department, is a simple, but useful course study instrument designed for training pastors and church members from an Adventist-Jewish perspective.

Henry Benach's *Go to Learn*³ deals with many of the points presented by Zaremsky and Wellington, but more in a book (as opposed to a manual) format. It addresses various theological and sociological issues in simplified fashion. It also encourages readers to approach Jewish people from the position of a learner, rather than as a teacher.

Specialized Guidebooks and Manuals

Relevant literature that may be adapted for conducting certain services and ceremonies may not be included in the guide-manual produced for this project paper; however, they are significant in assisting in the development of demonstrations, programs, and religious services.

¹Albert P. Wellington, *The Messianic Hope: How to Share It with Your Jewish Friends, A Training Manual* (Interlaken, NY: ADAR Publications, 1984).

²Jeff Zaremsky, *Reaching and Winning Your Jewish Friends* (Washington, DC: General Conference Sabbath School/Personal Ministries Department, n.d.).

³Henry A. Benach, *Go to Learn: A New Approach In Sharing Messiah* (Chattanooga, TN: International Board of Jewish Missions, Inc., 1997).

Strassfeld's *The Jewish Holidays: A Guide and Commentary*¹ gives a detailed, step-by step description of the background and implementation of various festivals and holidays of Judaism. Naphtali Winter edited *The High Holy Days*² which walks the reader through the history and practices of Jewish observance of specific sacred days. Winter is more general than Strassfeld in his descriptions.

Whereas the previous two manuals are written for traditional rabbinic Judaism, Buksbazen provides a Messianic Jewish application to the festivals in his book, *The Gospel in the Feasts of Israel*.³ The author does not go into detail on the observance of the feasts, but dwells on the significance of each in general. Bacchiocchi, an Adventist, describes the Spring and Fall festivals of Israel in a two volume set, *God's Festivals in Scripture and History*.⁴ A juvenile guide to celebrating Jewish holidays is Mandelkern's *Home Start Parent Handbook: A Guide to Jewish Holiday Celebration*.⁵ It is a rudimentary tool to instruct children in proper holiday observance.

A Messianic prayer and scripture guide to the Passover siddur is simply and specifically laid out in *The Messianic Passover Haggadah*⁶ by Barry and Steffi Rubin.

¹Michael Strassfeld, *The Jewish Holidays: A Guide and Commentary* (New York, NY: Harper and Row, 1985).

²Naphtali Winter, ed., *The High Holy Days* (Philadelphia, PA: Jewish Publication Society of America, n.d.).

³Victor Buksbazen, *The Gospel in the Feasts of Israel* (Fort Washington, PA: Christian Literature Crusade, 1978).

⁴Samuele Bacchiocchi, *God's Festivals in Scripture and History*, Part 1: The Spring Festivals and Part 2: The Fall Festivals (Berrien Springs, MI: Biblical Perspectives, 1995).

⁵Nicolas D. Mandelkern, *Home Start Parent Handbook: A Guide to Jewish Holiday Celebration* (West Orange, NJ: Behrman House, 1987).

⁶Barry Rubin and Steffi Rubin, *The Messianic Passover Haggadah* (Baltimore, MD: Lederer Messianic Publications, 1994).

A rabbinic Passover siddur, *Passover Haggadah*¹ is available through the Maxwell House Coffee Company.

Doukhan's liturgical manual for various services, *The Root and the Flower: Siddur for Hebrew-Adventist Congregations*² is specifically designed for use in Adventist Messianic Jewish Congregations. It is recommended for churches and Adventist Messianic synagogues which chose to follow a Hebrew worship format.

Goble produced a concise guide, *Everything You Need to Grow a Messianic Synagogue*³ which contains English and Hebrew prayers, various services, counsel on the sanctified life, and instruction in organizing a synagogue for growth.

The Zaremskys also compiled a booklet that simply outlines procedures for organizing and *Establishing Jewish Adventist Congregations*.⁴

Common Features of the Literature

A comparison of relevant books and manuals isolated similar thoughts that should be incorporated into a Jewish Awareness Seminar manual. The common elements were too many to squeeze into a week-end seminar without overtaxing the audience, which would be counter-productive. Therefore, specifics pertaining to detailed Jewish customs, synagogue establishment, festival observances, and liturgy may be introduced, but not

¹Orthodox Rabbis, arr., *Passover Haggadah* (n.p.: Maxwell House Family of Coffees, Kraft Foods, Inc., 2000).

²Jacques B. Doukhan, *The Root and the Flower: Siddur for Hebrew-Adventist Congregations* (Berrien Springs, MI: Shabbat Shalom Publications, 2003).

³Philip E. Goble, *Everything You Need to Grow a Messianic Synagogue* (Pasadena, CA: William Carey Library, 1974).

⁴Jeff Zaremsky and Barbara Zaremsky, *Establishing Jewish Adventist Congregations* (St. Petersburg, FL: Jewish Heritage, 2004).

explored in depth. A list of similar fundamental characteristics was compiled, but they are too extensive to include in this document. From that list, essential points and principles were analyzed and synthesized into the scope and sequence of the guide-manual found in the appendix of this project.

Four major concerns of the seminars and the guide-manual are: (1) to sensitize the local Adventist churches to allow Jewish ministry to happen; (2) to educate local congregations for Jewish witnessing and outreach; (3) to provide the congregations with appropriate materials; and (4) to suggest opportunities for engaging Jewish people in dialogue and evangelism. Principles and features that best support those goals are emphasized in the guide-manual produced.

Unique Features of the Literature

An examination of the selected books and instructional manuals reveals that there is no one way to do Jewish outreach. Each author has a particular approach that seems to work for him/her. Yet most writers recognized that no single formula will be effective in every situation. The Jewish people are so varied in ethnicity, beliefs, nationalities, religious background, education, lifestyles and economic status that they must be approached with the a diversity of methods. Jews are not to be treated collectively, but as individuals. To do otherwise is a form of anti-Semitism. The Irish may have a similar historical homeland, but they are varied in every sense, as are the Jews in America.

Conclusion

There is so much written about the Hebrew religion, history, culture, and people that this project could not possibly be comprehensive enough to contain all that is

available. Therefore, it is necessary to select relevant literature from which Adventists may build a foundation for understanding and witnessing to their Jewish neighbors. Since this chapter was designed with a non-Jewish Adventist readership in mind, it was necessary that the literature incorporated be broad enough to provide important background information.

Materials selected for chapter 2 speak primarily about Jewish-related themes. However, some books on mission, church growth and evangelism (though not specifically written with Jewish outreach in mind) also provide historical information and principles that are helpful in developing and growing a Jewish ministry. Such literature is utilized, as needed, in later chapters.

Relating to Jewish people cannot be clearly defined. It permeates a variety of religious disciplines. It involves education, religion, mission, evangelism, witnessing, church growth, and synagogue-church-state histories. Having reviewed and categorized a variety of books and materials related to Jewish ministry, they have been divided into three divisions: (1) General Jewish Civilization; (2) Understanding Judaism; and (3) Empowerment for Jewish Ministry.

There is no single approach that fits all people in Jewish outreach. However, because of their history there is a need for sensitivity on the part of Adventists in sharing the Messiah with Jewish people. The training guide-manual has been produced as an attempt to equip and empower the church for productive Jewish soul-winning. Elements extracted from the literature are useful toward this goal.

Handouts are found in the guide-manual in appendix G of this project. They employ concepts gained from the literature reviewed. Of particular interest are

guidebooks and manuals that give a practical application to the cognitive information for a viable outreach ministry.

The literature selected in this chapter was chosen to help Adventists understand the needs and desires of the diverse Jewish population with whom they work and live. If utilized, this literature will better equip Adventists to interact with Jewish people and to encourage them to bring their non-believing relatives to the Messiah.

CHAPTER III

A SOCIOLOGICAL STUDY OF MICHIGAN ADVENTISTS IN RELATION TO JEWISH PEOPLE

Introduction

Chapter 3 presents an original, sociological study of a sample of Michigan Seventh-day Adventists and their attitudes and interactions regarding Jewish people. It investigates the obstacles and challenges involved in establishing or developing a viable Adventist-Jewish ministry and presents ideas to encourage such an outreach.

The first part of the chapter identifies the current situation. The second part presents and discusses the results of a survey taken among Adventists within the Conference, and draws conclusions which will be addressed in a pilot Jewish Awareness Seminar within the State.

The Situation

Presently, there is no organized conference-supported program in Michigan to prepare Seventh-day Adventists to specifically interact with or effectively reach Jewish people in a local setting. Only by understanding the actions, attitudes, words and written responses of individuals can insight be gained toward establishing a viable strategy for change.

The Problems and Challenges

The present study will employ the public statements, personal interviews, and survey responses of various ministerial and lay members within Michigan to determine the following:

1. How much, if any, current interaction exists between the Adventist and Jewish communities within the conference?
2. What attitudes and understanding of Jewish people do Adventists have regarding their Jewish neighbors?
3. What obstacles hinder or discourage Adventist-Jewish interaction?
4. What steps can be taken to overcome obstacles and establish a viable outreach to the local Jewish communities?

From the information accumulated, specific factors negatively impacting a challenge to inter-faith relations were investigated, such as: isolation, ignorance, indifference, stereotyping, and anti-Semitism. Such factors must be addressed environmentally, socially, and educationally, and are more difficult to effect.

However, there are positive factors—those that can be addressed—which are alterable challenges with the combined effort of administrative, pastoral, and lay cooperation. These issues generally fall into two categories: theological and attitudinal (even prejudicial). With a growing denomination, certain ideas are brought into the church by newly acquired or spiritually ungrounded members. Among the theological challenges is the task of determining the amount of infiltration and role of the following issues: dispensational-evangelical theology, supersessionism, Christian anti-Semitic and

anti-Judaic preaching, and the understanding or misunderstanding of various scriptural and Spirit of Prophecy statements regarding the Jewish nation and people.

Methodology

In order to gather enough information to project possible answers to the above questions, a survey questionnaire was constructed and administered, with the cooperation of Andrews University, the Michigan Conference, and local pastors. Adding to the research, three focus groups were given expanded copies of the same questionnaires to complete. Presentations by camp meeting speakers were also evaluated, as they related to attitudes regarding the Jewish people. From the accumulated material, an analysis was developed, factual information was advanced, conclusions were drawn, and suggestions were offered toward developing more effective and efficient solutions to obstacles.

Preparing the Questionnaires

Before initiating a new venture, it is wise to gather the facts, inquire as to the need for a particular ministry, and determine the current status of those who will be the beneficiaries of the venture. For this reason, a written questionnaire was prepared to examine three aspects of Adventist awareness of Jewish people around them. After determining the membership qualification, age categories, and gender of participants, twenty-seven questions were grouped into the following subsections: Jewish Awareness among Adventists (nine questions); Religious Beliefs Regarding Jews (ten questions); and Social Beliefs Regarding Jewish People (eight questions).

A longer version of the same questionnaire was prepared to permit three focus groups to explain their reasons for the answers given. The three focus groups consisted

of 8 ministers in Group One; 9 lay women in Group Two; and 7 lay men in Group Three, for a total of 24 focus group participants.

Administering the Questionnaires

A survey was prepared and distributed to the pastors of twelve Seventh-day Adventist Churches of various sizes, rural and urban, within the State of Michigan, under the auspices of Andrews University, and with the permission of the Michigan Conference Secretariat. Approximately 736 surveys were distributed, of which 260 were returned, which is about a 35.33 percent return rate. Five questionnaires had to be discarded because they were not completed by Adventists or they did not provide proper information to qualify for inclusion in the survey. Consequently, 255 congregational participants (some of whom were non-focus group pastors) qualified to be included in the survey.

Anecdotal Analysis of Questionnaires

Participant Information

Returned surveys revealed that 53-55 percent of the participants were female Seventh-day Adventists. The majority of the respondents were between 35-55 years of age (40.14 percent).

The first subsection of the questionnaire is designed to assess the presence of people with Jewish ancestry within the local congregations and the awareness of church members as to their presence.

Jewish Awareness among Adventists

A. Do you have any known Jewish ancestry? In response to this question, it was discovered that 2.8 percent of the respondents believed they had some Jewish ancestry. That is especially interesting, since the Jewish population in both the United States and in Michigan is only between 2-3 percent of the total residents.

B. Do you have any close friends who are Jewish? It is observed that only 17.56 percent of the respondents had any close friends who are Jewish. Many of these people commented that their friendships were either through the intermarriage of relatives or relationships in high school, which are no longer active. It also appears that even the 17.56 percent who answered yes to the question do not have many close Jewish friends currently.

C. Are you aware of any Jewish Adventists attending your church? Although none of the ministers in the focus group were aware of Jewish Adventists attending their churches, 5.02 percent of the respondents were aware of some in their midst. A Messianic woman attends one church intermittently, and a Jewish business man attends another, according to the notes on the questionnaires.

D. Does your church have a program in place specifically designed to interact with Jewish people? When asked if their churches had a program in place specifically designed to interact with Jewish people, 2.86 percent of respondents said yes to the question. One person noted that there was a program on the conference level, but nothing locally. Most of the comments indicated an unawareness of any program existing in their churches. The fact is that there is no official conference-level program developed. The

only Jewish outreach training programs being conducted in the State are being done by private individuals or at Andrews University.

E. Would you participate in such a program if one existed in your church? It is interesting that 218 of the 279 respondents, or 78.14 percent, indicated that they would be willing to participate in a church program specifically designed to interact with Jewish people. Congregational comments from those who replied were nearly all "maybe" or "possibly," but none said "no." Of the focus groups, ministers (62.50 percent) were less likely to see a need for such a program; however, the majority of the pastors were inclined to be involved in such a program to one degree or another. Both of the lay focus groups, male and female, indicated 100 percent interest in participating in a Jewish outreach program if one existed.

F. Do you work with Jewish people? Only 16.08 percent of the respondents work with Jewish people. It is noted that none of the ministers responded working with Jewish people. That is likely explained by the fact that their ministry is preoccupied with Gentiles within and without the church. It appears that women have more interaction with Jewish co-workers than do men.

G. Do you know where a synagogue is located in your community? About one quarter of the participants (25.09 percent) knew where a local synagogue was located in their communities. This is not surprising, since synagogues do not exist in many towns in Michigan and observant Jewish people often have to travel to distant cities to participate in congregational worship. Non-observant Jewish people may not attend a synagogue at all.

H. Have you ever attended a Jewish service or synagogue? Although only about one-fourth (24.01 percent) of the total participants reported attending a Jewish service or synagogue, 41.67 percent of the focus groups respondents had attended at least once. Only 57.14 percent of the lay men reporting and 37.50 percent of the ministers had some experience with a Jewish service. The reported comments indicated that the ministers who had visited, had done so either as a class requirement or to get more acquainted with Judaism. The Andrews University synagogue led by Dr. Jacques Doukhan was mentioned by a couple of participants who reported a visit. Lay respondents frequently indicated that they attended with a friend or relative for a Bar Mitzvah, Succoth, Feast of Tabernacles, or with a Sunday school class.

I. Would you change any part of your church program to encourage Jewish people to attend? To encourage Jewish people to attend a church function, 68.21 percent of Seventh-day Adventists were willing to change some aspects of their church program; however, only 12.50 percent of the ministers were amenable to the suggestion. Statistics show that 50.00 percent of the pastors abstained from answering the question. Comments reported by pastors indicated confusion as to whether or not it would be appropriate to make accommodations. Much depended upon what changes were proposed. Lay comments were also divided, though they were far more likely to accommodate Jewish people as long as biblical standards and Adventist beliefs were not compromised. A fear of compromise might also explain much of the ministerial reservation. The lay focus groups and the congregational respondents were clearly supportive of a more contextualized, or more deeply inspirational, worship style as long as it was biblically sound.

Religious Beliefs Regarding Jews

A. The Christian church is the "New Israel" of God replacing the Jewish "Israel" as God's special people. When asked whether or not the Christian church has replaced the Jewish Israel as the special people of God, an important theological issue was addressed. Although 73.84 percent of the total participants answered in the affirmative to the statement, the lay women and ministers responded with greater definiteness (88.89 percent of the women, and 87.50 percent of the ministers). Comments demonstrated a need for clearer definitions of the terms "replacing," "Christian church," "Jews," and "spiritual Israel." Some participants believed the statement was biblically correct that the church replaced the Jews as the people of God, while others indicated an uncertainty as to the truthfulness of the question. A few people declared all believers to be either "spiritual Jews" or "the seed of Abraham" by faith in Jesus. Some confessed that they just did not know the answer to the question. However, with 73.84 percent answering yes, it is evident that a form of Replacement Theology is instilled in the thinking of many Adventists.

B. When the Jews said in Matt 27:25, "His blood be on us and on our children," that specifically meant that modern Jews are held responsible for the death of Jesus. Of Seventh-day Adventists reporting 78.93 percent do not believe that the modern Jews are specifically held responsible for the death of Jesus, regardless of the unbelievers' comments in Matt 27:25. That includes three quarters of the ministers responding. However, there is a significant number of Adventists who do believe that modern Jews are responsible. Clarifying comments give insight into why some participants answered as they did. Some claimed that it was not biblical that a son should be held responsible

for the sins of his father. Others expressed that "all humanity is responsible" for the death of Jesus. However, one minister wrote that it "falls on [the] bloodline—modern Jews reject Jesus just as [their] forefathers did." Another pastor wrote, "Every person has the opportunity to make [a] decision about Jesus."

C. Ellen White teaches that the Jews have suffered throughout history because they are responsible for the death of Jesus. Although 78.93 percent of Adventists do not believe that modern Jews were responsible for the death of Jesus, only 67.03 percent disbelieve that Ellen White teaches that the Jews have suffered throughout history because they are responsible for the death of Jesus. One-fourth of the ministers surveyed abstained from answering the question. Many respondents commented that they were either unsure of any such comments, or that they had never read any evidence by Ellen White to support the statement.

D. A Jew cannot become an Adventist and remain a Jew. The majority of Adventists (81.36 percent) believe that a Jewish person can be an Adventist and still remain a Jew. However, there was great confusion regarding the definition of a Jew. Some felt that "Jewishness" was determined racially, spiritually, nationally, or culturally. Others felt that a Jewish person who believed in Jesus became a "complete Jew," or a "Messianic Jew." None indicated that a new believer ceased to be genetically Hebrew. Adventists come from a variety of people groups, but none change their ethnicity because of their religion.

E. Jews had their opportunity to be the people of God, but they are no longer, having rejected Jesus. Once again, the question of rejection arises in question E. In response, 54.84 percent of Adventists said the statement was false. That means that

45.16 percent either abstained from answering the question, or that they believe it is true. Of special interest is the fact that 50.00 percent of the total focus groups marked the statement true, as did 75 percent of the participating ministers. The theological implications of this statement will be discussed later in this project. The most common remarks indicated that the Jewish nation was rejected, but individual Jews can be a part of Christ's people.

F. Vegan and vegetarian fellowship meals are kosher for Jews. Nearly 50 percent (49.82 percent) of Adventists believed that vegan or vegetarian meals are kosher, while 41.22 percent disagreed. The remaining 8.96 percent abstained from taking a position on the issue. The comments were divided. The most frequent responses felt that veganism is kosher, while vegetarianism is questionable. Many people indicated that they just did not know the answer. A few replied that "kosher" relates to a process for which vegan or vegetarian foods may or may not qualify. Adventists must be careful about telling a practicing Jew that fellowship meals are kosher unless they are known to be so, lest credibility and influence suffer as a result of ignorance.

G. The Jews stopped uniting with the church after that nation rejected Jesus as the Messiah. In response 56.07 percent of Adventists do not believe that the Jews stopped uniting with the church after that nation rejected Jesus as the Messiah. A clear 30.00 percent did believe that the Jews stopped uniting with the church at that point. The percentage of those respondents that either did not know the answer or they refused to make a decision was 13.93. A considerable majority apparently recognized the biblical and historical evidence that the growing apostolic church made great progress among Jews in spite of the opposition of unbelieving Jewish leaders. Comments favored

individual Jewish conversions, rather than as a nation. Several indicated that they did not understand the statement. A few respondents were uncertain as to the meaning of the term "church."

H. The Jews largely stopped uniting with the church when the Christians rejected the Law and the Sabbath. The response to this statement was quite divided. A solid 44.80 percent of Adventists believed the statement to be false; whereas 40.50 percent thought it was true. Another 14.70 percent of the people abstained, but made comments, such as "unsure," and "I don't know," etc. Some indicated that the Jews didn't accept Jesus as the Messiah before the church rejected the Law and the Sabbath. A lack of historical knowledge and the presence of a Supersessionist Theology is detected in the comments and statistics reported.

I. The Third Temple in Jerusalem must be built and the sacrificial system reinstated before Jesus returns the second time. With 83.15 percent of the subjects denying that the Third Temple and the sacrificial system must be reinstated before the second coming of Jesus, it is a good indication that Dispensational Eschatology has not greatly impacted Adventism. Yet, 5.38 percent believe that these things will happen, and 11.47 percent abstained from taking a position on the matter. That would possibly make a combined 16.85 percent of Adventists who may have a tendency to lean toward the popular theology of the Evangelicals. Most of the comments from respondents indicated that the Third Temple and restored sacrificial system are not biblical.

J. Jews believe in salvation by works. Statistics reveal that 44.29 percent of Adventists accept that the Jews believe in salvation by works; whereas, 37.50 percent say the statement is false. That leaves 18.21 percent who are either unsure or do not know.

Obviously, it is the impression among Adventists that Jewish people believe that their works bring them salvation. One individual even quoted Dr. Laura Schlessinger, the popular Jewish radio talk show psychologist, as affirming the statement. A respondent indicated that secular Jews do not believe in salvation, so the point is invalid. Only one respondent indicated that faith was important to the Jews. A similar comment has been leveled at Adventists by non-Adventists because of their enthusiasm for the Law and the Sabbath.

Social Beliefs Regarding Jewish People

A. Jewish people are increasing rapidly in numbers in the USA. Although 37.28 percent of Adventists believe that the Jewish population is rapidly growing in the United States, 49.46 percent correctly answered that the statement is not true. There were 13.26 percent who did not respond or indicated that they did not know if it is true or false. A common anti-Semitic stereotype would have Americans believe that the Jewish people are rapidly increasing in numbers in the nation. Comments expressed on the survey questionnaires were nearly unanimously either confessions of guessing or confessions of ignorance on the matter.

B. Jews are a foreign element in America, which is a Christian land. Notably, 77.06 percent of the people surveyed did not believe that the Jews are a foreign element in America, which is a Christian land. Only 13.98 percent of the people did believe the statement to be true. Only 8.96 percent of the participants opted not to declare their position on the issue. Generally, respondents believe that America is a melting pot of nationalities, and that the Jews as well as the Christians are a part of the citizenry. Several people commented that America is not "a Christian nation." In Europe, Jewish

people were frequently persecuted as a foreign element in various lands. Nazi Germany was the most outstanding example of that bias, and the violence such an attitude produced.

C. The Jews dominate banking and politics. The common stereotype that the Jews dominate politics and banking is believed by 29.75 percent of Adventists. However, 60.93 percent do not subscribe to the belief, and 9.32 percent of the people abstained from answering. Many participants felt that the Jews are quite visible in those two fields, but found fault with the term "dominate." Still, nearly one-third of the participants had tendencies to believe the statement.

D. Jewish people are sharp businessmen. The word "sharp" in connection with "businessmen" is a code phrase commonly used by anti-Semitic people to mean "greedy," "grasping," "exacting," or "cheating." It is noteworthy to observe that several Adventists who commented on the survey frequently interpreted it to mean "good," "astute," or "excellent" businessmen. Generally, comments indicated that some Jewish people are good businessmen and some are not. This statement, more than any other in this survey, revealed a strong inclination toward stereotyping among Adventists. A 69.15 percent majority of the participants said the statement was true, while 24.11 percent said it was false. Only 6.74 percent abstained. It is even a stereotype to consider all Jewish people as "good," "astute," or "excellent" businessmen, since it is a generality and a group characterization.

E. The Jews were responsible for their own sufferings during the Holocaust of World War II. Although there are people who blame the Jewish people, at least in part, for the events that led to the Holocaust of the Second World War, Adventists, to their

credit, strongly placed the blame on Satan, Hitler, and Nazi prejudice and wickedness rather than on the Jews. A response of 88.97 percent indicated that the statement was false, while 5.34 percent affirmed it, and 5.69 percent abstained. To affirm the statement is to blame the victim and justify the oppressor, which reflects the same mentality and argument used by child or spouse abusers.

F. The same methods used to convert other American people groups will work just as effectively in converting Jews to Adventism. When asked if “the same methods used to convert other American people groups will work just as effectively in converting Jews to Adventism,” 84.62 percent of those polled said, “No.” Only 7.69 percent of the people indicated that the same methods would be just as effective, and the same percentage of respondents abstained. It was generally felt that different methods for reaching people groups must be developed to meet their particular beliefs and needs. “One size fits all” evangelism may not be effective. One insightful participant observed that there is such a variety of Jewish denominations and beliefs that some may favorably respond to conventional methods, while others will not; therefore, it is necessary to study and understand the unique beliefs of a particular Jewish focus group.

G. Adventists should establish their own Messianic synagogues. To the statement, “Adventists should establish their own Messianic synagogues,” an interesting anomaly emerges. Although 84.62 percent of Adventists responding to the last question indicated that conventional methods were not effective in reaching Jewish people, and that a more contextualized approach needed to be developed, the respondents now rejected the idea that Adventists should develop their own Messianic synagogues by 74.82 percent. Only 15.25 percent were favorable to the suggestion, with 9.93 percent

abstaining. One participant who voted against the idea wrote a note saying, "SDA is SDA. Join-convert-apply." Several Adventists did not see the need for separate worship facilities, and expressed a fear that the establishment of synagogues would fracture the unity of the church and would justify the establishment of black churches and conferences, as well as Hispanic churches and conferences. Those who replied favorably stated that synagogues would likely make it easier to reach Jewish people, and that it should be accommodated as long as it did not violate principles set forth in the Bible or Spirit of Prophecy. It appears that Adventists favor new and contextualized methods to reach the Jews, but not in the context of separate, unique worship facilities. It appears that Adventists want the Jews to join them in their own Gentile churches. That may work for some Jewish believers who are only loosely connected with their heritage, but for more observant Jewish believers, the conventional Adventist church and worship is not conducive to their spiritual growth.

H. I would like to live next door to a religious Jewish family. The final statement is designed to "smoke out" any attitudes of anti-Semitism within churches. To this statement 84.34 percent of Adventists answered affirmatively. The respondents indicated at 7.12 percent that it would not be to their liking to live next to a Jewish family; however, 8.54 percent abstained on the issue. Among those who abstained, notes indicated that they were undecided or somewhat open to the idea. Many commented that the experience would expand their understanding and allow them to learn more about Jewish people and to witness to them more effectively. It appears that Adventists in Michigan would favor interaction with Jewish neighbors.

Summary

Several revelations regarding Adventist-Jewish relations in Michigan emerged as a result of the present study. They are as follows:

Based on the findings of this cross-sampling of Adventists, the number of members reporting some Jewish ancestry (2.8 percent) is proportionate to the percentage of the Jewish population within the State of Michigan and within the United States (between 2-3 percent).

Only 17.56 percent of Adventists surveyed indicated that they had close Jewish friends, and they usually reported that such friendships were not currently active. Only 16.13 percent of Adventists frequently work with Jews. This information reveals that most Adventists are either isolated from Jewish people, or unaware of their presence. The study also revealed that congregants, rather than pastors, are more aware of Jewish people among them in the churches. Even then, only 5.05 percent were aware of a Jewish presence in their midst.

Few Adventists knew where a synagogue was located; neither had many Adventists ever attended a Jewish service. This is not uncommon, since synagogues are not present in most communities.

Jewish awareness seminars are needed on the local church level to sensitize members toward understanding Judaism and in the development of strategies for reaching and winning Jewish people for the Messiah.

Only 2.86 percent of the sampled respondents reported awareness of any training program on the conference or on the local levels specifically designed to prepare members to interact with Jewish people. However, 78.14 percent of the survey

participants expressed an interest in being taught how to interact with Jewish people on a spiritual level. Ministers were less likely to see a need for such training. These facts indicate a willingness on the part of the laity to be trained for Jewish outreach. It also indicates that the Michigan Conference needs to adequately provide for that kind of soul-winning training.

Although 68.21 percent of congregants in the survey said they would change part of their church program to accommodate Jewish interests, only 12.50 percent of the pastors would agree to make changes. It is obvious from these figures that the laity is more open to sensitizing their present program and environment in order to win and retain Jewish souls than are the clergy. Most likely ministerial reluctance is due to clergy suspicion that Adventist practices and theological concepts may be compromised for the sake of accommodation. However, if the Scriptures and the writings of Ellen White are the exegetical basis of all practices and teachings, truth will prevail over tradition. Sensitizing is not synonymous with compromising. Truth must always be maintained, but the way that truth is presented must not be hindered by artificial cultural barriers.

Contextualized accommodations apparently do not include Adventist Messianic synagogues, which are viewed as a threat to orthodoxy and unity. Either the local congregations must be made safe from insensitive and anti-Semitic influences, or separate places of worship must be developed wherein Jewish believers may practice their Adventist beliefs within an environment compatible to their culture and heritage. Apparently, Adventists favor sensitivity; thus, there is a need for the re-education of local church members. Either Gentile churches must be sensitized and/or separate Hebrew

congregations must be established. Unless this is done, the Adventist Church will not impact the Jewish community with any greater success than it presently experiences.

A theology of supersessionism appears to be prevalent in Adventist thinking. This is particularly true among ministers. It could explain, to some degree, a lack of interest in reaching Jewish people with the gospel, since that need is not recognized. More than half of the participants surveyed believe that the Jews are no longer the people of God, being replaced by the church. The implications of this theology will be discussed under the heading of "Historical and Theological Reflections." It needs to be re-examined exegetically and historically.

This study reveals that Adventists are not generally given to dispensational-evangelical eschatology.

A clarification of particular terms, such as Israel, Jews, the church, kosher, chosen people, etc. are necessary before a sense of mission can be established in Adventist efforts to reach Jewish people.

Although Adventists do not generally believe that modern Jews are any more accountable for the death of Jesus than are other people groups, they are inclined to believe stereotypes about Jewish people. Anti-Semitism is not open or rampant, but it does exist in the church. Indifference is a greater threat.

The laity is more inclined to invoke a contextualized ministry toward the Jews, incorporating new methods to reach them, than are the ministers. Without Conference support in encouraging and training leaders, local motivation to establish a viable outreach will not receive pastoral encouragement.

The same exegetical and historical criteria applied to the historicist approach to Scripture must also be applied to the writings of Ellen White, to avoid misinterpretations regarding Adventist-Jewish relations.

Conclusion

The results of a cross-sampling of Michigan Adventists, who participated in this survey, reveal that Adventists are very largely isolated from and unaware of the Jewish minority within and without the church. They are also unfamiliar with the culture and religious beliefs of the Jews.

The laity is obviously interested in being trained to reach Jewish neighbors, but there is no Conference level soul-winning strategy in place to train, equip, empower, and release them for a Jewish ministry.

Behind every major movement in history there has been a successful theology that energized it. There has also been a theology behind every movement of neglect or failure. It is evident from the sampling of Michigan Adventists who participated in this study that a theology of supersessionism hinders the advancement of Jewish outreach in this Conference. Attitudes expressed revealed that Jewish outreach has been overlooked in the Great Commission to reach souls within this State.

Although anti-Semitism is not openly prevalent in the church, many Adventists do subscribe to historical stereotypes.

Sermons and lectures presented by some gospel ministers at public meetings reveal that the Bible and the writings of Ellen White are used to support a form of anti-Judaic preaching.

It is likewise apparent that the Adventists who participated in the survey want an innovative and contextualized approach to reach and retain the Jewish believers. But herein is a paradox. They want the Jews to be Jewish, but within the context of a Gentile culture, structure, and worship style. The synagogue format is evidently seen as a threat to the unity of the church and a safe harbor for people with extreme perspectives.

Recommendations

Based on the findings of this study, the following recommendations are presented in an endeavor to stimulate priority changes and to equip Adventists to share the gospel message with Jewish people.

It is recommended that the Michigan Conference of Seventh-day Adventists establish a Religious Minorities Committee to develop avenues and strategies for training pastors and members for specialized ministries. Training in Jewish evangelism is only one program to empower church members for interaction with and witnessing to non-Christian neighbors with whom they may associate in the course of daily life, such as Muslims, Jews, Buddhists, Hindus, etc.

It is recommended that a ministerial symposium on Jewish issues and those affecting other religious communities, be held at Camp Au Sable periodically to educate pastors regarding the beliefs of each group, clarify theological and cultural obstacles hindering effective communication with each group, and to teach how to motivate the laity to engage in ethnic inter-faith ministries.

It is recommended that local conferences provide for an exegetical and historical study of significant Bible and Spirit of Prophecy passages that relate to the Jews, Israel, the church, replacement, etc. within the context of historicist eschatology.

It is recommended to local conferences that contextualized congregations be established and planted when and where advisable, and with proper notification to and education of non-Jewish Adventist churches as to the need, purpose, and orthodoxy of any unique congregations.

It is recommended that pastors provide a sensitive atmosphere for the local training of interested and spiritually stable laity in the development of a viable ministry to the Jewish community within their parish environs.

It is recommended that pastors give support to those who engage in such a ministry. The development of Jewish Awareness Seminars is only one avenue to facilitate this goal.

It is recommended that local congregations include outreach to Jews and other minority groups as a part of their personal ministries strategies and plans.

It is recommended that pastors and local elders encourage the elimination of prejudices, stereotypes, and anti-Judaic/anti-Semitic preaching, without succumbing to "political correctness," but fostering a spirit of love and fellowship. As Christ is lifted up in the churches, He will make them magnets for people who seek Him, regardless of their ethnicity or journey in life.

CHAPTER IV
IMPLEMENTATION AND EVALUATION OF
PILOT JEWISH AWARENESS SEMINARS

Introduction

Two pilot Jewish Awareness Seminars were conducted between July and November of 2006 to implement and refine the materials developed as a part of this project. Information gathered from the survey questionnaires returned at the June 2006 Michigan Camp Meeting was incorporated into the presentations. This chapter discusses the pilot seminars and analyzes their results. The first seminar was held in the Bay City Seventh-day Adventist Church and the second was held at the Cadillac West Seventh-day Adventist Company in Michigan.

The Bay City Jewish Awareness Seminar

Background

At the request of the church pastor, a modified Jewish Awareness Seminar was conducted at the Bay City, Michigan, Seventh-day Adventist Church on Friday, July 21 and Sabbath, July 22, 2006. Information analyzed and gleaned from the sociological survey gathered at the camp meeting in June was addressed and incorporated into the program delivered at the seminar—since that church participated in the survey. A basic

seminar questionnaire¹ was administered to assess the knowledge of and beliefs toward Jewish people before and after the presentations to measure the cognitive impact of the seminar. The results were compared and analyzed to assess the effectiveness of the program. The findings of this pilot seminar were utilized in refining, expanding, and clarifying the Cadillac West Jewish Awareness Seminar.

The Bay City Seventh-day Adventist Church

The Bay City Seventh-day Adventist Church has a membership of about seventy-four members, with an average attendance of forty people each week. It is located in eastern Michigan near the entrance to the Thumb Region of the State. There is a thriving Jewish population in the city with a Conservative congregation, Temple Israel, located several miles from the Seventh-day Adventist Church. At present, there is no viable interaction of any kind between the Adventist and Jewish citizenry, except as they may occasionally work together at the same place of employment.

The Seminar Format

The basic format of the seminar followed that of the typical model presented in chapter 5 of this document. Since the pastor indicated that he wanted his congregants to understand the beauty and joy of Sabbath-keeping, emphasis was placed on that theme throughout the weekend. Although the welcoming of the Sabbath and the time of separation are optional demonstrations to the seminar format, they add interest and are very well accepted by the audience.

¹See the appendix for the pre and post-seminar questionnaires.

Analysis of the Bay City Seminar

Attendance

Fifteen people attended the Friday evening meeting to welcome in the Sabbath. Approximately thirty people were present at the Sabbath morning worship services and fourteen remained for the evening havdala to close the Sabbath at the Bay City Jewish Awareness Seminar on July 21 and 22. Because of the small attendance, it became obvious that there was a need for a second seminar to be held in another city in order to compare the data collected in both locations before determining the accuracy of any conclusions and recommendations formulated.

It was discovered that the advertising within the congregation was not distributed in a timely fashion, and greater communication with neighboring Adventist Churches might have produced a larger audience.

Assessment comparison

At Bay City two seminar assessments were utilized: one to measure the effectiveness of the training seminar, and the other to evaluate the sermon in reaching their intended goals. The first assessment was a pre-seminar quiz distributed to everyone who first attended the meetings. Attached to it was a post-seminar quiz with identical questions to be completed at the end of the seminar. A second assessment instrument was distributed before the Sabbath sermon in the form of a pre-sermon quiz, attached to a post-sermon quiz with identical questions. The comparisons of the "before" and "after" instruments were to indicate whether or not cognitive and affective growth had been achieved in the presentations.

Only four of the pre-seminar and post-seminar assessments or quizzes were returned with information. Eight of the pre-sermon and post-sermon assessments or quizzes were submitted for evaluation.

From the written assessments, there is evidence that the seminar was successful in helping participants to grow in their understanding of Judaism and Jewish-Christian relations. However, the data was too sparse for definitive conclusions. Apparently, most Bay City Adventists do not like to fill out written responses. The oral comments were very favorable and those who remained to the end of the seminar were enthusiastic about what they had learned.

The only written answer to the question, How has this seminar helped you in witnessing to Jewish people? is stated in the following comment: "A little better understanding of Jewish people."

The written quizzes regarding the sermon indicated that people increased in their understanding of Rom 9-11 as a result of the study. Five of the eight respondents demonstrated a remarkable growth in understanding on the questions asked after the sermon was completed. Two others demonstrated a fair increase over their pre-sermon quiz results.

Many inquiries were submitted and answered orally rather than in writing.

Conclusions of the Bay City Seminar

It appears that few Adventists interact with Jewish people in the course of their professional, social, or religious lives.

It is concluded that Adventists in Bay City knew relatively little about Jewish people and their beliefs before this seminar.

It is concluded that much progress was made in increasing the awareness and interest of the Adventist church members in Jewish outreach as a result of this seminar. Those who attended appeared to be genuinely interested in the presentations.

An offering was accepted, which was adequate to send subscriptions of *Shabbat Shalom* magazines to select Jewish families in the Bay City and surrounding areas.

Recommendations from the Bay City Seminar

It is recommended that a registration of participants be conducted at the beginning of the seminar to determine the attendance, to obtain information necessary about each attendee, and to provide names to be used for a gifts-drawing at the end of the seminar. Selected books significant to Jewish outreach may be used as attendance incentives for the drawing.

It is recommended that the instructor re-write some of the questions in the pre-seminar and post-seminar instruments, for greater clarity.

It is recommended that a seminar exit evaluation instrument be administered to participants at the end of the seminar to obtain anonymous suggestions on the improvement of the seminar.

It is recommended that the pre and post-sermon quizzes be eliminated since they are distracting to the hearers during the sermon, and difficult to distribute and retrieve effectively. It is optional as appropriate.

It is recommended that power point be employed to imprint major learning points on the minds of participants.

It is recommended that the pastor and personal ministries leader see that the *Shabbat Shalom* subscriptions are maintained and expanded to cover the Jewish community in that city.

It is recommended that the church personal ministries department explore innovative methods of engaging the Jewish population in Bay City and develop opportunities to meaningfully relate to them before sharing the message of the Messiah with them.

It is recommended that a seminar at the Cadillac West Seventh-day Adventist Company be conducted to gather a greater volume of data and comments for study.

The Cadillac West Company Seminar

Background

At the invitation of the head elder and with the permission of the pastor, a Jewish Awareness Seminar was conducted at the Cadillac West Seventh-day Adventist Company in Cadillac, Michigan on November 10 and 11, 2006.

The Cadillac West Seventh-day Adventist Company

This new church plant was birthed by the Cadillac and neighboring Seventh-day Adventist churches, which contributed most of its key leaders. The church is located on the opposite side of the city, situated between Lakes Cadillac and Mitchell. Less than two years old, the new company is growing rapidly and is renting an up-stairs facility in a store while it is building a new church. The membership is about 28, though many more people attend.

This city has no synagogue, unless there are a few unknown Messianic congregations, which are generally small and less conspicuous. Traverse City has a synagogue, but the branch is not known. Manton has a rather small Messianic group. A few years ago, there was an attempt on the part of the Manton Church to interact with that group and begin a Seventh-day Adventist Messianic congregation, but it did not succeed for various reasons.

Seminar format

The format followed for the seminar was similar to that used at Bay City, but was refined and improved as a result of suggestions made at the first pilot seminar. The pre and post-sermon assessment quizzes were revised and prepared but omitted, due to impracticality and the fact that the people were arriving at different times as a result of the storm. Up-graded pre and post-seminar assessment forms and an exit evaluation were distributed.

Analysis of the Cadillac West Seminar

Attendance

Although the seminar was well published with posters and bulletin inserts for at least two weeks in several surrounding Adventist congregations, a severe snow storm, accompanied by lightning, thunder, and damp, cold weather, created numerous unforeseen problems that surfaced on Friday evening and Sabbath morning, greatly diminishing the attendance, and required a revamping of the program format.

Fifty-five people submitted registration forms, but many more came and left at various times during the day. It is estimated that a minimum of seventy or eighty people participated at some point in the course of the seminar.

Assessment of the problems

On Friday evening, there were many “glitches” due to the weather conditions. There was a delay in gaining access to the building. When the speaker was able to enter, people were arriving—so they were drafted into assisting in the set-up preparations. Consequently, the program was late in starting.

On Sabbath morning, the plan was to arrive at the Clam Lake Township Hall, which was a larger facility rented to accommodate an increased audience from the surrounding churches for the day-long seminar. Because the storm had dropped over six inches of snow overnight, and lightening had created power failures, it was learned that there was neither heat nor lights at the township hall. An emergency telephone “hot-line” was put in place to inform everyone that the seminar was being transferred to the Cadillac West Company facility. Not everyone got the message before leaving home. Furthermore, the borrowed television, VCR, CD player, and video projector were at the township hall. When they were retrieved, it was discovered that they were not compatible with one another. Consequently, the seminar had to continue without the power point and video materials designed to enhance learning and interest. Regardless, the Lord blessed the day and the audience had a very receptive and cooperative spirit, realizing that the seminar was operating under unusual circumstances.

Assessment comparisons

Thirty-two people filled out the pre-seminar assessment and thirteen participants completed the post-seminar assessment. From the first assessment, it instantly became apparent that the congregation knew very little about Jewish people; and it was difficult to match all of the “pre” and “post” assessments, because some people did not sign their

names, or only completed one or another of the forms. However, from the matched assessments, it was very obvious that the participants had learned a great deal during the seminar. Some participants, who knew virtually nothing about Jewish people at the beginning, scored quite high on the same questions at the conclusion of the seminar. Some expressed orally that they intended to seek out Jewish people and reach out to them in friendship.

The following are responses taken from completed post-seminar assessments in answer to the question, "*How did this seminar help you witness to Jewish people?*"

[It] made me more aware of who they are as a people and [how they] can have a better understanding of who Christ is and was. Sometimes we do assume all Jewish people are educated and there's nothing we can share [with them].

Thank you for coming—what a great blessing!

I better understand their mindset and where they're coming from.

I didn't learn as much as I could have without my son to keep quiet, but did enjoy what I heard.

Many new ways to relate to Jews. A better understanding of Jewish people and their understanding of life and religion.

It has taught me more about the Jewish people, so that I can relate to them.

To understand them and know them some. To know not to start out with the Trinity or Jesus.

Exit Evaluation Responses to the Seminar

At the conclusion of the day, participants were asked to anonymously write out an evaluation of the seminar for the edification of the researcher and for the improved

development of future programs. Fourteen people responded to the following questions as quoted below:¹

1. *What did you learn from this seminar?*

Music! Opening Sabbath traditions were great. Meaning of Cain, Abel, and Seth. So many meaningful things. How God has a plan.

About Joe Wolfe.

The Jewish people need to know Jesus.

That basically the Jews have a lot in common with the Adventists.

Where do I begin?

A lot!

[Two people gave no answer.]

Things I've always wanted to ask Jewish people.

That we as S.D.A. have a great work to do. We don't want to leave any of God's people out of the Kingdom.

Very much as I was fairly ignorant about the Jewish people other than movies I've seen about the Holocaust.

Jewish history and some of their values.

I learned that the Jewish people, if they are approached in the proper way, can be reached.

Very much about Jewish customs and culture.

2. *How has this seminar affected your relationship toward the Jewish people?*

It has [made me] aware of my understanding and compassion of their need to know the truth.

Positively

¹Answers are not necessarily grammatically or mechanically correct, but they are as the participants returned them.

Acceptance

I now have more understanding of Jewish people.

Enhanced it greatly

Want to interact with them more

No change—I should love everyone.

It confirmed my opinion of how much we can learn from the Jewish people.

I have never known any Jewish people. I am, now at least, aware of them. My friend in Canada works for Jews.

[One person gave no answer.]

I will have more of a burden to reach out to them and pray for them. I have always been interested to find out more and meet them.

More understanding

I feel that I know more about them and their traditions or customs, would like to know more.

[One person answered, but the researcher cannot entirely read the handwriting.]

3. *Will you personally endeavor to reach Jewish people for the Lord?*

As God leads, it would be my privilege.

[Six people answered] Yes

If I ever meet them—like everyone I meet

If I come in contact with any, I would share my beliefs with them.

Find out where they are and let them know we care. My favorite is talking to people and sending them cards.

[One person gave no answer]

I'm always willing and I'm actually interested (have been for a long time) in attending a temple.

I am willing to try.

Yes I will.

4. *How will you encourage your church to reach Jewish people?*

[Three people gave no answer]

I won't

To try to teach them to reach out.

You have done that.

Try to identify them first.

Not sure

Know your neighbors—who knows who they will be?

I am really not sure here. They sure hate to change anything and their traditions.

Ask you to present this seminar and pray that you will accept.

Reduce offensive language and jargon.

By outreach to those in the community and possibly help to set up a church, if there is a need.

Speak to people about what I learned!

5. *What did you like best about this seminar?*

Seeing you folks again. Learning the Jewish people's needs and customs of opening the Sabbath. I also enjoyed different questions people had.

Story of Joe Wolfe

All the information, our common beliefs with the Jews.

The music

Too much to put here

Music and bringing in the Sabbath

Getting to know how Jewish people think

All the things I learned about the Jewish families. All about their celebrations and how faithful some are to centuries of their traditions.

All pastors have different ideas. To learn about the Jews and discuss all of this with questions and answers and learn of their customs.

The bringing in of the Sabbath

You covered many issues of personal and historical issues.

Its practicality

The knowledge I gained about the Jewish people gave me great insight.

Liked it all—Excellent—Thank you much!!!

6. *What did you like least about this seminar?*

[Four people gave no answer.]

Hard chairs

All was good.

It was lengthy.

Too much info to digest

Too long (not in a bad way)! Not enough time to go over everything you have.

Too much to understand

The hard chairs and eating of bread and grape juice together!

Too long for one day! It's practical though.

The chairs left me a bit sore in the behind, but I still managed to pay attention ☺.

The long hours of sitting.

7. *How can this seminar be improved to make it more effective?*

[Three people gave no answer.]

Don't have anything I can think of.

Not have as much information

More days with shorter classes

Please pronounce the Jewish words for the music before we sing. I didn't know how to pronounce them correctly!

I don't know—make it clear Jesus said love one another

I can't think of anything that could be added to it.

Somehow to get more pastors and people that can make a difference involved. We as a people, unless there is many, cannot do it alone.

Thank you so much for your presentation.

I know we [have] to deal with some unexpected changes, but I appreciate all the hard work that went into keeping it organized.

Maybe breaking it up into a few hour sessions for a week long or covering several Sabbaths.

Make it for 5 days and cover more ground in depth.

8. *If you were a teacher in school, what letter grade would you give this seminar?*

Two people gave an "A+"

Four people gave an "A"

One person gave an "A" (for almost perfect) or "E" (for effort).

Two people gave an "A-"

Five people gave a "B+"

One person gave a "B"

One person gave a "B-"

9. *Would you recommend this seminar to another Seventh-day Adventist Church?*

[Ten answered] Yes!

Absolutely

Yes, any and/or all!

Definitely Yes!

[One answered] All! [On this answer the researcher cannot entirely read the rest of the handwriting.]

Comments:

I've taken my own mother and mother-in-law to service and have feared of offending them because of what some feel is the "plain truth" of Catholicism. I've been to services when pastors were not kind or diplomatic about what they preached. There are ways to deliver the truth without slander. My husband and myself are Catholic converts. All we can do—each one of us is our best to glorify God.

When you were talking about how not to offend Jewish people in Sabbath School or worship service, I was thinking it needs to absolutely be a message of one's relationship with God the Father and Christ, His Son, instead of the woes of other denominations.

Questions and Answers

In the afternoon, the seminar was punctuated with a time for questions and answers. Most of the questions were submitted orally, but the following is a list of written questions submitted:

- A. What changes [are there] in the life/beliefs of a person who goes from a Baptist or Methodist belief system, for instance, to that of a Messianic Jew?
- B. What is [the] Jewish population of [the] U.S., and is there any current source for statistics by state?
- C. Where is the closest synagogue to Cadillac?
- D. You mentioned Christian superstitions. What are some?
- E. From Moses, Abraham, and other prophets through to Christ, did not the Jewish people have it right about who God is or was? Would not God have revealed Himself to them if He was more than One God as they believed?
- F. My Dad's pastor doesn't agree that we should change any part of our (SDA) worship service to please Jews or any [other] culture or religion. He says they need to become SDA's. Does E. G. White shed any light on this?

The answers to these questions are given in the appendix of this document.

Conclusions from the Cadillac West Seminar

It is concluded from the written and oral pre-seminar assessments that the participants who attended the Cadillac West seminar initially knew very little about

Jewish people, due to a lack of: availability of Jewish people, awareness of their presence, and interest in contacting them. They had never been prepared to relate to Jewish people as a part of their outreach training in their local churches.

It is concluded that those who completed the written and oral exit assessments, and who made comments, expressed great appreciation, enthusiasm, and increased knowledge regarding Jewish beliefs, and possible opportunities for interacting with them for the Messiah.

It is concluded from the evaluations that the seats were too hard for prolonged comfort. This was due to a change of location and seating arrangements due to the storm.

It is concluded that the sessions were too long and too packed with cognitive information. It was suggested that the seminars be extended over several days or weeks, but that is not logistically practical due to travel distance and scheduling.

It is concluded that the audio-visual and power point presentations, which were originally intended to enhance interest, learning, and provide diversity of teaching methods, were not functional due to unforeseen weather-related problems.

It is concluded that an offering accepted for providing *Shabbat Shalom* magazine subscriptions to Jewish families in Michigan was not promoted enough. It should have been received at the time of highest attendance, rather than at the end of the seminar. A small offering resulted, which bought few gift subscriptions.

It is concluded that the seminar was highly successful and achieved the educational and motivational goals for which it was intended. Participants indicated an interest in reaching out to Jewish people, but the extent of that is not measurable without

a local church follow-up plan and pastoral encouragement. Only time will tell its impact and effectiveness.

Recommendations from the Cadillac West Seminar

It is recommended that the seminar instructor bring pre-tested electronic equipment and learning aids, rather than depending upon the local church to provide for them. It is advisable to have alternative options in the event of technical failures.

It is recommended that the instructor have a back-up plan for possible changes in venue, due to weather or building inaccessibility.

It is recommended to the song leaders that Hebrew music be played prior to singing and that the words be pronounced orally before having the congregation sing unfamiliar songs.

It is recommended to the host churches that provision be made for a children's program for day-long seminars.

It is recommended to the host churches that comfortable seating arrangements be provided.

It is recommended that the instructor arrange the program to provide for frequent breaks and movement for the audience.

It is recommended that the Sabbath speaker distribute, whenever advisable, an optional pre-sermon assessment quiz and a post-sermon assessment quiz to ascertain attention and to measure learning during the sermon.

It is recommended that the seminar instructor provide the pastor and personal ministries leaders with outreach suggestions and materials they can use for follow-up strategies at prayer meetings, witness training sessions, soul-winning classes, and

significant Jewish inter-faith events. It would reduce the length and intensity of the week-end seminars, and establish a viable Jewish outreach ministry.

CHAPTER V
CONSTRUCTION OF THE JEWISH AWARENESS SEMINARS
GUIDE-MANUAL

Introduction

The guide-manual for Jewish Awareness Seminars is the product of an evolutionary process over twenty-one years of experimentation in training and equipping the laity for Jewish outreach. In this chapter the process of writing the document will be described. The actual guide-manual produced is in the appendix of this project. Information and data gathered from the pre-seminar sociological survey of 2006 were synthesized with personal observations and input gathered from individuals over more than two decades to produce a rudimentary document for conducting the pilot seminars. Suggestions derived from two pilot seminars further refined the strategy, operational procedures, and materials included in the final document.

This chapter deals with the methodology followed in constructing the actual instructional manual developed from, used with, and refined by pilot (trial) seminars connected with this study. A general outline of a typical Jewish Awareness Seminar is included to give an overview of the format, scope, and sequence to be followed in the program. Detailed information appears in the guide-manual.

Statement of the Problem

Because Seventh-day Adventists are generally unaware of and have so little interaction with Jewish people, a background and understanding of this important minority group must be established to correct misunderstandings and counter-productive attitudes. An educational process is mandatory before the laity is prepared to effectively interact and share with the Jewish community. Specific outreach suggestions for post-seminar follow-up activities need to be continually devised for a viable ministry. To stimulate and motivate participants to implement and perpetuate an on-going, organized outreach to the Jews, utilizing the information and skills gained from the seminar series and the use of this guide-manual, is of major concern to the success of the soul-winning program of the church.

Scope and Sequence

The range of material available on Jewish life, thought, customs, and religious beliefs is very broad and abundant. Oriental or Hebrew perspectives are quite foreign to the average American Adventist's occidental or "Greek-Gentile" mindset. Therefore, an educational program requires a survey of many aspects of Jewish background to lay a foundation for meaningful interaction with Jewish people.

The real challenge in writing the guide-manual was the scope and sequence of the materials to be included. Gathering information was not a problem; digesting and condensing it in a balanced and succinct format proved to be a greater task. This seminar is meant to be an introductory series designed to encourage non-Jewish Adventists to develop their own Jewish outreach programs. A lot of information and skills are covered within a time frame of approximately eight or nine hours of presentations. Consequently,

a comprehensive study must give way to a brief overview of some topics, while concentrating on specific areas of interest to the Michigan Adventists.

Because the Kabala Shabbat and Havdala services contribute to the interest of the seminars, and provide a learning dramatization experience, they are mentioned in this chapter and in the guide-manual in the appendix.

Guide-Manual Format

The guide-manual is divided into two parts: Part 1: Preparation for Jewish Awareness Seminars, and Part 2: Conducting Jewish Awareness Seminars. The former discusses the role of the pastor (or leader) in promotional and organizational aspects of Jewish Awareness Seminars prior to the execution of the actual seminar. It also suggests follow-up activities and opportunities for developing meaningful Jewish-Adventist relations; the latter part deals with the actual information and skills presented to the people at the seminar program to empower them for service.

The layout of the guide-manual consists of the following sections:

A. Preliminary pages and general information. This section includes an un-numbered blank page, title page, copyright, and dedication. This is followed by Roman numerals marking the table of contents, acknowledgements, and preface.

B. The body of the guide-manual. The body of the manual opens with an introduction followed by a page that separates each of the two parts of the body contents.

C. Appendices and Reference Information. Statistical information, forms necessary for the seminar, a glossary of relevant Jewish terms and definitions, bibliography, and a vita followed by a blank page are categorized under this section.

Contents of the Body

Part 1: Preparation for Jewish Awareness Seminars

“Preparation for Jewish Awareness Seminars” has an introduction and lays out the current situation existing in Jewish-Adventist relations. This segment connects Jewish outreach with modern church growth strategies and emphasizes the need for prayerful preparation by the pastor and church prior to initiating the proposed program.

Suggestions on attracting an audience, advertising, preparing the seminar’s site, logistics, and materials preparation are offered. It isolates some of the problems and challenges to meaningful inter-faith communication. Obstacles and barriers erected by Jews and those erected by Adventist-Christians are explored, which include the following: problems caused by a lack of accessibility, ignorance, and indifference; and challenges relating to theological issues which includes: replacement theology, supersessionism, Christian anti-Semitism, anti-Judaic preaching, sensitive vocabulary, misapplied terminology, and the exegetical versus the eisegetical¹ use of the Scriptures and the writings of Ellen G. White. Related challenges of Jewish, Christian, and Adventist relations throughout history are included. Many of these issues will also be addressed to the laity in the actual seminar conducted in Part 2.

Part 1 also proposes remedies for the conditions aforementioned by advocating periodic workshops on reaching and retaining minority groups; and by scheduled seminars with follow-up programs for lay training and empowerment.

¹Eisegetical, adj., (from “eisegesis”) refers to the interpretation of a text by reading into it one’s own thoughts, which are imposed upon it. It is the opposite of “exegetical”, adj., (from “exegesis”), which extracts a meaning from a critical interpretation or explanation of a text or portion thereof.

In order for attitudinal growth to happen, specific issues revealed by the 2006 sociological survey of various Michigan Adventists regarding their knowledge, beliefs, feelings, and attitudes concerning Jewish people must be addressed, as well as the questions commonly raised, orally and in writing, by Jews and non-Jews. Many of these are covered during the question/answer periods of the seminar. Others are deliberately embedded in "Break-out Sessions" designed for short small group interaction and Bible searching at strategic points during the seminar sessions. The frequency of the break-outs will be determined by the amount of available time. It is most effective where round tables are used for the "Break-out Sessions."

A review of Adventist-Jewish relations will offer suggestions for improvement, and methods to meet problems.

Part 2: Conducting Jewish Awareness Seminars

The second part of the body contains a step-by-step unfolding of a typical program for conducting a weekend seminar series. It may be adapted to the physical circumstances of the seminar location and the special needs of the congregation. A sermon outline, song list, handouts and break-out questions, commonly asked questions and answers, glossary of terms, and other information is included in the appendix of the guide-manual.

A Typical Seminar Format

A typical Jewish Awareness Seminar weekend would follow the following format:

- I. Friday Evening Service: About 6:00 or 7:00 P.M.
 - A. Registration 15-30 minutes prior to beginning

- B. Introduction and Welcome
- C. Pre-session questionnaire¹
- D. Building a Foundation for Understanding
 - 1. The biblical and Spirit of Prophecy rationale for the seminars
 - 2. What a Jewish Awareness Seminar is and is not
 - 3. What, or who, is a Jew?
 - 4. Myths about Jewish people
 - 5. Basic explanation of Jewish and biblical thinking and ethics
- E. Kabala Shabbat: "*The Joy of the Sabbath*"
 - 1. Singing of Sabbath songs and prayer
 - 2. The "Queen of the Week"
 - 3. Preparation for the Royal Visit
 - 4. The Royal Welcome
 - 5. Explaining the table arrangements and emblems
 - 6. Show a preset clip from the "Fiddler on the Roof" video
 - 7. The lighting of the Sabbath candles demonstration
 - 8. Reading from Scripture (suggestions are Exod 20:8-11;
Ps 91, 92; Prov 31:10-31; Isa 58:13-14; or other appropriate texts)
 - 9. The blessing of the family members (spouses or parents and
children bless one another)
 - 10. The significance of and blessing upon the bread
 - 11. The significance of and blessing upon the wine

¹See the appendix for the pre and post-seminar questionnaires, and the "exit" evaluation forms.

12. The fellowship of singing Sabbath songs
13. Questions and answers before dismissal
14. Post-session questionnaire administered (optional)

II. Sabbath Program

A. Regular 9:00 or 9:30 A.M. Meeting

1. Pre-session questionnaire administered (optional)
2. Introduction
3. American Judaism
4. The Jewish World
5. Branches of Judaism
6. Jewish-Adventist Relations

B. Regular 11:00 A.M. Meeting

1. Pre-session questionnaire (optional)
2. Regular church service format
3. Children's story: "Joseph Wolfe, A Missionary for the Messiah"
4. Sermon title: "Broken Branches," A Study of Rom 9-11¹
(see the attached sample sermon outline found in the manual appendix)

C. Jewish-Adventist Outreach Seminar, 1:30–4:30 P.M.

1. Common Ground and Obstacles to Jewish-Adventist Relations
2. Breakout: small group discussions (optional)

¹See the attached sample sermon outline found in appendix E, page 181.

3. Reaching Jewish People (suggestions, materials, literature)
4. Breakout: small group discussions (optional)
5. Summary: A video highlighting the main points for tactfully sharing the Messiah with Jewish people
6. Ideas for Sharing and Suggestions for Follow-up Activities
7. Breakout: small group discussions (optional)
8. Questions and Answers

III. "*The Time of Separation*," at or after sunset.

1. Havdalah,¹ a ceremony to mark the separation of sacred time from the profane week may be demonstrated (role-play).
2. Summary and challenge to ministry
3. Offering accepted for *Shabbat Shalom* Project² and names for gift subscriptions collected
4. Awards to participants
5. Post-session questionnaire
6. Exit evaluations
7. Prayer and dismissal
8. An enrichment, post-seminar viewing of a video featuring a Messianic Jew debating with a traditional rabbi on the subject of the identity of Jesus (optional attendance)

¹To guard its edges, the Sabbath is not considered over until the first three stars can be seen in the evening sky on a clear night.

²The *Shabbat Shalom* Project form is in the guide-manual appendix on page 372.

Evaluation Instruments

Pre-seminar and post-seminar assessment questionnaires are strategically distributed to measure the learning of the participants. An exit evaluation is provided to all who complete the series to ascertain the effectiveness, strengths, and weaknesses of the seminar, and to refine the training process and materials. They are found in the appendix.

Enrichment and Demonstration

Audio-visual aids are effective teaching tools. Videos (and DVDs), demonstrations, and role play are advocated to increase interest, attention, and retention of significant points. Suggestions for the use of these devices are incorporated into the guide-manual to enhance the program.

By re-enacting *Kabala Shabbat* and *Havdalah* services, interest and flavor is added to the seminar. Sabbath sacredness and the importance of guarding the edges of the Sabbath are impressed upon the people. The importance of affirming family members at the opening and closing of the Sabbath is demonstrated. By having a volunteer set of parents bless their spouses and children before the audience, a spiritual depth is added to the program. Suggestions for proper biblical preparation for and observance of God's holy day are also urged. Families are encouraged to participate in the services and to establish their own meaningful customs for welcoming in and bidding farewell to the "Queen of the Week."

Kabala Shabbat: Welcoming the Sabbath Demonstration**The Queen of the Week**

Elaborating on Richard Davidson's often repeated theme, the congregation is asked what they would do if they knew they were about to receive a royal visit. If such honor is given to the coming of an earthly queen, should not greater honor be given to the coming of the "Queen of the Week," the Sabbath? Biblical Sabbath worship is a time for rejoicing in the Lord for His blessing to us!

The Joy of the Sabbath

A demonstration and explanation of biblical concepts of Sabbath observance is presented to illustrate the joy and beauty of its keeping as practiced in Judaism. It is not the purpose of this segment of the seminar to require the congregants to follow Jewish customs, but to perceive the delight of the Sabbath, and to encourage them to develop their own meaningful practices, benefiting from nearly five thousand years of Hebrew insights.

Havdala: The Time of Separation

The havdala is a ceremony to separate the Sabbath from the common week ahead. The guide-manual discusses the lighting of the twisted (multi-wick) candle and its extinguishing into a cup overflowing with wine, representing the close of the Sabbath with its blessings overflowing into the new week. Sabbath is not considered over until the first three stars appear in the clear sky.

Closing Activities

The *havdala* is followed by the viewing of a video displaying the debate between a Messianic Jewish rabbi and a traditional rabbi regarding the identity of *Yeshua* (Jesus).

Post-seminar assessments and exit evaluations are collected at the conclusion of the last presentation. The pre-seminar and the post-seminar forms for each person are attached together. An offering for *Shabbat Shalom* magazine gift subscriptions is accepted. Gifts and awards are given for attendance prior to dismissal. Prayer is offered. This marks the end of the seminar series.

Summary and Conclusion

The Jewish Awareness Seminars guide-manual is the product of research and experimentation extending over a period of twenty-one years. It contains information gathered from libraries, the internet, interviews, personal involvement with Jewish people, and data gleaned from an original 2006 sociological survey of 255 Adventists in 12 SDA churches, rural and urban, and 3 camp meeting focus groups, totaling 24 participants of both genders, several races, clergy and laity, and from locations throughout the State of Michigan. A total of 279 Adventists contributed to the 2006 survey data results.

Preliminary materials and survey findings were prepared into two pilot or trial Jewish Awareness Seminars weekend programs conducted in Bay City and Cadillac West Seventh-day Adventist Churches in 2006. The findings from an analysis of the pilot programs were determined from pre-seminar and post-seminar assessment questionnaires and from exit evaluations. They were used to refine the pilot presentations.

The final conclusions were adapted and applied to the writing of the guide-manual enclosed in the appendix of this document. Although it is terminated for the sake of this project, the process of improving the manual will continue with each Jewish Awareness Seminar conducted in the future. On February 16 and 17, 2007, the enclosed guide-manual will be used at a seminar in Vassar, Michigan. It is expected that further refinement will happen as a result of that series, though it will not be included herein.

Jewish Awareness Seminars and the accompanying guide-manual are developed as instruments to encourage the training and empowering of local Adventist congregations toward creating their own Jewish outreach ministries—that Adventists will commit themselves to accepting the challenge of making Christianity attractive and desirable to the Jewish people, so they will want to aid in the spreading of the Three Angels' Messages of Rev 14:6-12.

Recommendations

It is the recommendation of this study that the guide-manual be implemented in local Seventh-day Adventist Churches to equip and train laity for a meaningful and productive Jewish outreach ministry.

It is further recommended that some of the follow-up suggestions be explored and employed for the greater spiritual growth of Adventists and for the winning of Jewish souls for the Kingdom of God.

CHAPTER VI

HISTORICAL AND THEOLOGICAL REFLECTIONS

Introduction

The research for this project has revealed certain historical and theological issues that may be relevant to the reluctance of Seventh-day Adventists in developing a Jewish outreach ministry. These topics need to be explored in this separate chapter because a cursory examination of them in previous chapters would render an injustice to the issues and would hinder the basic goals of this study.

Chapter 6 is a potpourri of issues that have emerged from inquiries raised by participants during the 2006 survey at camp meeting, seminars, and conversations. There are misconceptions about history, theology, and movements that determine either positive or negative attitudes of Adventists toward Jewish people and any effort to reach out to them with a viable ministry.

Of special concern is a mysterious lingering attitude of indifference that has fostered in some people a counterproductive theology of mission toward the Jewish people. Many scholars see a guilt factor preventing Christians witnessing to the Jews. Although it is not open anti-Semitism, a latent bias has been detected toward the idea that Jews have rejected Jesus as the Messiah, and that God has rejected them, having replaced them with the "church" as the people of God. It allows for "individual" Jews to be saved by joining the church, but offers no strategy for winning them. Many Christians believe

the Jews have a history of resistance to established evangelistic practices; therefore, there is no urgency in sharing the gospel with Jewish people. The Bible and Ellen White are sometimes quoted to support such views. It is the purpose of Jewish Awareness Seminars to confront various misconceptions that would hinder the expansion of the gospel not only to the Jews, but to all people.

Ellen White's Quandary

In 1903 Ellen Gould White expressed surprise at the lack of interest demonstrated by Adventists for reaching Jewish people, especially since she expected a rich harvest of souls from that ethnic group. She states it as follows: "It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. . . . The slumbering faculties of the Jewish people are to be aroused. . . . Many of the Jewish people will by faith receive Christ as their Redeemer."¹

On several occasions she alluded to her perplexity over the indifference shown toward the Jews. Is it possible that there is a theological basis for the lack of concern displayed by many within the church toward the Hebrew people? Before beginning this project, I would have said "no"; but as a result of this research, I have come to the conclusion that there may very well be theological perspectives that have cast a veil over the eyes of Adventists regarding this particular work. A closer examination of the Bible and Spirit of Prophecy, as well as that of history, may clarify a few points of contention. Perhaps, if it is explored, it might explain the reason for Mrs. White's quandary.

¹Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 578-579. Quoting from *Letter 47*, 1903 by the same author.

A Need for Jewish Outreach

Chapter 1 expounded on the biblical and Spirit of Prophecy justification for Jewish evangelism and ministry. References were cited there, so they will not be repeated in this section. The Adventist Church needs to exegetically review Paul's comments regarding Jewish people in Rom 9-11, in light of what appears in some church literature. It is also appropriate to note that Mrs. White places considerable emphasis on the need to pay "particular" attention to the Jews as the eschatological events outlined in Dan 11 are fulfilled.¹ She indicates that few ministers are interested in reaching the Jewish people; yet, Jews are to be engaged by Christians wherever they find them "in all parts of the earth."² Current research reveals that the clergy is still more reserved about Jewish outreach than is the laity. This would imply that it will be the laity, rather than the clergy, who may have to assume the leadership with this endeavor. It behooves the organized leadership, which is very supportive of establishing soul-winning training centers in various districts of the Conference, to properly equip and train pastors and lay members for this prophetic challenge.

Mrs. White even outlines the methodology to be used; comparing the prophecies of the Hebrew Scriptures with the fulfillments in the Greek Scriptures. She also advocates the practice of disinterested love and acceptance of them by committed Adventists who lift up the Prince of Peace in their own lives and are obedient to the Law

¹*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 6 (Washington, DC: Review and Herald Publishing Association, 1957), 1079.

²White, *Acts of the Apostles*, 381.

of God. Many Jews will respond and aid mightily in finishing the proclamation of the gospel in the end times.

Indifference

It is not surprising that Adventists have so little interaction with Jewish people in the course of daily life. Since Jews compose an average of 2.2 percent¹ of American citizenry, and are declining in numbers, it is understandable that Adventists may not have frequent contact with them. Thus, they may be ignorant of Jewish customs and beliefs due to a lack of familiarity. Not all indifference stems from anti-Semitism. However, there is an indifference that may be rooted in something which is much deeper. There is reason to believe that some of it may stem from prejudice, stereotypes, and racial bias. It is this "indifference" that bothered Ellen White as she observed the lack of support given to early pioneers of the Jewish work: Lichtenstein, Gilbert, Kaplan, and others.

As late as 1965 the following comment recorded in the Seventh-day Adventist Encyclopedia reveals the lack of a clearly effective denominational strategy: "The approach to Jewish people has been varied according to circumstances, and practically all who have been won have come in through personal ministry. There has never been any mass evangelism of the Jews. In recent years reports have come from all parts of the world regarding Jews accepting Jesus as the Messiah."²

¹Gerhart Falk, *American Jews: Commentary by Dr. Gerhard Falk* (Buffalo, NY: *Jewish Buffalo on the Web*, jbuff.com). New York State residents report 9.1 percent being Jewish; however, less than 1 percent of Jews are found in most other states. A phone survey indicated that there are 6,061,000 people in America who claim to be Jewish, while only 4,400,000 are connected to a synagogue.

²Israelite Heritage Institute, *Seventh-day Adventist Encyclopedia* (Washington, DC: Review and Herald Publishing Company, 1966), 619.

In the North American Division there is an effort to dispel much of that indifference and awaken a spirit of Jewish mission; however, interest still needs to be encouraged at the local church level.

Eisegesis versus Exegesis

Unwittingly, Mrs. White has become a part of the problem due to her use of certain words and the evolution of their meanings over time. Jacques Doukhan makes the point that Ellen White's comments regarding the Jewish work need to be exegetically studied and applied. In the appendix of his book, *The Mystery of Israel*,¹ he explains that she revised her wording in some volumes to correct misunderstandings attributed to her, which might encourage anti-Semitic ideas. Apparently, she also recognized a problem.

From the following passage, written by Mrs. White in 1858, and supported by Matt 27:25, it is easy to interpret that her remarks are either anti-Semitic or that the words she used carried a different connotation. She writes as follows:

The Jews who first started the rage of the heathen against Jesus, were not to escape. In the judgment hall the infuriated Jews cried, as Pilate hesitated to condemn Jesus, His blood be on us and on our children. The race of the Jews experienced the fulfillment of this terrible curse which they called down upon their own heads. Heathen and those called Christians were alike their foes. Those professed Christians, in their zeal for the cross of Christ, because the Jews had crucified Jesus, thought that the more suffering they could bring upon them, the better could they please God; and many of those unbelieving Jews were killed, while others were driven from place to place, and punished in almost every manner.

The blood of Christ, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. The curse of God followed them, and they were a by-word and a derision to the heathen and to the Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. Yet I saw that God marvelously preserved this people, and had scattered them over the world, that they might be looked upon as especially visited by a curse from God.

¹Jacques B. Doukhan, *The Mystery of Israel*, 117-141. This is an expansion an earlier pamphlet by the same author, *Ellen G. White and the Jews: An Interpretive Analysis of Her Writings and Its Significance for Our Time* (Interlaken, NY: ADAR Publications, 1985).

I saw that God had forsaken the Jews as a nation; yet there was a portion of them who would be enabled to tear away the veil from their hearts. Some will yet see that prophecy has been fulfilled concerning them, and they will receive Jesus as the Saviour of the world, and see the great sin of their nation in rejecting Jesus, and crucifying him. Individuals among the Jews will be converted; but as a nation they are forever forsaken of God.¹

Needless to say, this passage is difficult to explain away; yet, it is emphasized that E. G. White herself revised the wording of several paragraphs that were being misinterpreted. Doukhan addresses “the rejection of Israel,” “the Jewish nation,” “race of the Jews,” the “curse on the Jews,” and the “fulfillment of the curse”² when he exegetically places them in perspective with reference to the “unbelieving” Jews who were responsible for Christ’s death, and the treatment they received at the hands of apostate Gentiles.

Ellen White frequently uses these terms synonymously in reference to the unbelieving Pharisees and Sadducees who led the ignorant common folk in the execution of Yeshua (Jesus). Because of the misuse some people were making of her writings, she later rephrased some of her statements to avoid anti-Semitic license. Therefore, these statements must be read exegetically. Her use of other terms, such as the meaning of “Israel” and “Jews” are also recommended for examination, to eliminate “eisegetical” interpretations commonly imposed upon them.

Restoration and Unity through Evangelization

The evangelization of the Jewish people has many theological implications. This chapter discusses a few of them. Spiritual Israel restores the unity of the people of God in the last days. Rev 14:12 speaks of that united people in these words, “Here is the

¹Ellen G. White, *Spiritual Gifts* (Battle Creek, MI: James White, 1858), 1:106, 107.

²Doukhan, *The Mystery of Israel*, 122-132.

patience of the saints; here are those who keep the commandments of God (the Law) and the faith of Jesus (the Messiah).” The remnant of the last days will not be restored until the “believing” Jews and the “believing” Christians are united in standing for biblical truth.

From the original research conducted on a sample portion of Michigan Adventists in 2006, several important concepts have surfaced that require examination in this project. They may give insight into current Adventist beliefs and thinking.

The Impact of Theology on History

Behind every successful movement in society there is an underpinning theology. Likewise, there is a theology behind every failed movement. Theology influences a person’s perspective on many things. As a result of this research, there are historical and theological issues that are in need of particular attention as they relate to Seventh-day Adventists and Jewish relations. The way one views God and His will influences all aspects of human life and behavior.

A theology, sound or erroneous, is the basis for what a person believes. Those beliefs form the values he/she will internalize. Those valued beliefs will dictate the attitudes one cherishes. At an opportune time, the attitudes will express themselves in behavior. History has witnessed the influence of erroneous Christian theology on human behavior to the point of producing persecutions and the Holocaust. Many people today are denying the historicity and extent of the Nazi Holocaust of the Jews. If the seeds of a faulty theology, which ultimately led to the “Final Solution,” are still germinating in the hearts of men, what is there to prevent another holocaust from erupting in the future?

Latent Anti-Semitism

It is commendable to note that 77.06 percent of Michigan Adventists recognize the rights of Jewish people as American citizens with full equality with non-Jewish countrymen.

The findings of the 2006 survey at Cedar Lake Camp Meeting, and the subsequent pilot seminars that followed, indicated that Adventists are less likely to be openly anti-Semitic than some other religious groups. Only 7.12 percent of Adventists revealed that they would not want to live next door to Jewish people; with another 8.54 percent refraining from commitment. Thus, there could be as much as 15.66 percent who harbor a possible prejudice.

There is evidence that Adventists are inclined to believe traditional stereotypes and myths about Jews. Unfortunately, most of the stereotypes held about Jewish people have their origin within the Christian church.¹ Although only 29.75 percent of the Adventists surveyed said they believed Jewish people dominate banking and politics, 69.15 percent acknowledged a belief that Jews are “sharp”² businessmen. Unhealthy attitudes will affect one’s theology of mission and approach to evangelism. A person who has stereotypes or prejudices against Jewish people will not seek to win them for the Kingdom of God. Therefore Jewish evangelism begins with a heart change of the

¹Documentation for this claim is found in numerous volumes by Christian and Jewish authors. Doukhan, Durant, Glock and Stark, Kee and Borowsky, Telushkin, and Wilson are only a few who have made reference to the role of the church in anti-Semitism and stereotyping.

²An anti-Semitic code word which has been used to imply that Jews are “greedy,” “stingy,” “unethical,” “cheating,” or “selfish.” There are good businessmen among Jews and very bad businessmen among them. Some Jews are rich and well educated, while others are poor and educationally deprived. The generalization itself is anti-Semitic.

Christians. As Christ is lifted up in His disciples, their thinking, values, attitudes, and relationships are altered for the good of the Kingdom of God.

Evangelism versus Mission

With the rise of national churches and indigenous leadership during the 1920s through the 1980s, it was commonly accepted that the age of foreign missions was over. In 1974 Ralph D. Winters shocked the International Congress of World Evangelization when he pointed out nations and societies are like a mosaic of linguistic and ethnic subcultures. "People want to become Christians without crossing racial, linguistic, or class barriers" (chap.13). "They will not be evangelized by their neighbors. They will not be evangelized by any except cross-cultural missionaries" (p. 46). Winters devised the following terminology for evangelistic typology:

E-O evangelism is directed at existing church members and seeks to bring them to commitment to Jesus. Nominal Christians need renewal. This is mono-cultural evangelism.

E-1 evangelism is directed at near-neighbors who are non-Christians, but share a common language and culture.

E-2 evangelism is directed at crossing over a small cultural, ethnic, or language chasm to unreached non-Christians.

E-3 evangelism is directed at crossing a large gap in ethnicity, culture, or linguistics to unreached non-Christians.

E2-3 falls under cross-cultural ministry and requires a missionary to bridge the gap.¹

Although evangelism and mission have the same goal, soul-winning; evangelism, as it is frequently practiced, is more concerned with sharing the gospel within a common cultural setting. The urgency of "converting the world" presses heavily upon the evangelist. This mono-cultural approach (E-O evangelism) will not generally be

¹Donald A. McGavran and C. Peter Wagner, ed, *Understanding Church Growth*, 3d ed. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1990), 43-53.

productive with most Jewish people, (who commonly fall between E-2 and E-3 evangelistic categories. Some missiologists place the Jews in an E-2.5 designation). Thus, special approaches are necessary to reach them.

Mission, on the other hand, is concerned with cross-cultural growth; it emphasizes making disciples within a “local” or “specific” context. It is often much slower in producing results, for it requires a change of worldview for some cultures.

Theologies are based on worldviews. Even though American Jews may share a common culture with non-Jews, they may not share a common worldview. Thus, Jewish outreach falls more comfortably under the umbrella of “mission” rather than “evangelism.” The more a congregation can accommodate a person’s worldview, while maintaining biblical integrity, the more likely a person will explore and accept change. Therefore, there is a twofold need in reaching Jewish people: (1) sensitivity within an established church structure, and (2) contextualization for newly planted companies.

Hebrew Thinking

Often non-Jewish people approach the Bible and Messianic Judaism not realizing that the writers of Scripture viewed religion from an altogether different perspective than the reader. Without a Jewish worldview, one remains a “Messianic Gentile” or a “Jewish Want-to-be.” Marvin Wilson recognized this: “For with all these ancient cultures affecting the history of God’s people, one should never forget that the writers of Scripture were Jews who did have ‘their own peculiar manner of thinking’ . . . Though their larger environment was often pagan, the Hebrews, as bearers of God’s Torah to the world, stood

in distinct contrast to their neighbors. . . . Indeed, for the earliest Church, to think “Christianly” was to think Hebraically.”¹

A correct biblical understanding should affect one’s theology of mission and approach to other people, since outreach stems from a theology of mission. A person who has stereotypes or prejudices against Jewish people will not seek to win them for the Kingdom of God. Therefore, Jewish ministry must begin with a heart change of the Christians.

Before Adventists are empowered to work with Jewish people, they must understand the Jewish perspective and learn to think Hebraically. It is the purpose of these seminars to enhance the realization of that goal.

The Jewish Church

The “Jewishness” of Jesus has largely been overlooked in the Christian Church today. Much that passes for Christian theology would be foreign to Jesus and the early church He established. The Christian Church for three centuries attracted Hebrew believers. Donald Mc Gavran, verifies the Hebrew approach of Jesus’ disciples: “The risen Lord made no mistake when He commanded His disciples to begin in Jerusalem and proceed to Judea. In both places, as we have seen, the Holy Spirit led the Christians to witness exclusively to Jews. Only after the one-people Church grew strong among the Jews did He lead it out to win the Gentiles.”²

¹Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith* (Grand Rapids, MI: Eerdmans Publishing Company, 1989), 11, 12.

²Donald McGavarn, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans Publishing Company, 1974), 212.

A Theology for Jewish Mission

A theology of mission is essential to the growth of the Kingdom of God. David J. Bosch examines the biblical foundation for the expansion of the Kingdom and gives examples from Hebrew and Greek Scriptures. He cites the calls of Abraham, Isaiah, and Jonah as examples of the Lord's "missionary call" to both Jews and Gentiles. Bosch reminds the reader that Jesus was also Jewish, born in a Jewish environment. So also were his disciples, who were called to win souls for the Kingdom. These calls revealed the goodness and loving character of God and expressed His desire for the repentance of sinners, to avoid their destruction.

Methodically, Bosch¹ explores the accounts of Matthew (written by a Jew) and Luke-Acts (written by a non-Jew), as well as the writings of Paul, to exegetically examine their missionary paradigms as they relate to the "Great Commission" of Matt 28:19-20, and "The Great Charter" of Eph 4:11-13. In each case, he reminds us that the church was Jewish and remained so during Apostolic times. It was effective in winning Hebrew people to the Messiah in their familiar culture. It did not try to "gentilize" the Jews. "God-fearers"² among the indigenous people, such as Cornelius, attached themselves to the synagogues and identified with Judaism, whom history shows did not reject the Messiah.³

¹David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1996), 56-178.

²A common term for non-Jews who revered the God of the Jews. Bosch uses the term.

³Acts indicates that many Jews, even priests and rulers of the synagogues, followed *Yeshua* (Jesus) as the Messiah after the resurrection. Christianity was considered a sect of Judaism in early times.

In contrast with Jervell,¹ Bosch points out that the “Apostle to the Gentiles,” Paul, made it a point of his missionary strategy to first contact the Jews in each community before preaching to the Gentiles. That was part of his global mission strategy.

Paul's Custom

In Rom 1:16 the Apostle Paul says, “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.” Twice in Rom 2:9, 10 he repeats the same priority “of the Jews first and also of the Greek” (though paraphrased in vs. 10). Acts 20:21 reveals a similar pattern. Paul’s habit upon entering a city was to seek out the Jews, and speak in their synagogues before evangelizing the rest of the community.

After his conversion, Saul was chosen to take the gospel to the non-Hebrews (Acts 9:15, 16), but he went to the synagogue in Damascus to preach his first sermon (Acts 9:20-23). He followed the same procedure in Salamis (Acts 13:5), Pisidia (vs. 14), Iconium (Acts 14:1), Thessalonica (Acts 17:1, 2), Corinth (Acts 18:4, 5), Ephesus (Acts 19:8), etc. Even in Rome, as a prisoner, he called together the Jewish leaders to preach the gospel to them (Acts 28:17, 28) before taking it to the Gentiles. Upon entering a foreign city, it was Paul’s custom to gather together the Jewish people to preach to them about Jesus, before he preached to the Gentiles.

¹Jacob Jervell, *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis, MN: Augsburg Publishing House, 1972). Referred to in Bosch, 95.

Post-Stephen Converts

It is frequently taught that the Jews rejected Jesus in 34 A.D. Many Adventists have said that the gospel went to the Gentiles, who became the new “chosen people”; consequently, the Jews were rejected by God. An examination of Scripture reveals that the Jewish people, in general, did not reject Jesus, for “many thousands” of Jewish believers were in Jerusalem at the time Paul conferred with James in Acts 21:20. Tremendous church growth was the result of active outreach among the inhabitants of Jerusalem, Judea, and the Diaspora.

The Jewish leaders of the Sanhedrin (some of whom were not Judean but had bought their positions from Rome) rejected the gospel. It is evident from the growth experienced that many Jews remained as the “chosen people.” They had “fulfilled” their Jewishness by accepting their own Messiah. Believing Jews and the vast multitude, who were unaware of the issues, were not among those who “rejected” Jesus, and they were not “rejected” by Him.

In 34 C.E.¹ (A.D.) the gospel was now expanded to include, in a greater dimension, the other nations (Gentiles) as a part of spiritual Israel. They were “adopted” into the family of God. Now there would be two witnesses² that made up Israel—literal Israel, the believing Jews, and spiritual Israel, the believing Gentiles or the church.

¹“Common Era,” Jews do not like to use “Anno Domini,” the “Year of Our Lord.”

²Doukhan, *The Mystery of Israel*, 75-86.

Post Apostolic Developments

The Romans of Apostolic times considered the followers of Yeshua as just another sect of the “licit” religion (legal religion) of Judaism. Christians enjoyed protection from Roman persecutions because of the Romans’ inability to distinguish the difference between the two groups. That would soon change.

Because of the Jewish Wars with Rome from 66—74 C.E. and the more extensive Jewish revolt under Bar Kochba between 132—135 C.E., the Romans exiled the Jews from their homeland; this creating the “Jewish Diaspora” (“exile” or “dispersion”) that would continue for nearly 2,000 years. Between those wars, some of the Yeshua-believing community was allowed to return to Jerusalem, but it never fully regained its former prestige and influence as the “*ekklesia*” (“called out ones”) that it previously enjoyed. After the fall of Bar Kochba in 135 C.E., the Romans declared Judaism an “illicit” religion (illegal). Customs and practices of the Jews were suppressed. Not wanting to be categorized with the troublesome, non-believing Jews, many Yeshua-believers began to distance themselves from the larger Judaic community.

Mark Kinzer¹ traces a schism that developed between “Yeshua-believing Jews,” who desired to retain their Jewish identity, heritage, and practices, and the “Yeshua-believing Gentiles,” who developed a disdain toward identifying with the Hebrew culture, early in the second century C.E. He states, “In the second century this situation changed dramatically. Association with the Jewish world was now a liability rather than

¹Mark S. Kinzer. *Postmissionary Messianic Judaism: Redefining Christian Engagement with the Jewish People* (Grand Rapids, MI: Brazos Press, 2005).

an asset.”¹ Not only Roman, but Jewish anti-Christian sentiments added to the woes of Yeshua-believers during the second and third centuries.²

Marcion's Rejectionism

Marcion³ of Sinope, developed a dualistic theology of good verses evil. This early heretic taught that the Old Testament Creator-God was evil, arbitrary, and legalistic. Therefore, all forms of Judaism, its Scriptures, the law, and the Jewish people were materialistic and wicked. He believed that the New Testament God, Jesus, was loving and just. Marcion was one of the first to accuse all Jews of “deicide” (being “God-killers” or “Christ-killers”). He claimed that God rejected the Jews as the chosen people because of their part in Jesus’ death. He was excommunicated in 144 C.E. (A.D.), but the anti-Semitic charges and antinomianism he asserted led to the “rejection theory” which resulted in the Nazis’ Holocaust.

Ellen G. White spoke directly to such charges in *Manuscript 87*, 381, when she said, “We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men who will proclaim the truth with power.”

In refuting Marcionism, Church Fathers of the second century argued for the validity of the Hebrew God, Scriptures, and promises, but were reluctant to retain the Jews as the people of God. Though they kept the heritage of God, they discarded the

¹Ibid, 184.

²Ibid.

³Williston Walker, *A History of the Christian Church* (New York, NY: Charles Scribner’s Sons, 1959), 54-55.

people of God. Kinzer observes the following: "Like the Marcionites, they had imbibed the anti-Jewish sentiment of the times, and the interpretation they gave to Israel's heritage was one that denied Israel any legitimate rights as heirs. They said yes to Israel's heritage, but only in a radically revised form. They then said no to Israel itself and to its ancestral way of life."¹

The Rise of Christian Anti-Judaism/Anti-Semitism

Ignatius of Antioch²

The term "Christianity" apparently originated with Ignatius of Antioch, who was executed around 114 C.E. Ignatius had disdain for both Jewish and Gentile believers in Yeshua who practiced observances from Judaism. In his letter to the Magnesians, he hints that the apostles and Jesus' Jewish disciples abandoned the Sabbath for Sunday because the Sabbath was a sign of God's special covenant with Israel. He states the following in Magnesians 9:1-2: "If then they who walked in ancient customs came to a new hope, no longer living for the Sabbath, but for the Lord's Day, on which also life sprang up through him and his death, . . . how then shall we be able to live without him of whom even the prophets were disciples in the Spirit and to whom they looked forward as their teacher?"³

¹Kinzer, 186-187.

²Ibid., 187-189.

³Ibid., 188. This quotation is taken from Judith Lieu, *Image and Reality* (Edinburgh: T&T Clark, 1996), 31.

The Epistle of Barnabas¹

Around the time of the Bar Kochba rebellion (approximately 130-132 CE) an unknown author wrote a letter in an attempt to dissuade Gentile believers in Yeshua from observing Jewish practices and adopting a Jewish lifestyle. The letter has become known as the Epistle of Barnabas. Using an “us” (Yeshua-believers) versus “them” (Jews) model, without specifically mentioning the Jews, the author strongly advances the argument that Israel rejected God’s covenant at Mt. Sinai by worshipping the golden calf and that it was never renewed. They sealed their rejection with the crucifixion of the Messiah. Therefore, they were abandoned by God. Keeping the Jewish Bible, Barnabas rejects the Jewish people. The blessings of God are interpreted as spiritually or allegorically applying to the *ekklesia* (church or “called out ones”), while the curses of Scripture are literally applied to Jewish Israel. Since the Sabbath, circumcision, dietary laws, etc. had spiritual applications, they were never meant to be kept literally. The Jews, by literally observing them, demonstrated that they were still carnal. Consequently, a Yeshua-believer, whether a Jew or a Gentile, had to make a clean break with all things Jewish, including the Sabbath, dietary practices, circumcision, etc. if he/she desired to be a part of the “spiritual Israel” of God.

Justin Martyr²

In his *Dialogue with Trypho*, written between 155 C.E. and 160 C.E., Justin Martyr takes a kindlier attitude toward the Jews than does the *Epistle of Barnabas*; yet, both come to a similar conclusion: “Nevertheless the final result is the same as in the

¹Ibid., 189-191.

²Ibid., 191-194.

Epistle of Barnabas: the Jewish people are no longer the beloved heirs of the divine promises. The church, the “true spiritual Israel,” supersedes the Jewish people, unfaithful carnal Israel.”¹

“Spiritual Israel no longer needs those commandments whose purpose was to compensate for carnal Israel’s stubborn hardness of heart.”²

Kinzer is amazed to observe that Justin goes on to recognize that the ceremonial laws served as an ethnic marker to separate and preserve Israel from the surrounding nations. But Justin then contends that “Israel was singled out in this way so that it might receive more punishment than other nations!”³ This attitude would eventually resurface in future generations to justify various pogroms and the Holocaust.

Although Justin was more tolerant of Jewish Yeshua-believers who lived as Jews, he still considered them to have defective characters in so doing. He apparently did not ascribe to the belief held by some Christians, that Yeshua-believing Jews who followed a Jewish lifestyle were not saved. However, that negative belief, which is in complete contrast with Acts 15, would eventually dominate Christian thinking in future generations.⁴

¹Ibid., 191.

²Ibid., 192-193.

³Ibid., 193.

⁴Ibid., 194.

The Epistle of Diognetus¹

In this second century document, Christianity is seen as a distinct and separate religion from that of the Greeks and of the Jews. After attacking idol worship and sacrifices, the author, without apparent need of explanation, arrogantly turns in ridicule against Jewish practices as arbitrary and useless: "Moreover I do not suppose that you need to learn from me that, after all, their scruples about food and superstition about the Sabbath, and their pride in circumcision and the sham of their fasting and feast of the new moon, are ridiculous and unworthy of any argument."²

Kinzer comments that the faith of Yeshua had moved greatly from that which was practiced in the first century. He states the following about the author of the Diognetus' letter and his ability to reconcile Jewish and Gentile Yeshua-believers: "For an author such as this, an ecclesiological bridge is unthinkable. The Jews and the Christians are two different races, and the latter want nothing to do with the former."³

Irenaeus⁴

Irenaeus wrote *Against Heresies* toward the end of the second century. This Bishop of Lyons had a positive impact in refuting Gnosticism and Marcionism. He also recognized the importance of the Jewish Bible in the establishment of Christianity. He does not degrade Jewish practices, but even acknowledges the Jewishness of Jesus, his disciples, and the early church. He sees the significance of the "Old Covenant" system

¹Ibid., 194-196.

²Ibid., 195.

³Ibid., 196.

⁴Ibid., 196-197.

until the destruction of Jerusalem, at which time that system became obsolete. His final conclusion reflects that of his era: the Jews are no longer the special people of God; Jewish nationalism and practices are obsolete; and the church is not bound to observe Jewish practices.¹

A Second Century "Grass Roots Struggle"²

Modern scholars such as Mark Kinzer, James Dunn, Judith Lieu, Daniel Boyarin, and Stephen Wilson lead readers to question what "grass roots" situation existed in the second century. The apparent need for the aforementioned writings indicates that there must have been a significant movement during that era toward seeking reconciliation between Yeshua-believers and Jewish practices. Many Jewish and Gentile Yeshua-believers continued to maintain connection with the Jewish community, as Justin implied. Therefore, strong arguments and persuasive writing were needed to counter such a movement. Supersessionism would eventually triumph in the church, but it evidently faced strong opposition.

The Quartodeciman Controversy³

As the second century closed, one particular controversy expressed the strong desire of the *ekklesia* (church) to totally liberate itself from Judaic ties. Until that time, the Yeshua-believers had observed the death and resurrection of Jesus in harmony with the Jewish Passover festival, which fell on the fourteenth day of the month of Nisan. As the century closed, a question arose as to whether or not the Gentiles should also observe

¹Ibid., 197.

²Ibid., 197-199.

³Ibid., 199-201.

the events in harmony with the Jewish calendar. Those who felt it should be observed on Nisan 14 were called “Quartodecimans” (taken from the Latin word for “fourteen”). However, the Gentiles believed that to do so would make Christianity obligated to follow the Hebrew liturgical calendar and other Jewish decisions. The Gentile *ekklesia* of Asia Minor expressed its support that Nisan 14 was of Apostolic origin and should be maintained. Scholarship reveals that the Gentile *ekklesia* outside of Asia Minor did not observe any annual commemoration of the events during the first part of the second century and were therefore disengaged from the practice. However, sometime during the last half of the century, non-Asia Minor Gentiles did develop an annual observance of the events, but they commemorated the resurrection on Sunday. Stephen Wilson notes the following insight: “The Gentile bishops devised Easter Sunday as an alternative to the Quartodeciman festival in the aftermath of the Bar Cochba [Kochba] rebellion.”¹

By 190 C.E. the tension over the proper time of celebrating the resurrection reached a crescendo. Victor, Bishop of Rome, threatened to excommunicate Asian keepers of Nisan 14, which drew strong criticism from Irenaeus. The issue festered on for another 130 years before the Council of Nicea in 325 C.E. upheld Victor’s position and ruled against the Quartodecimans. In its official statement, the Council stated that a chief purpose in ruling in favor of the Easter Sunday was not only for uniformity, but to free the celebrants from “the custom of the Jews.” The document issued by the Council says the following: “We further proclaim to you the good news of the agreement concerning the holy Easter, that this particular also has through your prayers been rightly settled; so that all our brethren in the East who formerly followed the custom of the Jews

¹Ibid., 200. This quotation in Kinzer is taken from Stephen Wilson, *Related Strangers*, 238.

are henceforth to celebrate the said most sacred feast of Easter at the same time with the Romans and yourselves and all those who have observed Easter from the beginning.”¹

Emperor Constantine’s comments in announcing the decision of the Council makes it clear that freedom from Jewish customs was the primary concern for the Easter decision. The Emperor’s openly anti-Semitic language characterizes the intensity of the disdain for the Jews:

In rejecting their custom, we may transmit to our descendants the legitimate mode of celebrating Easter. . . . We ought not, therefore, to have anything in common with the Jews, for our Saviour has shown us another way; our worship follows a more legitimate and more convenient course (the order of days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from that detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep the feast. . . . It would still be your duty not to tarnish your soul by communications with such wicked people [the Jews].²

Supersessionism³

The term “supersessionism” is synonymous with “replacement theology.” In essence it means that the Christian Church has replaced the Jews as God’s chosen people. That makes Christians “true Jews” and heirs to all the promises of God. Consequently, there is no need for the Jews or Judaism to continue to exist. This is a dangerous philosophy because spiritual genocide will eventually lead to psychological, social, and physical genocide, as illustrated in pogroms, exiles, and holocausts in Jewish history.

¹Ibid., 200.

²Ibid., 201. This quotation is taken from *Nicene and Post-Nicene Fathers of the Christian Church*, 2d ed., vol. 14, *The Seven Ecumenical Councils*, ed. Philip Schaff and Henry Wace (Grand Rapids, MI: Eerdmans Publishing Company, 1983), 54.

³Doukhan, *Mystery of Israel*, 42. Some thoughts are paraphrased from footnote 4, *The Jewish People in Christian Preaching*, ed. Darrell J. Fasching [New York: E. Mellen Press, 1984], x.

This theory is usually connected with Marcion's theory of rejection of the Jews by God, which leads to helplessness and hopelessness.

Bosch points out that Luke, a non-Jew, apparently did not have a "replacement theology." It is replacement theology that has hindered Christians from Jewish evangelism and is unbiblical. Bosch writes: "It was Luke, the Gentile, who saw the need for rooting the Gentile Church in Israel. He did this in a bold way: Jesus was first and foremost the Messiah of Israel and precisely for this reason also the Savior of the Gentiles!"¹ He goes on to indicate that there was no "supersessionism" in Luke's thinking, and that Luke reflected the attitudes of Paul, his mentor. Bosch says the following: "Gentile Christianity did not, however, *replace* the Jews as the people of God; rather, in the wake of Pentecost thousands of Jews, after embracing the staggering realization that their sacred customs are to give way before the "impartiality" of God (cf. Acts 10:15, 34, 47; 11:9, 17, 18), became what they truly were—'Israel.'"²

Bosch explains that the Jews were not "old Israel" and the church "new Israel," but that there was only one "Israel" consisting of those who believe in Christ. He states the following: "Into this *renewed* (not new) Israel, Gentile converts were incorporated. There is, for Luke, no break in the history of salvation."³

These are the very issues Doukhan tackles in these books: *The Mystery of Israel* and *Israel and the Church*. Doukhan is an exegete and Hebrew theologian. Bosche was

¹Bosch, 115.

²Ibid.

³Ibid.

a Christian missiologist; yet they support the fact that there is no basis for supersessionism or replacementism in Scripture or history.

As the church grew and Gentiles membership increased, there was a gradual shift in the mission paradigm and mindset of the people. Cultural conflicts led to the Council of Jerusalem in Acts 15. The church learned to contextualize its ministry, while retaining biblical truths, as opposed to the traditions of men.

Antinomianism

An antinomian believes that the gospel dispensation of grace makes observance of the moral law obsolete and non-obligatory, since faith alone is required for salvation. As the churches at Rome and Alexandria began to observe the day of the sun rather than the Sabbath, they diminished the moral law of God. Images crept into Christianity and unclean foods were justified by grace. The observant Jews could not take the sacrilege any longer. With the rejection of the Law of God by the Christians, Hebrew believers separated themselves from the church during the third century. The church took Christ and the Jews took the commandments.

Rev 14:12 seems to indicate that there will be a restoration of the integrity of the early church by reuniting the Jews and Christians as the people of God. It says, "Here is the patience of the saints; here are those who (1) keep the commandments of God [Jews] and (2) have the faith of Jesus [Christians]." If so, the only viable religious alternative for Messianic Jews is found in Seventh-day Adventism. Together, believing Jews and believing non-Jews will finish the worldwide proclamation of the Three Angels' Messages of Rev 14 as a united people. Then, all (believing) Israel will be saved!

Dispensational Premillennialism

In August 1993, Yaakov Ariel was doing research in San Francisco, where the archives of *Jews for Jesus* is located. He observed that “the biblical, premillennialist messianic image of the Jews and the zeal to convert that people were strongly connected—one motivating the other.”¹ He was struck by the indifference of mainline Protestantism toward evangelizing Jews before 1816. The first book on the subject was published that year. He was amazed at the obvious void declaring, “Curiously, virtually no academic books have been published on the history of missions to the Jews in America.”²

Nineteenth century premillennialism, which taught that the Second coming of Jesus would occur before the thousand-year millennium, had immeasurable impact on Jewish evangelism and world events into the twenty-first century. Until its innovation in the early half of the 1800s, Protestants had little interest in Jews.

Following the Council of Trent (1545-1563) the Roman church had to control the damage done to it by the Reformation, which accused the papal system of apostasy. A prophetic innovation was formulated with the Counter-Reformation theology of Futurism, fathered by a Spanish Jesuit, Father Ribera of Salamanc (1537-1591) about 1585.³ It deflected the charges of the Reformers, and their Historicist method of

¹Yaakov Ariel, *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000* (Chapel Hill, NC: University of North Carolina Press, 2000,) 1.

²Ibid. 2.

³Le Roy Edwin Froom, *The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation* (Washington, DC: Review and Herald, 1948), 2:489.

interpretation, by applying Antichrist prophecies to the future. (Reformers applied the Antichrist prophecies to the Roman Catholic Papacy.)

According to Ribera, a religio-political tyrant (whom some interpreters identify as a Jew) would “rebuild the temple in Jerusalem, abolish the Christian religion, deny Christ, be received by the Jews, pretend to be God, and conquer the world—and all in this brief space of three and one-half literal years!”¹ This method of interpretation was generally restricted to Catholicism until the early nineteenth century when Samuel R. Maitland, William Burgh, J. H. Todd, and others brought it into Protestant Fundamentalism. J. N. Darby refined futurism with a “secret rapture” before the Antichrist was to set up his reign. “Darbyism,” to which the secret rapture theory is sometimes referred, was made popular in American Protestantism largely through the notes found in *The Scofield Reference Bible*, published in 1909. Froom, summarizing the paradigm shift in modern Protestantism’s theological sidetracking, writes, “Thus the Jesuit schemes of counter-interpretation were more successful than either authors [Ribera or Alcazar] had ever dared anticipate.”² Froom also makes the following comment: “The one accomplished it by making prophecy stop altogether short of papal Rome’s career. The other achieved it by making it overlap the immense era of papal dominance, crowding Antichrist into a small fragment of time in the still distant future, just before the great consummation. It is consequently often called the gap theory.”³

¹Ibid. 489-490. For further information on Ribera’s teachings, refer to the volume mentioned in the preceding footnote.

²Ibid., 511.

³Ibid., 487.

In the early 1800s interest grew in the second coming of Jesus—largely through the Mormons and the Millerites.¹ Messianic fervor increased during the 1830s and 1840s. When “Dispensationalism” was introduced in America by the Plymouth Brethren, interest in the Jews took on new meaning. The scattered “unbelieving” Jews would have to return from various nations to reestablish the political State of Israel as a sovereign nation. Then, a Jewish ruler, the Antichrist, would claim to be the Messiah, rebuild the Third Temple, and restart the sacrificial system. The Jews would gradually acknowledge Jesus as the Savior. Antichrist would be destroyed by Jesus when He sets up His Kingdom.

Thus it became necessary for evangelicals to take the gospel to the Jews in an attempt to hasten the second coming of Jesus and the events that precede it. The scattered Jews need a political homeland to which they may return. Evangelical theology linked with Zionism during the last quarter of the nineteenth and early twentieth century to push for an independent Jewish state. They want the rebuilding of the Temple.

Hans K. LaRondelle shook the Dispensational seminaries with his book, *The Israel of God in Prophecy*, which counteracts their teachings about Israel and exposes them as unbiblical.²

There is an underlying current of anti-Semitism in dispensational theology that makes two classes of Israelites—(1) spiritual Israel (the church), who escape persecution and travel with Christ; and (2) literal Israel (the Jews), who have to go through great

¹Ariel, 10.

²Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Interpretation* (Berrien Springs, MI: Andrews University, 1983).

suffering under Antichrist for their sin of rejecting Jesus, and are confined to the earth in eternity. Evangelicals are the “best friends” of the State of Israel because they have a theological agenda that requires the conversion of the Jews. Luther was friendly, but turned on them for not converting. Will the friendly Evangelicals suddenly become hostile if they were to thwart Protestant efforts to convert them from Judaism? Some believe that this will not happen, since the Evangelicals believe that the Jews will have a second chance to accept Christ after the rapture of the saints. They have no need to convert them before that time. Thus, the Jews are not evangelized. However, this very concept smacks of anti-Semitism in that the Jews are denied the chance to hear the gospel message before the rapture, Christians escape the tribulations; and the Jews must endure it to pay for their sins. At the least it hints at two paths to salvation by a discriminating God.

With the conversion to Adventism of people from Evangelical backgrounds, some ideas carry over, including those regarding the Jews.

What Role Have Attitudes Played in Jewish Christian Relations?

Unfortunately, Roman anti-Semitism created a further paradigm shift, as Bosch reveals. An excellent article entitled “The Ecclesiastical Roots of the Holocaust: From the *Adversus Judaeos* Tradition to the Holocaust,”¹ by John Jovan Markovic, traces the roots of that tradition (which is a politically correct Latin term for “Jew-hater”) from the time of the Apostle Paul up to the twenty-first century. Markovic shows that many

¹John Jovan Markovic, “The Ecclesiastical Roots of the Holocaust From the *Adversus Judaeos* Tradition to the Holocaust,” *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish—Christian Relations*, Jacques B. Doukhan, ed. (Berrien Springs, MI: Andrews University Press, 2002).

stereotypes and prejudices entertained by modern society have ancient roots in the Roman church of the early and Middle Ages. They are often recycled and repeated at various times in history until people believe them to be true. He records the following statement:

The writings of the post-apostolic Christians show that a fateful paradigm shift in theological thinking began taking place as early as the beginning of the second century. For social and political reasons, in particular following the Jewish rebellions of the 66—70 C.E. and 132—135 C.E., the sympathies and acceptance on the part of Roman society were becoming burdensome for the new Christians. Living under fear of persecution, defending their legitimacy against charges of both Gnostics and Jewish intellectuals while at the same time their ranks were burgeoning with the converts from among the Gentiles, new Christians gradually were becoming Romanized at the cost of their original Jewishness.¹

Two Dangers to Messianic Theology

Two very real extremes which can derail the benefits of rethinking Christian theology in the light of the Holocaust are: (1) an abandonment of Jewish heritage in favor of assimilation into Christianity; or (2) an abandonment of Christianity to be fully considered a Jew within Judaism. *Jews for Jesus* is at odds with other Messianic organizations regarding these points.² Shall Yeshua-believing Jews endeavor to remain missionaries to non-believing Jewish people for the church, or shall they stop seeking to bring Jews into the church, but reabsorb them back into Judaism and its practices to maintain a Jewish identity? Both Christians and Jews must return to a Bible footing and

¹Ibid., 4, 5.

²Kinzer, 288-290. The Union of Messianic Jewish Congregations (UMJC) is encouraging Messianic Jews toward traditional dietary practices, identity, Sabbath observance, and Jewish customs, rather than toward evangelical Christianity. *Jews for Jesus* is "Less radical in vision" and is more cautious about connecting to traditional Jewish practices. Thus, some Jewish authors view *Jews for Jesus* as an agent for evangelical Protestantism seeking to Christianize Jews for assimilation into the evangelical community. Ariel, *Evangelizing the Chosen People*.

rediscover their common heritage in the Messiah of Scripture. One's identity will emerge from there. Both of these extremes attract "unstable" or "ungrounded" Adventists.

Adventism and Supersessionism

It is evident from the findings of this study that some Seventh-day Adventist pastors and laity have been influenced by supersessionism in some form. The concept of replacement is often re-enforced by various statements of Ellen White and biblical quotations, such as those previously mentioned (Matt 27:25). Statistics indicate that 50 percent of the total focus groups and 75 percent of the participating ministers indicated that the Jewish nation was rejected, but individuals can be a part of Christ's people. The context of the question was a statement saying, "Jews had their opportunity to be the people of God, but they are no longer, having rejected Jesus." Of the 78.93 percent of the participants in the survey who did not believe that modern Jews are responsible for the death of Jesus, only 67.03 disbelieve that Ellen White teaches that the Jews have suffered through history because they are responsible for the crucifixion. In answer to replacement theology, 73.84 percent of the total participants and 87.50 percent of ministers responded affirmatively to the statement, "The Christian church is the 'New Israel' of God replacing the Jewish 'Israel' as God's special people."

Individual Salvation

Salvation has always been "individual." Even the General Resurrection at the return of Jesus is a corporate rising of individuals who committed themselves to serve God. In the wilderness, Moses was a part of "spiritual Israel" as well as literal Israel because of his faith; whereas Korah, Dathan, and Abiram were not. In Rom 9:6 Paul

says, "For they are not all Israel who are of Israel." Then, in Rom 11:26 he declares, "And so all Israel will be saved . . ." Obviously, unbelieving Israel will be lost and believing Israel will be saved—which is composed of both Jews and non-Jews. Christ is the ultimate or representative Israel; we are to be in Him.

Therefore, when E. G. White speaks about "individuals" among the Jews who will be saved, she is not implying that they previously had salvation as a nation, any more than a Christian can be saved by being a part of a church. She was implying that the "nation of unbelieving leaders" would be lost, but believing Jews among them would be saved by faith. As the believing Jews were called out of Egypt, so the believing Jews and non-Jews are called out of spiritual, unbelieving "Babylon" into spiritual, believing "Israel." In the last days the believing Jews and the believing Gentiles become "two voices"¹ witnessing to the saving grace of the same God.

Conclusion

Behind every major movement in history is a driving theology. That theology will lead to wrong conclusions, conflict, and persecution unless it is biblical. History verifies the point.

The theological reflections involved in a ministry to the Jewish population require a re-examination of the biblical counsel of Rom 9-11 in the light of present Bible scholarship. It also requires a sound exegesis of the writings of Ellen White in regard to

¹Doukhan, *Israel and the Church: Two Voices for the Same God*, 97.

the Jewish leaders and their role in the crucifixion, and the implication of the restoration of Israel.

A paradigm shift occurred in the early centuries that confused the disciples' theology of mission. An established clergy removed the involvement of the laity in ministry, and the Jewish priority in spiritual leadership was compromised. It must be restored to its former perspective before Christ returns.

Modern anti-Semitic attitudes have very ancient roots in prejudice. The early Christian Church was predominantly a Jewish church until antinomianism and prejudice forced the Jews out, especially when the Sabbath was exchanged by Christians for pagan Sunday. The Christian Church has originated and perpetuated nearly every anti-Semitic stereotype.

Marcion's theory of rejectionism has paved the way for supersessionism, both of which are anti-Semitic doctrines that contributed to the Holocaust during the Second World War. A clear theology of mission and its relation to the evangelization of the Jews, as a part of global evangelism, must be given greater attention before the church is ready to complete its purpose on this earth.

Many Seventh-day Adventists have acquired one form or another of a traditional replacement theology that lacks biblical support and, if taken to its extreme as was the case in Nazi Germany, it may lead to a second Holocaust in the future. At the least, it makes a mission to the Jews of no avail.

Perhaps, that is what caused Ellen White's perplexity that so few were concerned to reach the Jews.

Recommendations

It is recommended that Seventh-day Adventists re-examine their theological position on various points to be sure that their beliefs have sound biblical and Spirit of Prophecy support.

It is also recommended that Seventh-day Adventists exalt Christ the Messiah in their lives and in their witness with tact and love.

It is recommended that anti-Semitic and anti-Judaic preaching, which foster myths and violence, and are foreign to the gospel of love and mercy, be eliminated from Adventist pulpits and forums.

It is recommended that Seventh-day Adventists avoid extreme theological positions that could be counterproductive to the gospel cause.

CHAPTER VII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This study was done in partial fulfillment of the requirements for the course, GSEM796 Doctor of Ministry Project, and was conducted during the spring and summer semesters, 2006. The final writing was completed in May of 2007.

This chapter will briefly review the salient aspects of the former chapters, drawing from them specific conclusions regarding the need to train and equip the Adventist laity, and pastors, in order to develop a Jewish inter-faith ministry and evangelism.

To remedy an apparent lack of priority in the gospel proclamation, research was conducted to determine what attitudes or theological implications impeded Adventist-Jewish fellowship. From that data and other sources, a preliminary guide-manual was constructed as a tool for lay training.

Two trial or pilot Jewish Awareness Seminars were conducted in Michigan cities and evaluated before a final copy of the revised guide-manual was included (attached to this project's appendix). Conclusions were drawn at the end of each chapter, as were recommendations—where appropriate. In this chapter, they are condensed, summarized, and applied to the entire project. An evaluation of the effectiveness of the pilot seminars is determined before final recommendations are made.

A Summary of the Project

Introductory Information

Many Jewish people are finding Jesus as their Messiah, but few are uniting with the Seventh-day Adventist Church. In its Global Missions emphasis, the Adventist Church has not prepared church members to effectively witness to the Jewish people. Michigan Conference has about 0.29 percent (16,000) of the nation's Jewish population, but no organized plan is in place to train members for Jewish soul-winning.

Approximately twenty-two of Michigan's eighty-three counties have one or more synagogues, which is sufficient Jewish presence to warrant an interfaith outreach. A lay-training program is needed. This project investigates possible reasons why the Jews are not coming to Adventism, and proposes a strategy to facilitate change through Jewish Awareness Seminars.

This project is designed to encourage and prepare pastors and lay leaders in the development of an educated Jewish outreach ministry which will provide for a sensitized fellowship, a contextualized ministry, and for an acceptable worship that will promote Jewish evangelism. Attitudes and historical issues must be re-examined to facilitate spiritual growth and change. A return to the common roots of both Judaism and Christianity may remove cultural obstacles, and establish strong biblical principles for ministry. Jewish seekers may actually find Adventism spiritually appealing.

The Focus of the Ministry

Although the emphasis of the project may seem to be on Judaism and Jewish people, the real focus of the study and the guide-manual developed from it, is to prepare

and equip non-Jewish Seventh-day Adventists to intelligently engage and win their Jewish friends in a loving, competent, and acceptable manner to their Jewish Messiah.

Logistical Problems

Because the Jewish population in Michigan is small and scattered, an outreach ministry to Jews faces certain logistical difficulties, which include: (1) a general ignorance among Adventists as to the presence of Jewish people within their communities; (2) a prevailing lack of knowledge about Jewish people and their beliefs; (3) a lack of interaction between Adventists and Jewish people; (4) a prevailing indifference towards reaching out to Jewish people; (5) a need for a formal training program for clergy and laity on the conference level; and (6) a plan to familiarize the laity with existing witnessing materials.

Theological and Sociological Challenges

Challenges to an Adventist-Jewish ministry are evident. Research reveals certain theological, psychological, and sociological concerns that hinder an effective Jewish ministry. Among the theological challenges addressed in this document are the issues of: (1) supersessionism; (2) dispensationalism; (3) Jewish, Christian, and Adventist prejudice; (4) anti-Judaic preaching; (5) faulty exegetical use of Scripture and the writings of E. G. White, and (6) a fear of ill-defined contextualization. Anti-Semitism and stereotyping also challenge theology, history, and culture. Adventists and Jewish people need to recognize their common beliefs and biblical heritage. Obstacles are addressed in the Jewish Awareness Seminar guide-manual and handout materials.

The Task and Purpose of the Project

The task of this project is: (1) to discover from a sample population of Michigan Adventists their understanding of Jewish people and their attitudes toward Jewish outreach; (2) to pilot a trial seminar to address issues related to the findings of the study; and (3) to develop a guide-manual designed to arouse within Seventh-day Adventist an interest in and a preparation for reaching Jewish people with the gospel message. The purpose of this project is to educate, equip, and empower Adventist believers to recognize and meet the unique needs of the Jewish people (as a result of the seminar) and to employ effective methods in leading Jewish (and non-Jewish) seekers to a biblical heritage and Messiah.

Justification of the Project

Biblical Rationale

The Bible gives evidence to justify a gospel priority to Jewish evangelism. Matt 28:19, 20 sets forth the Great Commission for Jesus' disciples to take the gospel to the world before His Second Coming. This mandate knows no political, ethnic, linguistic, religious, or geographical boundaries. Isa 52:7 pronounces a blessing upon those who share the gospel of peace with others as they journey through life.

In Rom 1:16 Paul states his position: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He does not recognize any difference between Jews and Gentiles in regard to the salvific grace of God, but the Apostle maintained that the Gentiles were allowed to preach the gospel in order to make the Jews jealous for their own heritage, which some blindly discarded and to which many will return (Rom 11:11,

23). Gentiles are called to live Christ-like lives and are to reach out to Jewish people in order to bring many back to their own biblical heritage and to their own Savior.

Spirit of Prophecy Rationale

Ellen G. White advocated that a work should be done to reach the Jewish people wherever they are found in the everyday course of life. She found it “strange” that the church lacked interest in seeking Jewish souls. She writes: “In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.”¹ God “expects” His messengers, both pastors and laity, to know how to share His plan of salvation with their Jewish co-workers, friends, and neighbors. Take “particular” interest in them. Adventists are to reach out to Jewish people by becoming acquainted with them and understanding their personal beliefs and needs. Only by an intentional contextualized strategy will Jews be won to the Lord. Yet, the Bible and the writings of Mrs. White have been misappropriated to perpetuate prejudice and indifference, which is counter-productive to the commission she expressed in the quotation above. Therefore, an exegesis of Scripture and Spirit of Prophecy writings is in order to resolve conflicts of interpretation.

Jewish Awareness

Since there are various branches of Judaism, and not all Jews believe alike, the approaches used to interact with one branch may not be applicable in working with another. Adventists must be aware of the distinct history and teachings of the Jewish

¹White, *Acts of the Apostles*, 381.

people among who they live. They must focus on a priority branch, and tailor methods for meaningful dialogue and interaction. An on-going program of assessment is advisable to maintain the integrity and effectiveness of the follow-up programs and to guarantee their relevance.

Objectives of the Study

The objectives of this study are: (1) to discover the attitudes and understanding of Adventists regarding the Jewish people; (2) to acquaint pastors and laity with the history, customs, and traditions of Judaism, so they may better understand the Jewish people; (3) to engage Adventists in developing ministries designed to bring Hebrew people back to a biblical heritage, thus discovering the Messiah of prophecy; (4) to sensitize the attitudes of non-Jewish Adventist churches toward Jewish people; (5) to pilot a Jewish Awareness Seminar to refine techniques and materials; and (6) to establish, if advisable, an alternative worship and study service. Of these six objectives, the third and fourth remain the most challenging.

Definition of Terms

Terms that may be misunderstood by the reader were clarified and defined in chapter 1, and in the glossary at the end of the project.

Limitations and Delimitations of the Project

The limitations to which this document was confined were specified by the length and format prescribed for project requirements. The scope, time restraints, and accessibility of information also limited the comprehensiveness of the research.

Delimitations refer to the "boundaries" regulating the project. This study was restricted to preparing Seventh-day Adventists (clergy and laity) to effectively interact and commune with Jewish people, enabling them to win and retain Jews in the body of Christ, while respecting their unique practices and worship. A manual for guiding church leaders in developing Jewish Awareness Seminars is presented from a Gentile perspective to encourage Adventists in allowing Jewish ministry to germinate and mature.

Initiating a Cross-Cultural Ministry

Initiating an interfaith, or a cross-cultural ministry presents unique challenges. The more one has to adjust to cultural barriers, the harder it is to adapt to new concepts. Unnecessary walls can sometimes be erected by presenting non-biblical traditions and cultural issues before the gospel message is heard. Techniques of communication must not become stumbling blocks. Consequently, Jewish evangelism (or mission) requires unique soul-winning methods, which are discussed in the guide-manual.

Methodology

The methodology developed for this project was difficult due to its unique overlap of ministry disciplines. Elements of evangelism, church growth, and mission are incorporated into the final document. Thus, in developing a methodology from such a broad range of relevant literature, the major problem was that of isolating a clear focus of study.

Relevant Literature

There is so much written about the Hebrew religion, history, culture, and people that this project could not possibly be comprehensive enough to contain all that is available. Therefore, it was necessary to select relevant literature from which to build a foundation for understanding and witnessing to Jewish neighbors. Some books on mission, church growth, and evangelism also provided historical information and principles that were helpful in developing and growing a Jewish ministry. There is no single approach that fits all people in Jewish outreach.

Handouts are found in the guide-manual in the appendix of this document. They employ concepts gained from the literature reviewed.

There is no single approach that fits all people in Jewish outreach. The guide-manual has been produced as an attempt to equip and empower the church for productive Jewish soul-winning. Elements extracted from the literature were useful to this goal.

Handouts are found in the guide-manual in the appendix of this document. They employ concepts gained from the literature reviewed.

Sociological Survey and Focus Groups

After examining the significant literature for academic credibility, a sociological chapter dealing with Adventist attitudes toward Jews had to be included, from which a manual for equipping members might be developed and field tested. An appendix of questions and answers relevant to Jewish-Adventist interests was included.

A rudimentary survey containing a list of specific questions was drafted by the researcher, along with a general outline based on major points of inquiry, and copies were

sent to all of the project advisors for further suggestions. With sufficient input, the final questionnaire was prepared and distributed to selected churches.

In addition to the questionnaire, information was gathered from a "control group" or "focus group" to give greater insight into the rationale used by participants in their answer choices.

With proper authorization from the Office of Scholarly Research at Andrews University and the Executive Secretary's office of the Michigan Conference of Seventh-day Adventists, the questionnaire was duplicated and sent to the pastors of twelve Adventist churches within the conference to be administered to their congregations. The churches, rural and urban, were selected because of their proximity to Jewish population areas. A total of 255 participants returned the questionnaires, A total of 24 people participated in the focus groups, bringing the entire number of participants to 279 Michigan Adventists.

The data were compared and analyzed before their inclusion into the Jewish Awareness Seminars training materials.

Analysis of Data

The results of a cross-sampling of Michigan Adventists who participated in this survey, revealed that Adventists are very largely isolated from and unaware of the Jewish minority within and without the church. They are also unfamiliar with the culture and religious beliefs of the Jews.

The laity is obviously interested in being trained to reach Jewish neighbors, but there is no conference-level soul-winning strategy in place to train, equip, empower, and

release them for a Jewish ministry. Jewish Awareness Seminars is designed to provide a strategy for the conference and the local church.

Behind every major movement in history there has been a successful theology that energized it. It is evident from the sampling of Michigan Adventists that a theology of replacement and supersessionism hinders the advancement of Jewish outreach.

Although anti-Semitism is not openly prevalent in the church, many Adventists do subscribe to historical stereotypes.

The Bible and the writings of Ellen White are used to support some misconceptions about Jewish people.

Adventists who participated in the survey generally wanted an innovative and contextualized approach to reach and retain the Jewish believers. They wanted the Jews to be Jewish, but within the context of a Gentile culture, structure, and worship style. The contextualized synagogue format is evidently seen as a threat to the unity of the church and a safe harbor for people with extreme perspectives.

Functionality of the Seminars

After preparing the materials, a trial seminar series was conducted at the Bay City Seventh-day Adventist Church on July 21-22, 2006 and another at the Cadillac West Seventh-day Adventist Company on November 10-11. The results of these field seminars were analyzed in this study. Pre-seminar assessment, post-seminar assessment, and exit evaluation forms used in the seminars are found in the appendix of this document.

The seminars presented were well prepared, but hindered by unforeseen circumstances. Experience proved that the amount of sitting time had to be reduced.

Breakout activities and studies were incorporated to allow for diversity and movement. A children's program is strongly advocated during presentations. The quantity of information disseminated was enhanced by the use of handout sheets which participants could read at their leisure. That reduced the length of each segment of the program. Since these seminars are an introduction to and a motivational survey of Jewish ministry, they are of necessity highly concentrated. It would be ideal to extend the series over several days or weeks, where logistically feasible, for greater absorption and practical application. The physical discomfort of the audience and the length of the program were the only complaints registered. They are correctable with refinement and better planning.

Value of the Seminars

The value of the two seminars was resulted in producing positive attitudes toward the Jewish people and conveyed the concept of initiating a personal and church outreach ministry. A comparison of the pre-seminar and the post-seminar assessments revealed remarkable growth in understanding and attitudes. With the exception of the aforementioned comments about the length of the program and the hard chairs, the exit evaluations were overwhelmingly positive and expressed an appreciation for a new vision of a spiritual need for reaching Jewish people for the Kingdom of God. A subsequent seminar produced similar expressions of appreciation and a determination by participants to encourage an outreach ministry in their congregation. Nearly all of the evaluations stated that the participants would positively recommend the seminar to be conducted in other Adventist churches.

Impact on the Participants

The impact of the seminars on the participants can only be determined over an extended period of time. Some people do not live in a location where Jewish people are prevalent, so the opportunities for interaction are greatly reduced. However, those who completed the evaluations expressed a determination to interact with Jewish people where they find them in the course of life. Many expressed orally, as well as in writing, that the seminar gave them new insights that impacted positive attitudes toward Jews. How many attendees will carry through with their plans remains to be seen. If negative attitudes are changed, much will have been accomplished.

Influence on Jewish and Christian People

This ministry must be viewed as a mission to the Jewish people rather than as Jewish evangelism. Instant results are not expected, but an investment of prayer, time, love, acceptance, and friendship is likely to impact upon Jewish neighbors.

Changing Adventist Christians' attitudes and relationships toward Jews is the greatest, immediate expectation of these seminars. To influence a Christian to elevate Yeshua (Jesus) in his own life and to live his religion with a high ethical and joyous standard, is of great benefit to the Jews, who have been victimized by pseudo-Christians for many centuries. At least the strategy is in place for influencing Jewish people in the future.

Writing the Manual

The actual writing of this project is two-fold: the information gathered from the camp meeting questionnaires, focus group responses, pre and post-seminar assessments,

and written (plus oral) evaluations of the two pilot seminars, which were analyzed and synthesized with the project requirements to complete the research document. The research was then combined with the author's previous studies and experiences to form the actual guide-manual on developing Jewish Awareness Seminars, which is found in the appendix to this project. It will continually be refined and expanded through similar seminars.

Jewish Awareness Seminars and the accompanying guide-manual were developed as instruments to encourage the training and empowering of local Adventist congregations in creating their own Jewish outreach ministries. This tool is effective in presenting valuable skills to help members become soul-winners for the Lord.

Results

As a result of the sociological survey and the reading of relevant literature, significant issues affecting Adventist-Jewish relations have been identified and addressed in the seminar presentations and recorded in the guide-manual for others to emulate.

A contextualized alternate worship service has not been realized at the time of this writing (May 2007); however, one is still envisioned as soon as a sufficient number of trained and involved laity are prepared to share in its development.

A contextualized Adventist Messianic synagogue is still in the distant future, since it requires a sufficient number of fulfilled Jews and Gentiles to warrant the financial commitment.

Several churches have begun to send *Shabbat Shalom* magazine gift-subscriptions to Jewish families in the area for the first time. There is hope that the *Shema Israel* Bible

correspondence course will be mailed to those who receive the *Shabbat Shalom* subscriptions, as a follow-up activity.

Many attendees have expressed a desire to read more about Jewish people and their beliefs in order to know how to better relate to them.

A few people have expressed a desire to attend a synagogue to learn more about Jewish people and to relate to them in a positive manner.

Theological and historical issues revealed by the sociological survey have been addressed in sermons, presentations, and question/answer sessions. Myths have been dispelled in many instances.

The guide-manual has been written to enable church leaders to conduct their own local Jewish Awareness Seminars and to use its reference materials for follow-up activities and programs.

Significant learning has resulted from the Jewish Awareness Seminars, according to pre-seminar and post seminar assessments and the exit evaluation comments. Practical application of the principles gleaned will determine the true success of the programs.

As a result of this research, a recommendation has been made to the Michigan Conference for the establishment of a "Religious Minorities Committee" (to reach Jewish people, Islamic groups, Hindu citizens and Buddhist residents) in Michigan.

A recommendation has been made for Conference-level ministerial and lay training workshops to be held on "How to Reach Out to Minority Religious Groups."

Conclusion

Chapter conclusions and recommendations have been made throughout this document. Refer to them for specific information, since each chapter contains separate projects that helped form the total document.

It is the general conclusion of this project that a viable instrument for educating, equipping, and empowering the laity for developing church outreach missions to the Jewish community has been produced for the Michigan Conference in the guide-manual to Jewish Awareness Seminars.

When properly executed, Jewish Awareness Seminars conducted for local congregations can have a positive and powerful impact on Seventh-day Adventists in exalting Christ in their own lives, expanding their understanding of the Bible when seen through a Jewish perspective, and increasing their circle of influence as soul-winners.

It is concluded that all of the commitments proposed for this project have been fulfilled in this document and the project has been completed as submitted.

Recommendations

It is recommended to the Michigan Conference that Jewish Awareness Seminars and the guide-manual be adopted and promoted as a tool of the lay witness training program of the Conference.

It is recommended to the Michigan Conference that a Religious Minorities Committee be established to reach Jewish people, Islamic groups, Hindu citizens and Buddhist residents in Michigan.

It is recommended to the Michigan Conference that pastors, as well as laity, be equipped for Jewish outreach as a part of a minority religions training seminar entitled "How to Reach Out to Minority Religious Groups."

It is recommended that churches located in areas of the state with a significant Jewish population (which may be determined by the existence of synagogues) be encouraged to establish a Jewish outreach training program.

It is recommended that Jewish Awareness Seminars be made available to any churches requesting Jewish outreach training.

It is recommended to local churches that alternative worship/study groups with a Hebrew atmosphere be established where and when it is advisable so to do.

It is recommended to the Michigan Conference that Seventh-day Adventist Messianic synagogues be planted when and where if is advisable so to do.

It is recommended to the Michigan Conference and to the local churches that literature designed for Jewish ministry be obtained for use in ethnic outreach.

It is recommended by the Seventh-day Adventist Theological Seminary Project Defense Committee that a copy of this project be sent to the North American Division Multi-Cultural Committee (Office of Adventist-Jewish Relations) to be shared with areas of the Division containing high Jewish populations.

APPENDIX A

STATISTICAL INFORMATION AND SOCIOLOGICAL ANALYSIS

JEWISH POPULATIONS OF THE UNITED STATES

Information Please Almanac, (New York, NY: Simon & Schuster, 1998). Statistics taken from George Robinson. *Essential Judaism: A Complete Guide to Beliefs, Customs, and Ritual*, (New York, NY: Pocket Books, 2000), Appendix 3, 551.

1900	1,500,000 (2.4%)
1970	6,700,000 (3.2%)
1990	5,535,000 (2.2%)
1995	5,518,000 (2.1%)
2000 (projected)	5,500,000 (2.0%)

FACTS ABOUT JEWISH POPULATION CENTER

Virtual Jerusalem (<http://www.virtualjerusalem.com/communities/wjcbook/chartmap.htm>). Statistics taken from George Robinson. *Essential Judaism: A Complete Guide to Beliefs, Customs, and Ritual* (New York, NY: Pocket Books, 2000), Appendix 3, 552.

Jewish Population in the USA verses Israel

United States	5,800,000
Israel	4,600,000

The 13 Cities with the Largest Jewish Populations

New York, USA	750,000
Miami, USA	535,000
Los Angeles, USA	490,000
Paris, France	350,000
Philadelphia, USA	350,000
Chicago, USA	248,000
San Francisco, USA	210,000
Boston, USA	208,000
London, UK	200,000
Moscow, Russia	200,000
Buenos Aries, Argentina	180,000
Toronto, Canada	175,000
Washington, DC, USA	165,000

FACTS ABOUT AMERICAN JEWS¹

The Jewish population in America based on synagogue affiliation is 4,400,000.

Random telephone contacts with Jewish people who are not necessarily affiliated with a synagogue raised the national Jewish population to 6,061,000.

9.1% of the residents of New York State identify themselves as Jewish. This is the highest concentration of Jews in any state in the union.

5.7% of New Jersey claims to be Jewish.

4.9% of the District of Columbia reports to be Jewish.

4.4% of Massachusetts residents are Jewish.

4.2% of Floridians say they are Jewish.

4.1% of the people of Maryland are Jewish.

3.1% of Connecticut citizens admit to being Jewish.

2.9% of Californians are Jewish.

1% or less of the total population in most states claims to be Jewish.

The national average for Jewish population in the United States is only about 2.2% of the American citizenry.

¹Gerhart Falk, *American Jews: Commentary by Dr. Gerhard Falk* (Buffalo, NY: *Jewish Buffalo on the Web*, jbuff.com).

The Jewish Population in Michigan¹

Before 1848 there were no records of Jews in Michigan. In that year about a dozen families from Bavaria settled in Detroit and expanded to the “copper country” of the Upper Peninsula by 1850. Gradually an influx of Russian Jews arrived, and the immigration of 1883 doubled the Jewish population, giving the Russian and Polish Jews numerical advantage over the Jews of German ancestry. Currently, those of Russian and Polish descent comprise approximately 65 percent of Michigan Jewry. (In 1883 a colony of Russian Jews from Detroit settled near Bad Axe, Michigan. Nearly half of their descendants remain in that location as successful farmers.)

Since the U.S. Census Bureau does not record religious statistics, there are no exact numbers available for identifying the Jewish population in the State. Information must be gathered from religious organizations, private studies, and other sources. It is estimated that there are about 16,000 Jews in Michigan. This is only 0.65% of the State’s population (2,450,000 people). The Detroit area has approximately 12,000, leaving the remaining 4,000 scattered throughout the various counties. These figures seem low.

Because secular or non-religious Jews cannot be tracked, the placement of synagogues helps to locate religious Jewish concentrations. (These figures do not include the Messianic Jewish groups, which are not recognized by the agencies collecting the data.)² 61 counties in Michigan have no established synagogues or assemblies. The following 22 counties are listed with the number of congregations they contain: Oakland

¹Cyrus Adler and Leo M. Franklin, Jewish Encyclopedia.com-MICHIGAN, <http://www.jewishencyclopedia.com/view.jsp?artid=576&letter=M> (March 17, 2005).

²Statistics adapted from Michigan, Jew@CG: Jewish Estimate—Number of Congregations, 2000, <http://www.thearda.com/cgi-bin/MapHtm2000.exe?VN=16&ST=26&HL=73> (November 20, 2002).

County has 35; Washtenaw County has 5; Wayne County has 4; Genesee and Kent Counties each have 3; Monroe, Macomb, Kalamazoo, Ingham, and Grand Traverse have 2; and Alpena, Berrien, Emmet, Muskegon, Houghton, Isabella, Jackson, Marquette, Midland, Van Buren, Bay, and Saginaw Counties each have 1 congregation. Many of these centers of populations are near educational institutions, to which they minister. Therefore, 22 counties qualify as focus centers for an organized Jewish ministry initiative.

Identifying and Focusing Priorities

Because of the German, Russian and Polish Jewish impact on Michigan and the region of particular interest, the focal people group appears to be predominantly Ashkenazi (German-European) Jewish, as opposed to Sephardic (Spanish, Mediterranean) in ancestry. There are four synagogues which draw people from the Tri-Cities Area (Bay City, Midland, Saginaw). Bay City has a Conservative congregation; Midland and Saginaw each have a Reformed congregation. A fourth group in Mt. Pleasant, which is actually in Isabella County, also draws from Midland. It is a Conservative congregation. The absence of Orthodox and Hasidic congregations indicates that the Jewish population in this area is more liberal and progressive. (There are a number of Messianic, secular, non-religious, assimilated, and possibly Black Jews (like Black Muslims) who also comprise a portion of the population.) Because of pro-Aryan Nation threats from James Wickstrom's¹ supporters (located mainly in Essexville and Hampton Township), the Temple Israel in Bay City has heightened its security and is

¹Marsha Low, "Anti-Semitic preacher gets attention, fear: Many in Bay City area worry about his impact," *Detroit Free Press*, April 12, 2004.

very selective in the amount of information it reveals about itself. Other Jewish bodies are similarly suspect of people who manifest undue interest in them. To its credit, the Christian churches and municipal government in Bay City have been pleasantly supportive and protective of the Jewish citizenry. Bay City has approximately 200 Jewish families.

The Saginaw synagogue has relocated within the township. The size of the group is not known, but some members of the Center Road Seventh-day Adventist Church have identified no less than sixty-seven Jewish surnames within the Saginaw, Midland, Bay City (Tri-City) area, and have sent subscriptions of *Shabbat Shalom* magazine to many families that bear Jewish surnames. They hope to send more.

STATISTICAL ANALYSIS OF QUESTIONNAIRES

Participant Information

A. I am a member of a Michigan Seventh-day Adventist Church.

Total responses: 279 said Yes (100.00 percent).

B. I am a—

Congregational Responses:

112 Male (43.92 percent)
139 Female (54.51 percent)
4 Abstained (1.57 percent)

Focus Group Responses:

15 Male (62.50 percent)
9 Female (37.50 percent)
0 Abstained (0.00 percent)

Combined Totals: 279 Responses

126 Male (45.32 percent)
148 Female (53.24 percent)
4 Abstained (1.44 percent)

C. I am in the following age bracket:

Congregational Responses:

18-34 year – 26 (10.20 percent)
35-55 years – 99 (38.82 percent)
56-70 years – 82 (32.16 percent)
71-85 years – 44 (17.25 percent)
86+ years – 4 (1.57 percent)

Focus Group Responses:

18-34 year – 2 (8.33 percent)
35-55 years – 13 (54.17 percent)
56-70 years – 7 (29.17 percent)
71-85 years – 2 (8.33 percent)
86+ years – 0 (0.00 percent)

Combined Totals: 279 Responses

18-34 year – 28 (10.04 percent)
35-55 years – 112 (40.14 percent)
56-70 years – 89 (31.90 percent)

71-85 years – 46 (16.49 percent)

86+ years – 4 (1.43 percent)

Jewish Awareness among Adventists

A. Do you have any known Jewish ancestry?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	7 (2.75%)	246 (96.47%)	2 (0.78%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	7 (87.50%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	0 (0%)	9 (100%)	0 (0%)
Focus Group #3 – Lay Men (7)	<u>1 (14.29%)</u>	<u>6 (85.71%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	1 (4.17%)	22 (91.67)	1 (4.17%)

Combined Totals: 279 Responses 8 (2.87%) 258 (96.06%) 3 (1.08%)

B. Do you have any close friends who are Jewish?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	44 (17.25%)	209 (81.96%)	2 (0.78%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	2 (25.00%)	6 (75.00%)	0 (0%)
Focus Group #2 – Lay Women (9)	1 (11.11%)	8 (88.89%)	0 (0%)
Focus Group #3 – Lay Men (7)	<u>2 (28.57%)</u>	<u>5 (71.43%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	5 (20.83%)	19 (79.17)	0 (0%)

Combined Totals: 279 Responses 49 (17.56%) 228 (81.72%) 2 (0.72%)

C. Are you aware of any Jewish Adventists attending your church?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	14 (5.49%)	240 (94.12%)	1 (0.39%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	8 (100%)	0 (0%)
Focus Group #2 – Lay Women (9)	0 (0%)	9 (100%)	0 (0%)
Focus Group #3 – Lay Men (7)	<u>0 (0%)</u>	<u>7 (100%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	0 (0%)	24 (100%)	0 (0%)

Combined Totals: 279 Responses 14 (5.02%) 264 (94.62%) 1 (0.36%)

D. Does your church have a program in place specifically designed to interact with Jewish people?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	7 (2.75%)	231 (90.59%)	17 (6.67%)
<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (9)*	1 (11.11%)	7 (77.78%)	1 (11.11%)
Focus Group #2 – Lay Women (9)	0 (0%)	9 (100%)	0 (0%)
Focus Group #3 – Lay Men (7)	0 (0%)	7 (100%)	0 (0%)
Subtotals: 25 Responses*	1 (4.00%)	23 (92.00%)	1 (4.00%)
Combined Totals: 280 Responses*	8 (2.86%)	254 (90.71%)	18 (6.43%)

E. Would you participate in such a program if one existed in your church?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	197 (77.25%)	39 (15.29)	19 (7.45%)
<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	5 (62.50%)	2 (25.00%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	9 (100%)	0 (0%)	0 (0%)
Focus Group #3 – Lay Men (7)	7 (100%)	0 (0%)	0 (0%)
Subtotals: 24 Responses	21 (87.50%)	2 (8.33%)	1 (4.17%)
Combined Totals: 279 Responses	218 (78.14%)	41 (14.70%)	20 (7.17%)

F. Do you frequently work with Jewish people?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	41 (16.08%)	208 (81.57%)	6 (2.35%)
<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	8 (100%)	0 (0%)
Focus Group #2 – Lay Women (9)	4 (44.44%)	5 (55.56%)	0 (0%)
Focus Group #3 – Lay Men (7)	0 (0%)	7 (100%)	0 (0%)
Subtotals: 24 Responses	4 (16.67%)	20 (83.33%)	0 (0%)
Combined Totals: 279 Responses	45 (16.13%)	228 (81.72%)	6 (2.15%)

G. Do you know where a synagogue is located in your community?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	66 (25.88%)	187 (73.33%)	2 (0.78%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	3 (37.50%)	5 (62.50%)	0 (0%)
Focus Group #2 – Lay Women (9)	0 (0%)	9 (100%)	0 (0%)
Focus Group #3 – Lay Men (7)	1 (14.29%)	6 (85.71%)	0 (0%)
Subtotals: 24 Responses	4 (16.67%)	20 (83.33%)	0 (0%)

Combined Totals: 279 Responses 70 (25.09%) 207 (74.19%) 2 (0.72%)

H. Have you ever attended a Jewish service or synagogue?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	57 (22.35%)	197 (77.25%)	1 (0.39%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	3 (37.50%)	5 (62.50%)	0 (0%)
Focus Group #2 – Lay Women (9)	3 (33.33%)	5 (55.56%)	1 (11.11%)
Focus Group #3 – Lay Men (7)	4 (57.14%)	3 (42.86%)	0 (0%)
Subtotals: 24 Responses	10 (41.67%)	13 (54.17%)	1 (4.17%)

Combined Totals: 279 Responses 67 (24.01%) 210 (75.27%) 2 (0.72%)

I. Would you change any part of your church program to encourage Jewish people to attend?

<u>Congregational Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses*	180 (70.31%)	56 (21.88%)	20 (7.81%)

<u>Focus Group Responses:</u>	<u>Yes (%)</u>	<u>No (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	1 (12.50%)	3 (37.50%)	4 (50.00%)
Focus Group #2 – Lay Women (9)	5 (55.56%)	3 (33.33%)	1 (11.11%)
Focus Group #3 – Lay Men (7)	5 (71.43%)	1 (14.29%)	1 (14.29%)
Subtotals: 24 Responses	11 (45.83%)	7 (29.17%)	6 (25.00%)

Combined Totals: 280 Responses* 191 (68.21%) 63 (22.50%) 26 (9.29%)

Religious Beliefs Regarding Jews

A. The Christian church is the “New Israel” of God replacing the Jewish “Israel” as God’s special people.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	187 (73.33%)	47 (18.43%)	21 (8.24%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	7 (87.50%)	1 (12.50%)	0 (0%)
Focus Group #2 – Lay Women (9)	8 (88.89%)	1 (11.11%)	0 (0%)
Focus Group #3 – Lay Men (7)	4 (57.14%)	3 (42.86%)	0 (0%)
Subtotals: 24 Responses	19 (79.17%)	5 (20.83%)	0 (0%)

Combined Totals: 279 Responses 206 (73.84%) 52 (18.64%) 21 (7.53%)

B. When the Jews said in Matthew 27:25, "His blood be on us and on our children,"

that specifically meant that modern Jews are held responsible for the death of Jesus.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses*	35 (13.67%)	205 (80.08%)	16 (6.25%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	1 (12.50%)	6 (75.00%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	3 (33.33%)	5 (55.56%)	1 (11.11%)
Focus Group #3 – Lay Men (7)	2 (28.57%)	5 (71.43%)	0 (0%)
Subtotals: 24 Responses	6 (25.00%)	16 (66.67%)	2 (8.33%)

Combined Totals: 280* Responses 41 (14.64%) 221 (78.93%) 18 (6.43%)

C. Ellen White teaches that the Jews have suffered throughout history because they

were responsible for the death of Jesus.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	44 (17.25%)	176 (69.02%)	35 (13.73%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	1 (12.50%)	5 (62.50%)	2 (25.00%)
Focus Group #2 – Lay Women (9)	3 (33.33%)	3 (33.33%)	3 (33.33%)
Focus Group #3 – Lay Men (7)	4 (57.14%)	3 (42.86%)	0 (0%)
Subtotals: 24 Responses	8 (33.33%)	11 (45.83%)	5 (20.83%)

Combined Totals: 279 Responses 52 (18.64%) 187 (67.03%) 40 (14.34%)

D. A Jew cannot become an Adventist and remain a Jew.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	33 (12.94%)	206 (80.78%)	16 (6.27%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
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Focus Group #1 – Ministers (8)	2 (25.00%)	6 (75.00%)	0 (0%)
Focus Group #2 – Lay Women (9)	1 (11.11%)	8 (88.89%)	0 (0%)
Focus Group #3 – Lay Men (7)	<u>0 (0%)</u>	<u>7 (100%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	3 (12.50%)	21 (87.50%)	0 (0%)

Combined Totals: 279 Responses 36 (12.90%) 227 (81.36%) 16 (5.73%)

E. Jews had their opportunity to be the people of God, but they are no longer, having rejected Jesus.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	91 (35.69%)	143 (56.08%)	21 (8.24%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	6 (75.00%)	1 (12.50%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	4 (44.44%)	4 (44.44%)	1 (11.11%)
Focus Group #3 – Lay Men (7)	<u>2 (28.57%)</u>	<u>5 (71.43%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	12 (50.00%)	10 (41.67%)	2 (8.33%)

Combined Totals: 279 Responses 103 (36.92%) 153 (54.84%) 23 (8.24%)

F. Vegan and vegetarian meals are kosher for Jews.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	127 (49.80%)	105 (41.18%)	23 (9.02%)
<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	4 (50.00%)	3 (37.50%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	6 (66.67%)	2 (22.22%)	1 (11.11%)
Focus Group #3 – Lay Men (7)	<u>2 (28.57%)</u>	<u>5 (71.43%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	12 (50.00%)	10 (41.67%)	2 (8.33%)

Combined Totals: 279 Responses 139 (49.82%) 115 (41.22%) 25 (8.96%)

G. The Jews stopped uniting with the church after that nation rejected Jesus as the Messiah.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses*	81 (31.64%)	140 (54.69)	35 (13.67%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	1 (12.50%)	6 (75.00%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	1 (11.11%)	5 (55.56%)	3 (33.33%)
Focus Group #3 – Lay Men (7)	<u>1 (14.29%)</u>	<u>6 (85.71%)</u>	<u>0 (0%)</u>

Subtotals: 24 3 (12.50%) 17 (70.83%) 4 (16.67%)

Combined Totals: 280 Responses* 84 (30.00%) 157 (56.07%) 39 (13.93%)

H. The Jews largely stopped uniting with the church when the Christians rejected the Law and the Sabbath.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	106 (41.57%)	114 (44.71%)	35 (13.73%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	2 (25.00%)	3(37.50%)	3(37.50%)
Focus Group #2 – Lay Women (9)	4 (44.44%)	3 (33.33%)	2 (22.22%)
Focus Group #3 – Lay Men (7)	<u>1 (14.29%)</u>	<u>5 (71.43%)</u>	<u>1 (14.29%)</u>
Subtotals: 24 Responses	7 (29.17%)	11 (45.83%)	6 (25.00%)

Combined Totals: 279 Responses 113 (40.50%) 125 (44.80%) 41 (14.70%)

I. The Third Temple in Jerusalem must be built and the sacrificial system reinstated before Jesus returns the second time.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	15 (5.89%)	210 (82.35%)	30 (11.76%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	8 (100%)	0 (0%)
Focus Group #2 – Lay Women (9)	0 (0%)	7 (77.78%)	2 (22.22%)
Focus Group #3 – Lay Men (7)	<u>0 (0%)</u>	<u>7 (100%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	0 (0%)	22 (91.67%)	2 (8.33%)

Combined Totals: 279 Responses 15 (5.38%) 232 (83.15%) 32 (11.47%)

J. Jews believe in salvation by works.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses*	113 (44.14%)	99 (38.67%)	44 (17.19%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	3 (37.50%)	1 (12.50%)	4 (50.00%)
Focus Group #2 – Lay Women (9)	4 (44.44%)	2 (22.22%)	3 (33.33%)
Focus Group #3 – Lay Men (7)	<u>4 (57.14%)</u>	<u>3 (42.86%)</u>	<u>0 (0%)</u>
Subtotals: 24 Responses	11 (45.83)	6 (25.00%)	7 (29.17%)

Combined Totals: 280 Responses * 124 (44.29%) 105 (37.50%) 51 (18.21%)

Social Beliefs Regarding Jewish People

A. Jewish people are increasing rapidly in numbers in the USA.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	97 (38.04%)	127 (49.80%)	31 (12.15%)
<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	2 (25.00%)	3 (37.50%)	3 (37.50%)
Focus Group #2 – Lay Women (9)	3 (33.33%)	3 (33.33%)	3 (33.33%)
Focus Group #3 – Lay Men (7)	2 (28.57%)	5 (71.43%)	0 (0%)
Subtotals: 24 Responses	7 (29.17%)	11 (45.83%)	6 (25.00%)
Combined Totals: 279 Responses	104 (37.28%)	138 (49.46%)	37 (13.26%)

B. Jews are a foreign element in America, which is a Christian land.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	39 (15.29%)	193 (75.69%)	23 (9.02%)
<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	8 (100%)	0 (0%)
Focus Group #2 – Lay Women (9)	0 (0%)	7 (77.78%)	2 (22.22%)
Focus Group #3 – Lay Men (7)	0 (0%)	7 (100%)	0 (0%)
Subtotals: 24 Responses	0 (0%)	22 (91.67%)	2 (8.33%)
Combined Totals: 279 Responses	39 (13.98%)	215 (77.06%)	25 (8.96%)

C. The Jews dominate banking and politics.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	81 (31.76%)	151 (59.22%)	23 (9.02%)
<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	7 (87.50%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	1 (11.11%)	6 (66.67%)	2 (22.22%)
Focus Group #3 – Lay Men (7)	1 (14.29%)	6 (85.71%)	0 (0%)
Subtotals: 24 Responses	2 (8.33%)	19 (79.17%)	3 (12.50%)
Combined Totals: 279 Responses	83 (29.75%)	170 (60.93%)	26 (9.32%)

D. Jewish people are sharp businessmen.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 257 Responses*	183 (71.21%)	59 (22.96%)	15 (5.84%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (9)*	4 (44.44%)	3 (33.33%)	2 (22.22%)
Focus Group #2 – Lay Women (9)	4 (44.44%)	3 (33.33%)	2 (22.22%)
Focus Group #3 – Lay Men (7)	4 (57.14%)	3 (42.86%)	0 (0%)
Subtotals: 25 Responses*	12 (48.00%)	9 (36.00%)	4 (16.00%)

Combined Totals: 282 Responses* 195 (69.15%) 68 (24.11%) 19 (6.74%)

E. The Jews were responsible for their own suffering during the Holocaust of World War II.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses	13 (5.08%)	229 (89.45%)	14 (5.47%)

<u>Focus Group Responses</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	7 (87.50%)	1 (12.50%)
Focus Group #2 – Lay Women (9)	1 (11.11%)	7 (77.78%)	1 (11.11%)
Focus Group #3 – Lay Men (8)*	1 (12.50%)	7 (87.50%)	0 (0%)
Subtotals: 25 Responses*	2 (8.00%)	21 (84.00%)	2 (8.00%)

Combined Totals: 281 Responses* 15 (5.34%) 250 (88.97%) 16 (5.69%)

F. The same methods used to convert other American people groups will work just as effectively in converting Jews to Adventism.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	58 (22.75%)	174 (68.24%)	23 (9.02%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (9)*	1 (11.11%)	7 (77.78%)	1 (11.11%)
Focus Group #2 – Lay Women (10)*	1 (10.00%)	8 (80.00%)	1 (10.00%)
Focus Group #3 – Lay Men (7)	0 (0%)	7 (100%)	0 (0%)
Subtotals: 26 Responses*	2 (7.69%)	22 (84.62%)	2 (7.69%)

G. Adventists should establish their own Messianic synagogues.

<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 255 Responses	35 (13.73%)	194 (76.08%)	26 (10.20%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (8)	0 (0%)	6 (75.00%)	2 (25.00%)
Focus Group #2 – Lay Women (10)*	4 (40.00%)	6 (60.00%)	0 (0%)
Focus Group #3 – Lay Men (9)*	4 (44.44%)	5 (55.56%)	0 (0%)

Subtotals: 27 Responses* 8 (29.63%) 17 (62.96%) 2 (7.41%)

Combined Totals: 282 Responses* 43 (15.25%) 211 (74.82%) 28 (9.93%)

H. I would like to live next door to a religious Jewish family.

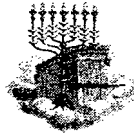
<u>Congregational Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Subtotals: 256 Responses*	217 (84.77%)	18 (7.03%)	21 (8.20%)

<u>Focus Group Responses:</u>	<u>True (%)</u>	<u>False (%)</u>	<u>Abstained (%)</u>
Focus Group #1 – Ministers (9)*	6 (66.67%)	1 (11.11%)	2 (22.22%)
Focus Group #2 – Lay Women (9)	8 (88.89%)	1 (11.11%)	0 (0%)
Focus Group #3 – Lay Men (7)	6 (85.71%)	0 (0%)	1 (14.29%)
Subtotals: 25 Responses*	20 (80.00%)	2 (8.00%)	3 (12.00%)

Combined Totals: 281 Responses* 237 (84.34%) 20 (7.12%) 24 (8.54%)

APPENDIX B

JEWISH FESTIVALS AND HOLIDAYS



JEWISH AWARENESS SEMINAR

JEWISH FEASTS AND HOLIDAYS

Gregorian	2007	2008	2009	2010	2011	2012	2013
Jewish	5768	5769	5770	5771	5772	5773	5774
Calendars							

Spring Festivals

Pesach April 3 April 20 April 9 March 30 April 19 April 7 March 26
 (Passover)
 14 Nisan
 Lev 23:4, 5
 Exod 12:1-4

Hag April 4 April 21 April 10 March 31 April 20 April 8 March 27
 HaMatzoh
 (Unleavened
 Bread)
 15-21 Nisan
 Lev 23:6-8
 Exod 12:15-20

Yom April 5 April 22 April 11 April 1 April 21 April 9 March 28
 HaBikkurim
 (First Fruits)
 16 Nisan
 Lev 23:9-14

Shavuot May 23 June 9 May 29 May 19 June 8 May 27 May 15
 (Pentecost,
 or Feast of
 Weeks)
 6 Sivan
 Lev 23:15-22

Gregorian Calendar 2007 2008 2009 2010 2011 2012 2013

Fall Festivals

Rosh HaShanah
(New Year,
Feast of Trumpets)
1 Tishri
Lev 23:23-25

Sept. 13	Sept. 30	Sept. 19	Sept. 9	Sept. 29	Sept. 17	Sept. 5
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Yom Kippur
(Day of Atonement)
10 Tishri
Lev 23: 26-32

Sept. 22	Oct. 9	Sept. 28	Sept. 18	Oct. 8	Sept. 26	Sept. 14
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Sukkot
(Feast of Booths
or Tabernacles
or Ingathering)
15-21 Tishri
Lev 23:33-43

Sept. 27	Oct. 14	Oct. 3	Sept. 23	Oct. 13	Oct. 1	Sept. 19
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Simchat Torah
(Rejoicing in
the Law)
22 or 23 Tishri
Lev 23:36

Oct. 5	Oct. 22	Oct. 11	Oct. 1	Oct. 21	Oct. 9	Oct. 27
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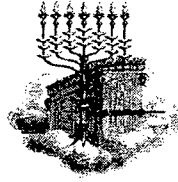
Chanukah,
Hanukkah
(Festival of
Lights or
Feast of
Dedication)
25 Kislev-
2 Tevet
John 10:22

Dec. 5	Dec. 22	Dec. 12	Dec. 2	Dec. 21	Dec. 9	Nov. 28
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Purim
(Feast of
Lots)
14or 15 Adar
Book of Esther

March 4	March 21	March 10	Feb. 28	March 20	March 8	Feb. 24
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APPENDIX C
QUESTIONS AND ANSWERS



QUESTIONS AND ANSWERS

Introduction

A time is set aside during each seminar to answer questions that participants raise. There are no “foolish questions” or the persons would not venture to ask them. It is presumed that the individual desires to know the answer; therefore, every question should be treated with dignity and given a courteous response, no matter how elementary it may seem.

Typical questions asked at *Jewish Awareness Seminars* warrant appropriate answers. The following are several written and oral inquiries raised at the Bay City and Cadillac West presentations in 2006. Most questions were asked orally and relative to those found here or in the Breakout Questions at the end of this guide-manual.

Question #1

“What changes in the life/beliefs of a person who goes from a Baptist or Methodist belief system, for instance, to that of a Messianic Jew?”

Answer: Some Messianic Jews are actually of Jewish ancestry; others are Messianic Gentiles. There are various forms of Messianic Judaism. Some are Jews who keep Sunday and eat pork, but believe in Yeshua (Jesus) as the Messiah. Others observe the biblical seventh-day Sabbath and observe a kosher diet. True Messianic Judaism is more of a worldview and mindset than a set of practices. As Adventism views religion from a

lifestyle perspective, most Messianic Judaism does likewise. Methodists and Baptists generally take a more liberal view of diet and lifestyle because of their position regarding the lack of validity of the Law in relation to salvation and practice. Much of Messianic Judaism today is adapted Baptist or Pentecostal dispensational theology infused with Hebrew customs and practices. Although they want to be considered Jews, their thinking on many points is quite Gentile, not biblical or Hebrew.

Question #2

“What is the Jewish population of the United States, and is there any current source for statistics by states?”

Answer: That answer is more complex than it seems. It all depends on who is collecting the information and whom they classify as Jews. Orthodox Jews do not consider Messianic Jews, the children of divorced and remarried Jewish parents, or some branches of Judaism to be true Jews. Also, proselytes to Judaism may be overlooked in statistics. There are also Jewish people who fear persecution and do not identify themselves as Jewish. However, the United States Census Bureau does not have information available. Various State and Jewish organizations publish figures. Dr. Gerhardt Falk, in his *American Jews: Commentary* reports there are 4,400,000 Jewish people in America based on synagogue affiliation. A phone survey estimates a total of 6,061,000 Jewish people in the USA. About 16,000 live in Michigan. Those figures do not take into consideration secular Jews, atheists and agnostics who may not attend synagogue (Appendix A). He claims that the national average for Jewish population is only about

2.2% of the citizenry. Consult *Jewish Buffalo on the Web*, jbuff.com for up-dated information.

Question #3

“Where is the closest synagogue to Cadillac?”

Answer: I don't know! It depends on which branch of Judaism you are asking about. There may be some home Messianic synagogues in the area, but I expect that Traverse City would be the nearest city to have a congregation from one of the three major branches: Orthodox, Conservative or Reform.

Question #4

“You mentioned Christian “supersessionists. What are some?”

Answer: Supersessionism is also called Replacement Theology. In an oversimplified form it claims that the Jews had their chance to be the people of God, but failed when they nailed the Messiah to the cross. Therefore, God is finished with the Jews. All the promises and blessings given to them have been transferred to the church, which now comprises the new people of God. Interestingly, the blessings were transferred to the Jews, but the curses are still retained for them. Dispensational theology is built around this teaching. It is common in Baptist, Pentecostal, Assembly of God, and other religious perspectives.

One must ask, how Romans 11:29 can be reconciled with this viewpoint. It says, “For the gifts and the calling of God are irrevocable.” Romans 11:26 says, “And so all

Israel will be saved, . . .” These texts raise questions of interpretation. One must also ask which church were the blessings transferred to? The Adventist Church didn’t rise until the 1860’s, so does it apply to the Catholics or the Baptists?

Some will say that the Jews will be saved individually, but not as a collective group. Then who is “all Israel” that is to be saved? Spiritual Israel? How does that differ from literal Israel? Does that mean that Korah, Dathan and Abiram (Number 16) who rebelled in the wilderness will be saved as a part of “all Israel” because they were Hebrews in Israel, and Moses will be lost because he was a part of “literal Israel” in the wilderness?

The Ultimate Israel is Yeshua, the Messiah of which the earthly Israel was only a representative. Only those who are in Him will find salvation. He was with His people in the wilderness and is with them in modern times. Biblical Israel was a nation of people called out of Egyptian bondage to represent God’s character. The Eschatological Israel (ekklesia) is a people called out of Babylon to represent the character of God. Neither membership in literal Israel nor in the Christian Church will guarantee a person salvation. Followers of the Ultimate Israel existed in the wilderness and exist in the modern world. That is why Paul can say in Rom 9:6, “For they are not all Israel who are of Israel.” Salvation has always been an individual matter, based on belief or unbelief, both for Jewish Israel and for the Gentile church. Those who believe are the grafted in branches of the olive tree in Rom 11:11-24 and the unbelievers (Jew or Gentile) are broken off. Should they believe again, they will be grafted back into the olive tree of the Ultimate Israel. It is the expressed purpose of Jewish outreach to graft as many as

possible back into the tree of belief, so they may have a part in preparing the way for the coming of the Messiah a second time.

Question #5

“From Moses, Abraham, and other prophets through to Christ, did not the Jewish people have it right about who God is or was? Would not God have revealed Himself to them if He was more than one God as they believed?”

Answer: This is a very good question. Actually, what you are asking is whether or not the Jews believed in an “absolute one” God or a “combined one” God. Your question is really, “Is there a Trinitarian or a Unitarian God? That is an age old question. I will refer you to Breakout Question #1, where I discuss that subject in detail. The Hebrew wording in the Old Testament texts do not support an “absolute oneness” of God as an early Jewish belief. That interpretation was imposed on Judaism during the Christian era.

Question #6

“My Dad’s pastor doesn’t agree that we should change any part of our (Seventh-day Adventist) worship service to please Jews or any other culture or religion. He says they need to become SDAs. Does E. G. White shed any light on this?” [Spelling has been corrected by the researcher.]

Answer: I would certainly hope the pastor would be more sensitive than that. Does he tell his visitors that they are idolaters because they are wearing make-up and jewelry to church? I assume he would use a bit more tact than that. There is nothing that has been said in this seminar to conclude that Adventist beliefs are being compromised or changed

in any way—only the way in which it is presented. The pastor must ask if he is seeking to save souls or preserve Adventist traditions and culture. How does the removal of pictures from the sanctuary, or not dragging the music in the service, or downplaying the visibility of the money offering, or refraining from saying that “The Jews are now suffering for killing Jesus” a denial of Adventist doctrine? The pastor doesn’t have to change anything, if he desires to continue getting as many Jewish visitors as he is presently getting— probably none! That attitude was faced and fought by F. C. Gilbert and Ellen White in the Jewish work of the 1890s and early 1900s.

Ellen White is clear that modern Jews are not anymore responsible for the death of Jesus than are modern Adventists. We are all guilty of His death. No one took His life, He gave it. Unbelieving Jews and unbelieving Gentiles must come to Him, the True Israel to be saved.

Contextualized ministry is not new to Ellen White. She supported it. Many of her statements about the Jews have been misapplied. Biblically, Jesus met people where they were and mingled with them as one seeking their good, then He invited them to follow Him. Jesus contextualized Himself to come to earth and live among men as a man, with human frailties to gain the victory for the whole race of mankind. Paul became as a Gentile to win Gentiles, and as a Jew to win Jews. The pastor has a total misunderstanding of what Jewish Awareness Seminars teaches and advocates. It would do him well to attend one.

Question #7

“What biblical or Spirit of Prophecy support is there for considering Jesus as divine or God?”

Answer: Various texts attribute to Yeshua (Jesus) characteristics of a Divine Being.

Read the following texts: Colossians 1:19, 20; 2:9; Romans 9:5; 1 John 5:20; 1 Timothy 3:16; and Matthew 16:18, 19.

In modern times there is a movement advocating the return to “historic Adventist beliefs.” In essence, it is advocating a return to the Arianism (the belief that Jesus was not divine, but a created being) believed by some of the pioneers in their earlier years, among who were: Uriah Smith; James White; John N. Andrews; and others. It is true that some of the pioneers did hold that view, just as they believed in Sunday sacredness and the Second Coming of Jesus in 1844. With further Bible study many changed their positions. It was to correct that Arianism that Ellen White wrote *Desire of Ages*. She tactfully avoided letting U. Smith edit some of her books, lest he change some of her comments on this point. In later years, after further Bible study, J. White and J. Andrews revised their teachings on the divinity of Christ. Even Smith softened his former stance, though not fully convinced.

Ellen White makes some interesting statements affirming Christ’s divinity. Be sure to look up the following excerpts in their complete context for fuller understanding.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gives us an example of obedience; as the Son of God, He gives us power to obey. . . .

¹Ellen G. White, *Desire of Ages*, 24-26.

Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold over three years.¹

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan has no power to resist the command.²

Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." I John 5:12. The divinity of Christ is the believer's assurance of eternal life."³

From these and similar statements, it is obvious that Ellen White led the way toward establishing belief in the divinity of Christ as late as the year 1898, when *Desire of Ages* was published.

Question #8

"Where in the Bible does it indicate that the Holy Spirit is a person, rather than a force? Does it declare Him to be the 'third person' of the Godhead? What does Ellen White say about it?"

Answer: The Holy Spirit does not speak of Himself. The Father and the Son speak of Him. Apparently, there is nothing on earth with which to fully compare Him, so we must use caution in using illustrations.

¹Ibid., 663, 664.

²Ibid., 130.

³Ibid., 530.

Le Roy E. Froom expresses the role of each member of the Godhead in this manner, "The Father is the source, the Son the intermediary, and the Holy Spirit is the medium through which the creation came into being."¹

Regarding His role as the "Third Person" of the Godhead, the following texts may be consulted: Genesis 1:2; Matthew 28:19; 1 John 5:7;² 2 Corinthians 13:14.

Is it possible to lie to a force or a non-person? Does it matter to the force of gravity if you lie to it? You can only lie to a person! When Ananias and Sapphira conspired to deceive the Christian brethren, Peter confronts them with the following words in Acts 5: "But Peter said, 'Ananias, why has Satan filled your heart? You have not lied to men but to God'" (vs. 3). Later, he says, "You have not lied to men but to God" (vs. 4). Finally, Peter declares who the God was that they lied to in vs. 9, "How is it that you have agreed together to test the Spirit of the Lord?" It infers that the "Spirit of the Lord" is "God."

Regarding texts that display personhood rather than that of a force, consider the following traits: (1) He can search and has knowledge, 1 Corinthians 2:9-11; (2) He has a will and determines the distribution of spiritual gifts, I Corinthians 12:11; (3) He has a mind, Romans 8:27; (4) He can love, Romans 15:30; (5) He can have communion (fellowship) with us, 2 Corinthians 13:14; (6) He can be grieved, Ephesians 4:30; (7) He can be lied to Acts 5:3, 4; (8) He may be tempted (tested), Acts 5: 9; (9) He can be insulted, Hebrews 10:29; and (10) He can be sinned against, Matthew 12:31, 32. These represent characteristics of a person, not an impersonal force.

¹L. E. Froom, *The Coming of the Comforter*, 49.

²Some commentators consider this a "spurious" text since some early texts do not include it.

In John 14:16-20; 14:26; 16:7 and Joel 2:28, He is portrayed as “another Comforter,” a co-equal with Christ, the Comforter while in the terrestrial flesh. He can teach and remind people of things, a sign of personhood. He may be sent by either the Father or the Son in their absence. The Old Testament prophet Joel indicated that He can be manifested with varying degrees of power and can be omnipresent. In these points He is beyond finite human comprehension.

As the one and only official Representative of Christ on earth (the true Vicarius Filii Dei), and human who claims that title or position is guilty claiming a power that only belongs to the Holy Spirit, which is blasphemy. Ellen White comments, “The Holy Spirit, the representative of the Captain of the Lord’s host, comes down to direct the battle.”¹ At what point can a force direct a battle? Only an intelligent being can do that.

Humans can use forces to their own purposes without the forces being in control of humans. If we attempt to use the Holy Spirit for personal gain, it is blasphemy.

Simon Magus discovered that danger in Acts 8:17-22. In verification of these points,

Ellen White writes the following:

There are many who profess to believe and claim the Lord’s promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people.²

Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.³

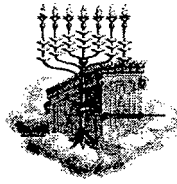
¹Ellen Gould White, *Desire of Ages*, 352.

²Ellen G. White, *Gospel Workers*, 284, 285.

³*Ibid.*, 671.

From the evidence, there is strong reason to believe that the Father, Son, and Holy Spirit are three divine entities working together in a mysterious relationship for human good. The characteristics present in Scripture give reason to conclude that the Holy Spirit is an intelligent and beneficent Being, not an impersonal force. Ellen White apparently sees Him also in such a manner.

APPENDIX D
BREAK-OUT QUESTIONS



BREAK-OUT QUESTIONS

Introduction

The use of small groups as a learning activity is very effective in communicating concepts and information. It also helps to build rapport among the participants. The use of round table with twelve or fewer individuals, guided by a table leader is recommended. Strategically distributed, these small groups or "break-out" groups are expected to give biblical answers to the questions presented.

Instructions

The following "break-out" inquiries are actual questions or challenges presented to Christians by Jewish people. The seminar participants will be separated into small groups (or table groups) to propose how they would reply to each question. Break-out sessions will allow about 10 minutes for group discussion; after which an appointed leader will be elected to vocally share the response of each group. When all groups have reported, the seminar instructor will distribute and review the printed remarks provided for each question. Break-out sessions may be used periodically between seminar lectures and presentations. The number of Break-out sessions used will be determined by time availability and the relevancy to the participants.

Answers to Jewish Questions

1. Jews are monotheists (believing in only one God). Are not Christians, who believe in a Trinity of three divine beings, polytheists (the belief in many gods)?

Answers: Adventist Christians, like most Jews, believe that there is only one true God, the LORD (or “Yahweh”), whom Orthodox Jews prefer to call “Ha Shem.” He is far greater than any human mind can fathom. In mystic Jewish literature, He is called “Eyn Sof” (“without end”) or the “Infinite One.” The Hebrew Bible correctly declares that the One God, alone, is the only being in the universe worthy of the worship by all living creatures.

There is much about God that is a mystery. To define His nature in human terms is dangerous and subject to error. All we know about Him is what the Scriptures reveal. The Hebrew Bible gives interesting insights into divine “Oneness.”

The “Shema” (“Hear”) correctly states that all other objects worshiped by humans are idols. Moses writes in Deuteronomy 6:4, “Hear, O Israel: The LORD our God, the LORD is one.” The LORD alone is worthy to be worshiped because He is declared to be the Creator and Sustainer of all existence and all living creatures. Neither angels nor men have the power to create life. This is a common ground Adventists share with Judaism.

The Hebrew word used in the Shema for “one” is “’echad.” It differs from the word “yachid,” which also means “one.” ’Echad means a “compound one” such as “one herd” of cattle, “one troop” of soldiers, or “one flock” of geese. There is one unit made up of many individuals. ’Echad is the same word used in Genesis 2:24 when our first parents became “one flesh.” They did not cease to be two individuals, each with separate functions and roles, but they became one family unit. In Exodus 26:6, 11; 36:18, all of

the parts of the sanctuary were assembled into one ('echad) Tabernacle. Ezekiel 37:22 and 2 Samuel 7:23 call Israel "one nation" (goy 'echad). At the Tower of Babel, the builders became "one people" ('am 'echad). See also Genesis 34:16, 22, where the Shechemites wanted to become "one people" ('am 'echad) with Israel. The New Jewish Publication Society Version of Deuteronomy 6:4 recognizes that the text is not speaking of the number of personalities in divinity; rather, the text is speaking about the need to recognize the right of God alone to receive worship. Thus, it says: "Hear, O Israel! The LORD [Yahweh]¹ is our God, the LORD [Yahweh] alone." Moshe Weinfeld, a biblical Jewish scholar, translates the same text as "Hear, O Israel! YHWH our God is one YHWH."²

The concept of the "plural majesty" of God's attributes working in "compound unity" harmonizes with Genesis 1:26, where God (the plural word "'elohim") says, "Let us make man our image, in our likeness." Some people believe that God was speaking to the angels, but angels are not given the power to create! In Genesis 11:7, God again says, "The man has now become like one of us." Like whom? To whom was God speaking when He made the statement? The text implies that He was speaking to an equal. In Isaiah 6:8 he again uses a plural to say, "Come, let us go down and confuse their language." Many other texts can be cited to further illustrate the point; however, the aforementioned citations are sufficient to demonstrate that 'echad (compound oneness) does not exclude more than one personality in the God who is alone to be worshiped!

¹Quoted by Michael L. Brown, *Answering Jewish Objections to Jesus*, vol. 2, Theological Objections, 6. The bracketed insertions are mine.

²Moshe Weinfeld, *Deuteronomy 1-11*, Anchor Bible (New York, NY: Doubleday, 1991,) 330, 337-338. His comments on the text are quoted by Michael L. Brown, *Ibid.*, 6.

Yachid, on the other hand, refers to “absolute one” as in the “one and only.” Michael Brown¹ observes that “there is not a single verse anywhere in the Bible that clearly or directly states that God is an absolute unity.” It was the twelfth century scholar, Moses Maimonides,² reacting to Christianity, who deliberately translated “yachid” for “echad” in his *Thirteen Articles of Faith*, thus imposing on Judaism the concept that the Shema implied an “absolute oneness” of God. The Hebrew text does not support that implication.

In answer to the original question, Adventists are in harmony with the Hebrew teaching of monotheism as supported by the Shema and other texts, while accepting the belief that YHWH (or Ha Shem) allows for more than one person in the unified oneness of God, who alone is worthy to be praised and worshiped!

Answers to Jewish Questions

1. If Jesus is the Messiah, why is there no peace on earth?

Answers: Jewish people who do believe in a Messiah (many do not believe in a Messiah; some believe it is a Messianic Age of Peace) commonly expect that he will usher in an age of peace and prosperity. For centuries their hopes of relief from pain, suffering, persecution, war, and poverty have been frustrated by disappointment. Much of the misery they have experienced through history has been instigated by professed

¹Michael L. Brown, *Ibid.*, 4.

²Barry Rubin, 176.

followers of Yeshua (Jesus) Ha Messiah (The Christ). If He really is the “Prince of Peace” why are Christian nations at war, often with one another?

A misconception teaches that the age of peace commences with the earthly appearance of the Messiah. There is a tension in Isaiah 53 between the “suffering servant”¹ imagery and the “conquering, reigning king”² view of Anointed One. To explain this anomaly from the late second to the seventeenth centuries Judaism allowed for two Messiahs,³ Messiah ben Joseph [or sometimes referred to as Messiah ben Ephraim] (the “suffering servant” who would die in battle) and Messiah ben David (the “conquering king” who would reign in peace). Modern Judaism would find this teaching bizarre. About a century after Yeshua, Rabbi Akiba, the “Father of Rabbinic Judaism,” understood Bar Koziba [Bar Kochba] to be the kingly Messiah who would deliver Judah from the Romans, to his tragic error. But is the concept biblical? Which Messiah was to come first? Could the two Messiahs actually be the same one functioning in two different roles?

Apparently, even in Yeshua’s time there was confusion. Some Jews were seeking deliverance from Rome. Many were looking for the Messiah to war against their political enemies, rather than to war against their spiritual enemies. Like ben Joseph [Ben Ephraim], that Messiah would die in a battle more spiritual than political. Yeshua fits

¹Some Jewish rabbis teach that the “suffering servant” in Isaiah 53 is David, others say it is Israel. However, the context speaks of the “suffering servant” as being in the future from Isaiah. By then, David was already dead. The context does not lend itself to apply to Israel. Many rabbis recognized the context as Messianic, but discouraged its being read, with a curse, for fear that it pointed to Yeshua.

²Isaiah 9:6.

³This belief is found in many Targums, the Talmud, the Midrash, the Pesikta Rabbati, and other Jewish writings after the fall of the Second Temple. Targum to the *Song of Songs*, chapter 4, section 5, part 5, reads “Thy two deliverers, who in time to come shall deliver thee, Messiah, son of David, and Messiah, son of Ephraim, may be compared to Moses and Aaron.” Quoted by Leo Odom, “The Mystery of the Two Messiahs,” *Shabbat Shalom*, July-September 1988, 4.

that model. His deliverance was spiritual, from sin, rather than political liberation. Isaiah 53 reflects that concept. Later, He would come again as “ben David” to usher in His reign of peace, which is still future.

Yeshua warned His “talmidim” (disciples) that many would come in His name, but they would be false representatives of Him. In Matthew 24:3-7 He foretells that in verse 5 and 24. Those Christians who have persecuted the Jews in the name of Jesus by Crusades, pogroms, and Inquisitions do not reflect the true character of the Redeemer they profess. Matthew 24:27-31 tells of the coming of Messiah ben David, the same Yeshua, to conquer His enemies and usher in the Messianic Age of Peace.

One can now have inner peace with God because Yeshua battled sin and sacrificed His life to gain spiritual peace for His true “talmidim” (disciples). Even in a tempestuous world, one may have assurance of inner peace with God. Soon, Yeshua will return to deal justly with the unbelieving and oppressive nations of the world to establish political liberation from the enemies of His people, especially who falsely abused the innocent by claiming to represent Him. In either case, the prophet Isaiah is right and trustworthy. In both cases, Yeshua is still “The Prince of Peace.”

Answers to Jewish Questions

3. Jews do not believe that God has a son. To say He does is blasphemy, isn't it?

Answers: God often uses human relationships to teach profound spiritual truths. The whole sacrificial system was designed to be an object lesson to illustrate the nature and character of God and His Messiah.

In the answer to a previous question it was learned that the Shema [Deuteronomy 6:4] uses the word “’echad” (a compound oneness) instead of “yachid” (an absolute oneness) where it says, “Hear, O Israel: The LORD our God, the LORD is *one*.” Consequently, it is possible to have more than one personality composing the unified God. Just as it is impossible to have a flock with less than two or more birds, so it is with the compound oneness of ’echad.

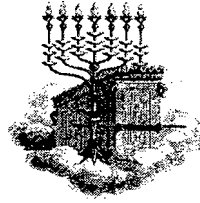
It is biblical to use the term “father” and “son” in terms of a title or an office rather than in terms of generational relationship [see 2 Samuel 7:14]. Is the prophet Isaiah blaspheming when he writes in Isaiah 9:6: “Unto us a Son is given And His name will be called . . . Mighty God, Everlasting Father, Prince of Peace,” all of which are terms associated with divine titles?

King David speaks in future terms of the Lord’s Anointed in Psalm 2:7 when he says, “I will declare the decree: The LORD [Yahweh] has said to Me, You are My Son, Today I have begotten You” Yahweh is speaking to someone whom he calls “Son.” Some authors claim this is David, but David speaks of the event in the future tense, thus eliminating himself. Some claim it to be Israel, but Jacob is long dead at this point. This text has recognized Messianic reference. In Hebrews 1:5 it is quoted to support the divine claims of the Anointed Messiah, Yeshua [see Acts 13:33]. The term “begotten” is not a reference here to descent, but recognition of a position of honor. Isaac was called Abraham’s “only” son in Genesis 22:2, though Ishmael was “begotten” before Isaac by birth order. In John 1:14; 18; 3:16, 18; Hebrews 1:6; 11:17; John 4:9; Revelation 1:5 the “begotten” Anointed One is associated with Yeshua.

A human claiming a position with God, or the prerogatives of God, was justly punished as a blasphemer in Leviticus 24:11-16. In Matthew 9:3 the scribes accused Yeshua of being a blasphemer for claiming to forgive sins. In John 10:33, 36 the Jewish leaders wanted to stone Him for claiming to be the Son of God. He truly made such claims. In John 20:28, Thomas calls Yeshua, "My Lord and My God!" If Yeshua was not the "Son of God," both Thomas for so declaring and Yeshua for so receiving the worship were blaspheming.

Many Christians claim that Yeshua (Jesus) was the Messiah, but that He was not divine as well as human. That is contrary to His claims. How could He be a good man and the Messiah if he claimed to be divine? That would make Him a deceiver! Either He was the world's greatest blasphemer, or He was exactly what He declared Himself to be—the Divine Son of God!

APPENDIX E
SERMON OUTLINE
"BROKEN BRANCHES"



BROKEN BRANCHES

(Sermon Outline: Handout¹)

By Robert C. Quillin

I. INTRODUCTION

A. THE JOSEPH WOLFF STORY

1. At eleven years of age, a little Jewish boy had to learn the whole Old Testament from his father, the rabbi.
2. From 1821-1845 Wolff independently traveled Europe, Asia, Africa, and America telling of the Second Coming of Jesus. That was three years after William Miller began his studies in the USA.

B. PROPOSITION

Joseph Wolff is an example of a committed, fulfilled Jew. He is an object lesson to the world in the last days. We can expect to see others among his brethren in the last days. Many Jews will come to their Savior and will unite with us to finish the gospel commission.

C. TEXT: ROMANS 11:25, 26, NKJV. Read it!

II. THE JEWISH BELIEVERS

- #### A. ISAIAH 27:9: The hardening will continue until the "fullness of the Gentiles" comes in.
1. The Christian church was a Jewish; Jesus was Jewish; the disciples were Jewish; the early believers were Jewish.
 2. In time, the Gentiles came into the church and together the gospel was preached by Jews and non-Jews.

¹This is a condensed outline of the actual expanded sermon found in the guide-manual on pages 284-291. It is meant to be distributed at the conclusion of the worship service for the participants study at home.

3. By the fourth century, anti-Semitism came into the body and the church was split. The Gentile believers took Jesus and the Jewish believers took the Law.
4. In the last days of earth's history, the two groups of believers will be reunited to complete the gospel proclamation, as predicted in Rev 14:12.

B. ROMANS 9-10: A brief overview

1. Paul's concern for his brethren, 9:1-5.
2. Not all Israel is of Israel, 9:6, 8.
3. God's call is universal, 9:24-26.
4. A righteous man will live; but Jesus died! 10:5.
5. How will the Jews or others hear the word without a preacher? 10:14-17.
6. Adventists are called to make the Jews jealous for Rev 14:12; 10:19-20; 11:11.

C. ROMANS 11: a verse-by-verse study with emphasis on key verses

1. Did God cast away his people? Certainly not! 11:1-11.
2. Conditional promises, "ifs," 11:6, 12, 14, 15, 17, 21-24.
3. Only unbelievers were broken branches. Believing Jews were never broken, 11:16-24. Christ is the Olive Tree and true Israel.
4. When the full number of Gentiles come in, many Jews will return to Christ.
5. God's gifts and callings are irrevocable, 11:29.
6. All spiritual Israel will be saved (Jews and Gentiles), 11:25.

III. CONCLUSION

A. SUMMARY:

Joseph Wolff was an early example of a believing Jew and how God could use him mightily to proclaim the Second Coming of Jesus (Yeshua). Many Jewish people will come to the Lord and help proclaim the final message in the last days. Adventists must take the gospel to them! They want to see Jesus and His true love in His disciples. They will ask questions when they see that.

B. TEXT: John 12:32 NKJV

"And I, if I am lifted up from the earth, will draw all people to myself."

C. APPEAL/APPLICATION:

"All people" includes the Jewish people. God has called us to bring the Jews back to their own heritage, Scriptures, diet, and Messiah, by our consistent, unconditional love we can fulfill that sacred commission. And "all Israel" will be saved. Will you accept that challenge?

APPENDIX F
SOCIOLOGICAL QUESTIONNAIRES AND FORMS

Andrews University

Seventh-day Adventist Theological Seminary
Doctor of Ministry Department

Dear Participant,

I am Pastor Robert Quillin from Saginaw, Michigan. I am currently doing research for a Doctor of Ministry project at the Seventh-day Adventist Theological Seminary at Andrews University. I am requesting your assistance in my research by answering the questions on the attached questionnaire and returning it to me via your church pastor, to provide for maximum anonymity.

The purpose of this questionnaire is to determine the level of understanding, beliefs, attitudes, and involvement of Michigan Seventh-day Adventists with regard to Jewish-Adventist relations. The return of your completed questionnaire is your consent to willfully and voluntarily have a part in the data collected for the project that will develop from such information. Names of participants will not be revealed. One may withdraw from or decline participation in the project anytime prior to the submission of the questionnaires, since names are unidentifiable at that point. There is no risk, stress, discomfort, or invasion of privacy anticipated to the participants as a result of this survey. Legal rights of participants are not violated by completing this form.

The information you supply will be kept confidential. Only the accumulated data will be published. Return of the questionnaire also acknowledges that you have not received from me any favors or benefits (monetary, or in kind) for your participation. Neither have I received from you any favors or benefits (monetary or in kind) other than the answers you have supplied.

The data gathered from this research will be used to develop a document on conducting Jewish Awareness Seminars. The data may also be made available for other studies and publications. It is my desire to make the resulting project an instrument for teaching Seventh-day Adventist laymen how to effectively witness to and win their Jewish neighbors and friends for the Kingdom of God.

I may be contacted at 3555 Shattuck Road, Saginaw, Michigan 48603. My phone number is (989) 249-6768.

Sincerely,

Robert C. Quillin

Andrews University

Seventh-day Adventist Theological Seminary
Doctor of Ministry Department

Informed Consent Form

Title: Developing Jewish Awareness Seminars for Adventists in Michigan

Purpose of Study: I understand that the purpose of this study is to determine the level of understanding, beliefs, attitudes, and involvement of Michigan Seventh-day Adventists with regard to Jewish-Adventist relations, and to produce a document for empowering the laity in establishing a viable interaction between the Adventist and Jewish communities with the goal of encouraging them both toward a common ground in Scripture and the Messiah of the Bible.

Inclusion Criteria: In order to participate, I recognize that I must be above the age of 18 and of sound mind. I must currently be a member of a Seventh-day Adventist church in Michigan.

Risks and Discomforts: I have been informed that there are no physical or emotional risks to my involvement in this study.

Benefits/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and the Seventh-day Adventist Church arrive at a better understanding of its commission to reach the Jewish population of Michigan with their biblical Savior and heritage, and to develop within Adventists a sensitivity that will retain Jewish believers.

Voluntary Participation: I understand that my involvement in this survey is voluntary. I may withdraw my participation at any time without pressure, embarrassment, or negative impact on me at any point prior to my depositing the survey questionnaire into the collection box or envelope, at which time it becomes unidentifiable. I also understand that participation is anonymous. The researcher will not be able to identify my responses.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I may contact either the researcher, Robert Quillin at rquillin@qix.net [Tel: (989) 249-6768], or his advisor, Dr. Bruce Moyer, at bcmoyer@andrews.edu [Tel: (269) 471- 7771]. I have been given a copy of this form for my own records.

Signature of Participant

Date

Signed at:

<p>NOTE: Please keep the white copy and return to the pastor only the signed pink copy, with the completed yellow questionnaire.</p>

RELIGIOUS BELIEFS REGARDING JEWS

- | | | |
|---|------|-------|
| A. The Christian church is the "New Israel" of God replacing the Jewish "Israel" as God's special people. | True | False |
| B. When the Jews said in Matthew 27:25, "His blood be on us and on our children," that specifically meant that modern Jews are held responsible for the death of Jesus. | True | False |
| C. Ellen White teaches that the Jews have suffered throughout history because they are responsible for the death of Jesus. | True | False |
| D. A Jew cannot become an Adventist and remain a Jew. | True | False |
| E. Jews had their opportunity to be the people of God, but they are no longer, having rejected Jesus. | True | False |
| F. Vegan and vegetarian fellowship meals are kosher for Jews. | True | False |
| G. The Jews stopped uniting with the church after that nation rejected Jesus as the Messiah. | True | False |
| H. The Jews largely stopped uniting with the church when the Christians rejected the Law and the Sabbath. | True | False |
| I. The Third Temple in Jerusalem must be built and the sacrificial system reinstated before Jesus returns the second time. | True | False |
| J. Jews believe in salvation by works. | True | False |

SOCIAL BELIEFS REGARDING JEWISH PEOPLE

- | | | |
|---|------|-------|
| A. Jewish people are increasing rapidly in numbers in the USA. | True | False |
| B. Jews are a foreign element in America, which is a Christian land. | True | False |
| C. The Jews dominate banking and politics. | True | False |
| D. Jewish people are sharp businessmen. | True | False |
| E. The Jews were responsible for their own sufferings during the Holocaust of World War II. | True | False |
| F. The same methods used to convert other American people groups will work just as effectively in converting Jews to Adventism. | True | False |
| G. Adventists should establish their own Messianic synagogues. | True | False |
| H. I would like to live next door to a religious Jewish family? | True | False |

- F. Do you frequently work with Jewish people? Yes No
 What type of occupation? _____
- G. Do you know where a synagogue is located in your community? Yes No
 What branch of Judaism is it? _____
- H. Have you ever attended a Jewish service or synagogue? Yes No
 Why? _____
- I. Would you change any part of your church program to encourage Jewish people to attend? Yes No
 What? _____

RELIGIOUS BELIEFS REGARDING JEWS

- A. The Christian church is the "New Israel" of God replacing the Jewish "Israel" as God's special people. True False
 Why did you answer as you did? _____
- B. When the Jews said in Matthew 27:25, "His blood be on us and on our children," that specifically meant that modern Jews are held responsible for the death of Jesus. True False
 Why did you answer as you did? _____
- C. Ellen White teaches that the Jews have suffered throughout history because they are responsible for the death of Jesus. True False
 Why did you answer as you did? _____
- D. A Jew cannot become an Adventist and remain a Jew. True False
 Why did you answer as you did? _____
- E. Jews had their opportunity to be the people of God, but they are no longer, having rejected Jesus. True False
 Why did you answer as you did? _____

(Continue on the next page)

F. Vegan and vegetarian fellowship meals are kosher for Jews. True False

Why did you answer as you did? _____

G. The Jews stopped uniting with the church after that nation rejected Jesus as the Messiah. True False

Why did you answer as you did? _____

H. The Jews largely stopped uniting with the church when the Christians rejected the Law and the Sabbath. True False

Why did you answer as you did? _____

I. The Third Temple in Jerusalem must be built and the sacrificial system reinstated before Jesus returns the second time. True False

Why did you answer as you did? _____

J. Jews believe in salvation by works. True False

Why did you answer as you did? _____

SOCIAL BELIEFS REGARDING JEWISH PEOPLE

A. Jewish people are increasing rapidly in numbers in the USA. True False

Why did you answer as you did? _____

B. Jews are a foreign element in America, which is a Christian land. True False

Why did you answer as you did? _____

C. The Jews dominate banking and politics. True False

Why did you answer as you did? _____

D. Jewish people are sharp businessmen. True False

Why did you answer as you did? _____

E. The Jews were responsible for their own sufferings during the Holocaust of World War II. True False

Why did you answer as you did? _____

(Continue on the next page)

F. The same methods used to convert other American people groups will work just as effectively in converting Jews to Adventism. True False

Why did you answer as you did? _____

G. Adventists should establish their own Messianic synagogues. True False

Why did you answer as you did? _____

H. I would like to live next door to a religious Jewish family? True False

Why did you answer as you did? _____

Thank you for your help by completing and returning this questionnaire and informed consent form! Please return them to the researcher.

APPENDIX G

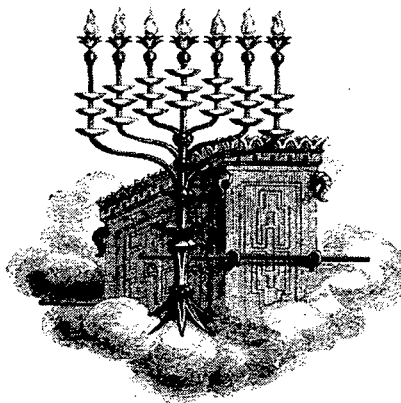
CONDUCTING JEWISH AWARENESS SEMINARS: A MODEL

IMPLEMENTED IN ADVENTIST CHURCHES

IN MICHIGAN

INSTRUCTOR'S GUIDE

**CONDUCTING
JEWISH AWARENESS SEMINARS
FOR
ADVENTIST CHURCHES
IN MICHIGAN**



INSTRUCTOR'S GUIDE-MANUAL

By
Robert C. Quillin

A "Three Cherubim" Seminar
3555 Shattuck Road
Saginaw, Michigan 48603
(989) 249-6768

To Linda Quillin, my beloved wife

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PREFACE

The information presented in this guide-manual is prepared specifically for use in Seventh-day Adventist Churches within the Michigan Conference; however, it is readily adaptable for use anywhere in North America. It is believed by the author that the principles presented within this document represent the thinking and attitudes of Adventists in general about Jewish people in America. Therefore, the seminars with which this manual is to be used, may easily be refined to meet local circumstances in urban or rural locations.

It is important to emphasize two points regarding the seminars: (1) It is not designed for a Jewish audience. It would be counterproductive and offensive to many Jewish people to be present when sensitive material is considered; (2) People who are not stable in their own Adventist beliefs can cause great harm to Jewish-Adventist relations and hinder the Jewish outreach mission. This seminar is for Seventh-day Adventists who are committed to building the Kingdom of God.

If just one Adventist is equipped to win one Jewish soul for the Kingdom of the Messiah, Yeshua (Jesus), then the labor that went into project is well justified. By all means, it is far more desirable that many gospel workers are equipped to win a myriad of the Children of Israel for the Lord of Glory.

My appreciation is extended to my wife, Linda, who proof-read this document many times; and to Linda Bauer who edited and corrected the format. Your help was invaluable to me.

CHAPTER I

INTRODUCTION: AN ADVENTIST-JEWISH OUTREACH

Introduction

Chapter I is an introduction to the need for an Adventist-Jewish outreach program within Michigan. This entire chapter is essentially an adapted restatement of the first chapter of this author's doctoral project. It is included in the manual since most people will not have access to the full project; and since the information provides a necessary and a logical foundation for all that follows.

The Problem

In reaching many ethnic groups with its Global Mission emphasis, the Seventh-day Adventist Church has produced limited training programs and materials designed to empower church members to effectively witness to the Jewish people within Michigan and North America.

The Purpose of the Manual

The purpose of this guide-manual is to evoke interest, train, and equip the Adventist pastors or layman with a tool for initiating and expanding a sustainable Jewish soul-winning outreach in local congregations. This instrument is meant to fill a void in the global missions and personal ministries programs of the Michigan Seventh-day Adventist Churches. Its utilization is designed to nurture church members and to lead to

church growth, as the gospel commission is expanded to include Jewish people. In so doing, the biblical and Spirit of Prophecy rationales, which call for an intentional effort to reach Jews wherever they are found, will be enhanced.

The Task of the Manual

The task of this manual is to arouse within Michigan Adventists an interest in and a preparation for reaching Jewish people with the gospel message. Adventist believers will be prepared to recognize and meet the unique needs of Jewish people (as a result of the seminars) and to employ effective methods in leading Jewish (and non-Jewish) seekers to a biblical heritage and Messiah.

Justification for a Jewish Outreach

A Biblical Rationale

The Bible gives evidence to justify a gospel priority to Jewish evangelism. Matthew 28:19, 20¹ sets forth the Great Commission for Jesus' disciples to take the gospel to the world before His second coming. This mandate knows no political, ethnic, linguistic, religious, or geographical boundaries. Isaiah 52:7 pronounces a blessing upon those who share the gospel of peace with others as they journey through life.

The Apostle Paul had a burning desire to have his kinsmen accept the long-awaited

¹*Holy Bible: King James Version* (Indianapolis, IN: B.B. Kirkbridge Bible Co. Inc., 1957). KJV is the abbreviation for this translation. All biblical references, unless otherwise stated, are from the King James Version.

Messiah, Yeshua. He repeatedly¹ urged Christian believers to place a priority on evangelizing the Jews throughout the Roman Empire. In Romans 1:16 he states his position. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first; and also to the Greek.” He likewise expressed that the curses and the blessings of the Lord will be rewarded according to the same priority—“to the Jew first, and also to the Greek.”² He does not recognize any difference between Jews and Gentiles (Greek) in regard to the salvific grace of God³, but the Apostle maintained that the Gentiles were allowed to preach the gospel in order to make the Jews jealous for their own heritage, which some blindly discarded and to which many will return.⁴ Therefore, Gentiles are called to live Christ-like lives and are to reach out to Jewish people in order to bring many back to their own biblical heritage and to their own Savior.

A Spirit of Prophecy Rationale

Ellen G. White advocated that a work should be done to reach the Jewish people wherever they are found in the everyday course of life. This is especially true as evangelism reaches its conclusion in the last days. She states it as follows:

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers

¹See Acts 9:20, 29; 13:5, 14; 14:1; 16:13; 17:1, 10, 17; 18:4, 19; 28:17; Romans 1:16; 2: 9, 10.

²Romans 2:10. Verse 9 says, “. . . of the Jew first, and also of the Gentile,” in reference to the blessings and curses of God. The Lord is not a respecter of persons regarding His promises, but He does follow an order in dispensing them.

³Romans 10:12.

⁴Romans 11:11.

to take particular interest in the Jewish people whom they find in all parts of the earth.¹

Mrs. White expresses her mystery at the indifference she witnessed in her time.

She expresses it as follows:

It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands The slumbering faculties of the Jewish people are to be aroused. . . . Many of the Jewish people will by faith receive Christ as their Redeemer.²

The previous quotation implies that God “expects” His messengers, both pastors and laity, to know how to share His plan of salvation with their Jewish co-workers, friends and neighbors with whom they associate in the course of daily life. They are bidden to take “particular” interest in them. How are Adventists to reach out to Jewish people unless they become acquainted with them and understand their personal beliefs and needs? Are the Jews to be “miraculously” brought to the Messiah and to the three angels’ messages of Revelation, or will the Adventists develop an intentional contextualized strategy to win them to the Lord, as they have done with other people groups? Ellen White found it “strange” that the church lacked interest in seeking Jewish souls.

The Scope of the Manual

The scope of this guide-manual is determined by certain limitations and delimitations placed upon its construction and the use to be made of it. The Jewish

¹Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association 1911), 381.

²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 578-579. Quoting from Letter 47, 1903 by the same author.

Awareness Seminars, for which this guidebook is prepared, is meant to be a general introduction to Judaism and to offer Adventists ideas and suggestion for developing and implementing a viable Jewish outreach mission/evangelism/ministry. Consequently, the comprehensiveness of the material is broad, but not exhaustive. The language used in the manual and in the seminars is designed to introduce the church laity to Jewish vocabulary, but it is written to facilitate Gentile understanding.

Because the Michigan Adventist laity and ministers are the prime focus of this project, national and international Jewry and Adventism have only peripheral implications.

Limitations and Delimitations of the Guide-Manual

The limitations to which this document is confined are specified by the length and format prescribed for its development and use. The scope, time restraints, and accessibility of information also limit the comprehensiveness of the research. Since Jewish ministry overlaps mission, evangelism, church growth and ministry, aspects of each discipline had to be consulted and adapted to this unique cultural application.

The author has depended heavily upon the testimonies and experiences of Jewish and Adventist people; historical information and ethnic literature; interaction with Jewish congregations and organizations; personal observations; and many years of ministry within the Seventh-day Adventist Church.

The time element is very restrictive, since so much material must be condensed to fit within the time frame of an eight or nine hour, week-end seminar.

Delimitations refer to the "boundaries" regulating the project. The boundaries imposed on this study restrict it to preparing Seventh-day Adventists (clergy and laity) to

acceptably interact and commune with Jewish people, enabling them to win and retain Jews in the body of Christ, and to respect their unique practices and worship expressions. Jewish Awareness Seminars are presented from a Gentile perspective to encourage Adventists to permit Jewish ministry to germinate and mature.

Definition of Terms

Terms that may be misunderstood by the reader of the guide-manual need to be clarified and defined. Other words will be explained within the context of the document.

Acculturated, or **acculturation**, refers to the modification of one culture through frequent interaction with another culture. Borrowing or exchanging values and practices may be due to cross-cultural involvement.

Contextualization is a term coined in the 1970s and has been used in reference to the application of particular religious values sociologically, economically, or theologically into an established cultural setting.

Dispensationalism is a premillennialist term frequently associated with Darbyism (taught by J. N. Darby), that breaks salvation history into (usually) seven distinct eras or dispensations. It is based on supersessionism and is connected with Futurism and Literalism.

Evangelism, generally implies the proclamation of the salvific sacrifice of Christ to call people to repentance and conversion for the forgiveness of their sins within a mono-cultural setting. It is further discussed on page 98 of the project.

Gentilize (Gentilization) is a word coined in reverse of Judaize (Judaization). It is here defined as the process of the de-culturization of Jews in order to make them more acceptable to the popular non-Jewish society or religion.

Judaizers are people who advocate that it is necessary to salvation to adopt certain Jewish laws, practices, or customs. Non-Adventists sometimes pejoratively use the term to refer to Sabbath-keepers and to proponents of the law of God as still valid for Christian living.

Rejection Theory is the teaching that God rejected the Jews for rejecting Jesus as the Messiah. It is usually associated with supersessionism.

Replacement Theology is another term for supersessionism.

Spirit of Prophecy is a term often used by Seventh-day Adventists to refer to the collective writings of Ellen Gould White, who they believe possessed the spiritual gift of prophecy. The term may also be used in reference to the biblical "spirit of prophecy" (Revelation 19:10) when written in lower case letters.

Supersessionism is the theological term which claims that the church has replaced the Jews as the chosen people, due to their rejection of Christ, and is thus the inheritor of the promises and rewards of Israel. It is sometimes called "Replacement Theology."

Methodology

The methodology developed for this guide-manual was difficult due to its unique overlap of ministry disciplines. Elements of evangelism, church growth, and mission are incorporated into the final document. A study of Judaism had to be undertaken to familiarize the author with Jewish life and thought; then a sociological survey had to be developed to understand the mindset and challenges within Michigan Adventism prior to developing and testing an effective training manual for those who desire to interact with the Jewish community about them.

Relevant Literature

The bibliography of this guide-manual contains a very broad range of books, articles, and essays that were helpful in developing this volume. It is recommended that the person who uses this manual obtain copies of the selected literature and read them in preparation to establishing a Jewish outreach program. Most are available in libraries, books stores, magazines, or on-line.

Developing a Focus

In constructing this manual, it was very difficult to determine a focus, since the topic of Jewish outreach is so overwhelmingly broad. Now that this manual is completed, it becomes the duty of the user to focus its use in behalf of the local environment. It is advisable to select individuals who are teachable, open-minded, and have an interest in this ministry. Concentrate on training them first.

It is also advisable to identify the branch or branches of Judaism in the local community, and begin to reach out to them before expanding the range of vision. Generally, consider secular, non-religious Jews, and Messianic believers as an immediate focus before attempting to interact with the Reform, Conservative, Orthodox, or Hasidic communities.

Sociological Study

With proper authorization from the Office of Scholarly Research at Andrews University and the Michigan Conference of Seventh-day Adventists, a questionnaire was duplicated and sent to the pastors of twelve Adventist churches within the Conference to be administered to their congregations. The churches, rural and urban, were selected

because of their proximity to Jewish population areas. A total of 255 participants returned the completed questionnaires in June 2006.

At the Cedar Lake Camp Meeting, three "focus groups" of no less than six people per group were administered the same questionnaire, but this time with lines to write in the reasons for each answer selected. Focus group #1 was composed of eight ministers; focus group #2 consisted of nine lay women, and focus group #3 contained 7 lay men from various congregations in Michigan, other than those who had received the earlier questionnaires. A total of 24 people participated in the focus groups, bringing the entire number of participants to 279 Michigan Adventists.

The data from the congregational questionnaires and those from the three focus groups were compared and analyzed. Statistical information was compiled and utilized in developing the presentations and question/answer segments of the trial seminar designed to pilot the information and materials before their final editing and inclusion into the Jewish Awareness Seminars training materials.

Two Pilot Seminars

After preparing the materials, a Friday evening and an all-day Sabbath seminar was conducted at the Bay City Seventh-day Adventist Church on July 21-22, 2006. An expanded seminar was conducted at the Cadillac West Seventh-day Adventist Company on November 10-11. The results of these field seminars were analyzed and appear in the appendix. Pre-seminar assessments, post-seminar assessments, and exit evaluation forms were used at Bay City and the Cadillac West (which also are found in the appendix of this document).

Data accumulated from the sociological survey were incorporated into the pilot seminars, which permitted the author to refine the information and the functionality of program prior to writing the manual.

Writing the Manual

The larger document, of which this guide-manual is an appendix, actually is designed for three separate consumer groups: the research and project portion is addressed to the scholarly community to meet the requirements of the doctoral field project; the appendix manual is divided into two parts with separate readers in mind: part one is for the pastors; and part two for the laity and lay-leaders in leading an actual training seminar.

The introduction to this manual contains the scope, purpose, definitions, rationale (from the Bible and Ellen White), problems, and the methodology followed in constructing this manual.

There are two main parts: one dealing with the seminar preparation, and the other with its execution. The first part is designed to help the pastor see the benefits of a Jewish Awareness Seminar for the nurturing and growth of Adventism. It also gives tips in preparation for a seminar series. The second part is a "step-by-step" guide to presenting an actual program. The manual concludes with suggestions for follow-up activities. Handout materials are in the appendix. A glossary of Jewish terms and a bibliography is provided.

Some of the Problems and Challenges

Problems

Because the Jewish population in Michigan is so small and scattered, an outreach ministry to the Jewish minority faces certain identity and logistical difficulties, which include: (1) a prevailing ignorance among Adventists as to the presence of Jewish people within their communities; (2) a noticeable lack of knowledge by church members regarding Jewish people and their beliefs; (3) very little interaction between Adventists and Jewish people even in areas where there is a visible Jewish community; (4) a prevailing indifference among Adventists toward reaching out to Jewish people; (5) no formal effort or training program on the local Conference level; (6) a general unawareness of the laity about the existence of witnessing materials prepared by the North American Division for Jewish ministry.

A viable Adventist-Jewish ministry must begin at the congregational level, since Jews are widely dispersed in isolated towns as well as in metropolitan locations throughout Michigan. In order for a "grass-roots" effort to survive, administrators are encouraged to provide opportunities to train and empower the laity and the clergy for this unique ministry, since most Adventist congregations are not adequately prepared to reach Jewish people, or to retain them as members.

This document is just one tool toward helping the local conference rise to the task of meeting the blessings and the challenges Jewish outreach presents to the Adventist churches in this State.

Challenges

The original research conducted for this manual supports the existence of certain theological, psychological, and sociological concerns among Adventists which can hinder an effective Jewish ministry. Among the theological concepts to be examined are the issues of: (1) replacement theology or supersessionism; (2) dispensationalism; (3) Jewish, Christian, and Adventist prejudice; (4) Anti-Judaic preaching; as well as (5) faulty exegetical use of Scripture and the writings of E. G. White.

The psychological issues of anti-Semitism and stereotyping on the part of both Jews and Christians are challenges related to theology, history, and culture. Sociologically, Adventists, and Jewish people need to recognize their common concerns and biblical heritage. These obstacles will be addressed in the Jewish Awareness Seminar guide-manual and handout materials.

Jewish Awareness

Before Jewish outreach can begin, the church must be aware of the focus population within its district, what the people believe, and how to approach them.

There are various branches of Judaism, and not all Jews believe alike. The three main branches are Conservative, Orthodox, and Reform. Reconstructionism is developing into a fourth branch in North America. Secular, Messianic, and other groups also exist within Michigan and the nation. The approaches used to interact with one branch may not be applicable in working with another. Adventists must be aware of the distinct beliefs of the Jewish people among them; focus on a priority branch; and tailor methods for meaningful dialogue and interaction.

Objectives of the Jewish Awareness Seminars and the Guide-Manual

The objectives of this manual are: (1) to reveal the attitudes and understanding of Adventists regarding the Jewish people; (2) to acquaint pastors and laity with the history, customs, and traditions of Judaism so they may better understand the Jewish people; (3) to engage Adventists in developing ministries designed to bring Hebrew people back to their own biblical heritage, free of conflicting traditions, thus discovering the Messiah of prophecy and the truths of Scripture; (4) to sensitize the attitudes of a Gentile Adventist Church toward Jewish people among them, that an effective interfaith ministry may develop; (5) to refine techniques and materials used in Jewish Awareness Seminars; and (6) to encourage, if advisable, an alternative worship and study service in a style that is comfortable for Jewish people who may attend.

Initiating a Cross-Cultural Ministry

Initiating an interfaith, or a cross-cultural ministry, presents unique opportunities that are not necessarily present in an indigenous ministry situation. Too often evangelists have operated under the assumption that the same techniques used for the majority of Americans will normally be effective with various minority groups. This is not always a safe assumption. In fact, it has proven itself particularly unproductive when applied to the American Jewish population and to Jewish people in general. Jews have an aversion to Christian evangelists and evangelism due to a long and negative experience with historic conversion techniques employed by overzealous popular Christianity. Consequently, Jewish evangelism requires unique soul-winning methods, which will be discussed in this document.

Conclusion

There are many Jewish people who are coming to Yeshua as the Messiah, but many have no comfortable fellowship with which to unite. Jews are scattered in various communities and cities; consequently, Adventists must be prepared to engage Hebrew seekers where they meet them in life and provide for them a safe atmosphere of spiritual fellowship and growth.

Biblical and Spirit of Prophecy counsels advocate that Christians give a priority to winning Jewish souls when witnessing to neglected minorities. This manual is dedicated to equipping church members for that challenge. Through Jewish Awareness Seminars and this guide-manual, it is anticipated that an organized strategy for training the laity for Jewish ministry will be initiated throughout the State, with the prospect that this vision will spread beyond its borders.

PART ONE: PREPARATION FOR JEWISH AWARENESS SEMINARS

CHAPTER II

PREPARING THE PASTOR

Introduction

In Michigan, there is a strong emphasis on pastoral training and equipping of the laity for witnessing and evangelism. There is a strong desire on the part of the conference administration to see every church become a training center for volunteer gospel workers. A Jewish Awareness Seminar, and this guide-manual, provides the local pastor with resources and opportunities for Adventists to share the love of the Savior with a specific minority hitherto overlooked by many churches in their personal ministries efforts. Jewish people should not be invited to attend this Seminar.

What A Jewish Seminar Is and Is Not

It is not the purpose of Jewish Awareness Seminars to make Jews out of Gentiles; neither is it to make Gentiles out of Jews; rather, it is to address the historical and cultural issues that have served as barriers to dialogue and to improve the relations between both groups. Through an understanding of respective religious beliefs in the light of biblical and cultural influences, a basis for respect and support for Jewish-Adventist relations will develop. As Adventists learn to present the character of the Jewish Messiah in their own lives and characters, Jewish people will be more likely to make inquiry into the beliefs of Adventism.

The Role of the Pastor

The role of the pastor is essential to building a stable and viable evangelistic program. Even if a pastor is not personally engaged in an outreach ministry or mission to a particular people group, he is still urged to become acquainted with the efforts of his parishioners, and foster training opportunities for members who do have a burden for a specific line of spiritual endeavor. The laity needs to know that the pastor is supportive of them in order for any ministry to succeed. Without pastoral backing, those who engage in outreach will only become frustrated and abandon their efforts (perhaps other witnessing challenges also).

If a pastor does not feel comfortable in leading out in Jewish evangelism, it would be wise to find a trustworthy person to serve in his place. Open communication between the pastor and the leader is vital.

Preparation of the Heart

For a variety of reasons, a new ministry can be intimidating to those who engage in it. Moses found many excuses to avoid the calling of God to lead the children of Israel out of Egypt. He said, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"¹ God did not accept his claim of insignificance and unworthiness, but promised to go with him and to send him a sign that he was sent by the Lord. Moses, too, feared that he would be considered a false prophet and be ridiculed. Still seeking to avoid the commission, Moses was afraid that he would not have any

¹Exodus 3: 11 (NKJV). Unless otherwise stated, texts in this chapter are taken from the *New King James Version* for greater clarity.

success. The prophet looked at his own inadequacy and sought to use it as an excuse from service. He said, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue."¹ God reminded Moses that He made his mouth and that he would give him the words to speak. He begged to be excused, saying, "O my Lord, please send by the hand of whomever else You may send."² By now, the Lord was tired of his excuses and His anger was kindled against Moses. He promised to send Aaron with Moses, to be his spokesman. Finally, Moses, in peril of his own soul, gave in and went to Egypt.

In the case of Jonah, prejudice, pride, and fear caused him to flee from his appointed calling. God had to use some very dramatic and unconventional methods to gain the reluctant prophet's cooperation.³ In this example the prophet was angry at the success of his own efforts, since the population repented and gained a period of grace from God. Jonah's concern for how he appeared, as a false prophet, eclipsed his witness of the character of God toward those who would forsake their sins and repent. His pride obscured a deep spiritual lesson, for which he was humbled by the Lord. Many modern pastors allow their pride and prejudices to hinder the salvific work of God, thus discouraging souls from hearing the story of man's redemption by the loving Messiah.

There are times when servants of God are asked to do things that are completely against their "comfort zone." They seek to grab at every straw to avoid the duty to which they are called. In the end, God promises to go with them and to open the way before

¹Exodus 4:10.

²Exodus 4:13.

³Jonah 1-4.

them, if they only exercise trust in Him, and cooperate with His leading Spirit. So it is with a cross-cultural ministry. The Lord teaches the obedient heart through the mistakes made in the course of the journey.

Ellen White maintains that God provides the grace and power to accomplish what he calls His disciples to do in His behalf. It is the will of God that His servants claim the power already at their disposal. She says:

God gives grace, and he expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive. He never asks us to do anything without supplying the grace and power to do that very thing. All his biddings are enablings.

A Shared Vision

When Moses finally accepted the challenge, and the work increased, he made the mistake of trying to do everything himself, since he was the one to whom God gave the vision. His father-in-law, Jethro (Reuel²), was used by God to prevent chaos in the camp and burnout in the prophet by suggesting a multi-tiered organizational structure of leadership.³ Modern pastors are able to accomplish greater efficiency with less personal tax on their health by sharing the ministry with lay leaders who are properly trained, equipped and empowered to do specific tasks, with accountability to the pastor. Melvin J. Steinbron comments on this very point:

¹*Review and Herald*, November 9, 1897 par. 5. Also see: "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings." E. G. White, *Christ's Object Lessons* (San Francisco, CA: Pacific Press Publishing Company, 1900), 333.1.

²Exodus 2:18; 3:1 and 4:18.

³Exodus 18:13-27.

Moses made the one great mistake clergy have been making throughout the years: he tried to keep the ministry to himself. I say, "tried." Actually, he *did* keep the ministry to himself, but it didn't work because of the nature of the ministry—ministry is to be shared. Jethro's counsel (read Exod. 18:17ff) to Moses is well suited for leaders today:

What you are doing is not good! It is too much for you and you are depriving the people of their ministries. Listen to me and may God be with you—decentralize!¹

Whether it is an insightful pastor or a responsible lay leader with a vision for cross-cultural ministry, God calls them to be as "Moses," to follow the counsel of Jethro. By sharing leadership with others a mentoring system is put into action and a support system is developed. Pastors who share the soul-winning ministry with others are following a plan that has divine approval.

Steinbron suggests three essentials for pastors: Vision, Action, and Support.² "Vision channels energies by enabling everyone to point the same direction."³ The vision must be clearly and contagiously articulated to other leaders. It is essential that those affected by that vision have a part in developing it. An action plan must be developed whereby the goals of the vision are achieved. The pastor must support the leaders and the necessary process in achieving the fulfillment of the vision at each step of the journey.

¹Melvin J. Steinbron, *The Lay Driven Church: How to Empower the People in your Church to Share the Tasks of Ministry* (Ventura, CA: Regal Books, 1997), 122. This is a Steinbron paraphrase of the text.

²Ibid., 124-139.

³Ibid., 127.

Vision Casting

Sue Mallory drives home the point that one must recognize his/her own helplessness in developing a vision and sharing it with others in a productive way. She says "One of the preliminary requirements for equipping ministry is a deep awareness of helplessness."¹ It is also necessary to have a clear vision of what needs to be done, and that vision must be clearly stated in terms that will motivate people to "buy into it" and support it with their efforts and influence. They then must be educated regarding the goals that relate to the vision. Mallory states the following:

The vision of equipping churches has taken shape in different places in such unique ways that we now only point to basic biblical principles and smile at all the ways God brings the living body into reality in unusual places with amazing people.²

The definition of "vision," clarifies the need for a given ministry and gives direction to the equipping process.

A vision is the destination—the picture of the future that God has painted across your heart and in your mind. It is a snapshot of the future from God's perspective, revealed to you as you pray, listen and explore with Him the call to plan a church. Vision describes what it will look like to fulfill God's particular assignment to you.³

In the minds of Adventists, a visionary leader must first help people understand the Jewish mindset through Jewish Awareness Seminars. In so doing, Gentiles may be equipped to meet the Jewish mind. Next, the laity must be educated in biblical methods to bring the Christians and Jewish peoples back to their Scriptural heritage and common

¹Sue Mallory, 20.

²Ibid., 21.

³Robert Quillin, class notes from Dr. Ed Schmidt's class, *Equipping and Motivating Church Members for Ministry*, 2003.

roots. From there, Bible doctrine and faith may be expressed in a worship form that is consistent with cultural and spiritual relevance.

New structures may have to be installed to give assurance that church systems are functional for soul-winning. Whether it is a "user-friendly" conventional Adventist congregation or a specialized "Adventist Messianic Synagogue" format, it is necessary to meet the spiritual needs and expression of the Jewish seekers who desire to fellowship among us. Periodic inventories of progress may be helpful in monitoring the effectiveness of outreach programs.

Preparing the Preacher to Lead

By preparing themselves, pastors may prepare their congregations to understand the unique experience and journey of the Jewish people. The following suggestions are offered to facilitate that goal:

1. Change must begin with the spiritual leader. Prejudice and stereotypes must be put to rest before the unique needs of the Jewish people can be addressed. The pastor must search his own soul to surrender barriers that would hinder his/her soul-winning efforts. This must happen before he/she can guide others properly.

2. Anti-Judaic and anti-Semitic references in preaching must be eliminated. Research confirms that attitudes of the clergy have a direct influence on the ethnic perceptions and violence levels of their congregants.¹

¹Charles Y. Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism: A Scientific Study of the Ways in Which the Teachings of Christian Churches Shape American Attitudes toward the Jews* (New York, NY: Harper Torchbooks, 1969).

3. An exegetical study of biblical texts and certain passages in the writings of Ellen G. White¹ must be examined to prevent their misuse in the fostering of anti-Semitic conclusions.

4. Periodic sermons explaining the significance and beauty of various Jewish customs in the Bible, as well as of various holidays, will educate and sensitize the congregation prior to the initiation of any outreach plans.

5. Demonstrations and re-enactments of Jewish services, while explaining their gospel connection, may arouse interest in knowing more about their thinking and lifestyles. Most Adventists will find these refreshing and enlightening.

6. Do not move too quickly, lest you create counterproductive attitudes. Plan ahead in increments to enact change. It may require from six months to two years to prepare the congregation for innovative outreach.

7. Ministers should not fear to try biblical methods of reaching Jewish people, though they may be culturally unfamiliar to non-Jewish members. Contextualization of the gospel is biblical, as long as sound doctrinal foundations are preserved. Although extreme elements may be drawn to the uniqueness of this ministry and seek to infiltrate it, as they do with nearly every contextualized endeavor, do not fear them; rather, prepare the laity to address issues that arise. Leaders and instructors must be members who are settled in their Adventist faith; disciplined in their emotional stability; knowledgeable of the Scriptures and Spirit of Prophecy; adaptable to new situations and contexts; and loving and accepting of people who come from different perspectives and backgrounds. Tact with backbone is indispensable in this ministry.

¹The writings of E. G. White are discussed in Part II.

8. Pastors who educate their churches will prevent many potential conflicts while expanding the witnessing horizons of their congregants. Adventist members need to know how to effectively relate to neighbors with Hebrew backgrounds, without offending them, yet leading them back to their own heritage and hope.

9. A June 2006 survey¹ of a sample section of Michigan Adventists revealed that church members are generally uninformed about Jewish people, but they seem open to instruction. In light of this discovery, the pastor must take the lead in providing for their proper instruction and participation.

Jewish Ministry and Church Growth Theory

Church Growth is the goal of both evangelism and mission. Evangelism usually evokes more immediate growth. A contextualized mission is generally a long-term investment. Pastors tend to think in terms of church growth, often in evangelistic terms. There is a need to view it from a mission perspective. For this reason, it is important to show how a sustainable Jewish ministry is compatible with accepted church growth principles.

Christian Schwarz,² of the Institute for Natural Church Development in Germany, conducted the first scientific study of the factors possessed by growing congregations between 1994-1996. After examining a minimum of one-thousand churches of various denominations and sizes over six continents in thirty-two countries, he isolated eight quality characteristics of healthy churches which would result in varying degrees of

¹Consult the statistics found in the appendix, "Statistical Analysis of Questionnaires."

²Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (St. Charles, IL: ChurchSmart Resources, 2000).

success in increasing congregational membership and attendance (when all were practiced) regardless of theological and cultural preferences. They are:

- Quality Characteristic #1: Empowering the Leadership
- Quality Characteristic #2: Gift-oriented Ministry
- Quality Characteristic #3: Passionate Spirituality
- Quality Characteristic #4: Functional Structures
- Quality Characteristic #5: Inspirational Worship Services
- Quality Characteristic #6: Holistic Small Groups
- Quality Characteristic #7: Need-oriented Evangelism
- Quality Characteristic #8: Loving Relationships

Any churches which score sixty-five percent, or above, in all of these characteristics on a Natural Church Development (NCD) inventory, should experience growth. This is not discounting the intervention of the Holy Spirit's activity, since all of these characteristics are in harmony with biblical principles and are supported in the writings of E. G. White.

Adventist congregations may incorporate the NCD factors in appealing to groups hitherto neglected, such as the Jews. Each of the above principles is well adapted to Jewish ministry, as is demonstrated in the following paragraphs.

Quality Characteristic #1: Empowering the Leadership

Mobilizing the Laity

Ephesians 4:11-14 declares that it is the duty of the preaching and teaching spiritual gifts to prepare the other gifts for the work of the ministry. The gospel message cannot be finished by the efforts of the clergy alone. The laity must have a stake in it.

Russell Burrill¹ documents that neither the early Christian church, nor did the early Adventists have settled preachers, but an active laity which advanced the cause of Christ

¹Russell C. Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Books, 1998).

and prepared candidates for the pastor to baptize. An empowered and prepared laity administered the church, while the pastor started new work and supervised the workers. The church grew rapidly. However, the time came when the itinerant pastors settled into the Protestant pastoral role, and the churches stopped growing. That early involvement of the lay leaders must be revived.

In 1983, Marlene Wilson,¹ whose book is a primer on mobilizing laity for ministry, sparked renewed interest in training local leaders for ministry. Sue Mallory² and Melvin J. Steinbron³ advocate an empowered leadership in the church, extending it even to many of the functions of the pastor in nurturing the church.

By mobilizing trained congregants to skillfully and effectively interact with Jewish people to bring them back to their own biblical heritage and Messiah, the wise pastor is empowering the laity for soul-winning success. Collectively, the laity can reach far more people by their witness than can a pastor by himself. They can also organize and extend the work, once they know what to do. It is the duty of pastors to provide for the proper training of the church members. Adventist also must return to the early paradigm of ministry practiced by the "priesthood of believers."

¹Marlene Wilson, *How to Mobilize Church Volunteers* (Minneapolis, MN: Augsburg Publishing House, 1983).

²Sue Mallory, *The Equipping Church: Serving Together to Transform Lives* (Grand Rapids, MI: Zondervan, 2001).

³Melvin J. Steinbron, *Can the Pastor Do It Alone?* (Ventura, CA: Regal Books, 1987). Also, Melvin J. Steinbron, *The Lay Driven Church* (Ventura, CA: Regal Books, 1997).

Quality Characteristic #2: Gift-Oriented Ministry

In Ephesians 4:11-13¹ Paul writes about the Great Charter² by which the church is to accomplish the task. Paul writes as follows:

11. And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors, and teachers,
12. for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,
13. till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. . . .

The Great Charter requires an understanding of the spiritual gifts that presently exist within the Body of the Lord. A study of the spiritual gifts, and an inventory of them, will help a ministry leader determine the most likely candidates to engage in this delicate work. The gift of compassion is important in dealing with a group of people who have endured many centuries of persecution by the church. This work needs the type of people who know how to form loving relationships.

It may be observed in this text that the five leadership gifts are given for the purpose of preparing and equipping the saints to do the work of ministry. Pastors and leaders are not to do all the work of ministry themselves, but they are to be equippers of the laity. All Christians are called to engage people and edify them toward becoming a part of the body of the Messiah. The spiritual gifts are to be in the church until believing Jews and Gentiles are united in their knowledge of God, forming His remnant people, and

¹*The Open Bible: New King James Version, Expanded Edition* (New York, NY: Thomas Nelson Publishers, 1983). All texts in this chapter are from the New King James Version unless otherwise stated.

²I am indebted to Melvin J. Steinbron, *The Lay Driven Church: How to Empower the People in Your Church to Share the Tasks of Ministry* (Venture, CA: Regal, 1997), for the use of the term.

grow into the full character of the Savior, who will come to claim His own at the time of His return to earth.

Quality Characteristic #3: Passionate Spirituality

Ephesians 4:11-13 speaks of the spirit by which the Savior will be represented by his disciples. Passionate spirituality has frequently been misrepresented to the Children of Israel by apostate Christianity. Much of what has been presented in history as has been more “passion” than “Christian.” Jewish people have for centuries been subjected to a form of Christianity that used force and violence to convert them. Passionate spirituality is not religion out of control. It does not force religion on unbelievers, but models it in a desirable manner that exhibits unconditional love. Love in action wins souls. As a result of misrepresentations, Jews are often very suspicious of Christians who try to get too close to them. Through the ages, the church that professed Jesus as the Prince of Peace while waging wars, pogroms, persecutions, exiles, and holocausts against the Jews.

The Hebrew people are waiting to see if Jesus really makes a difference, for the better, in the lives of his professed followers before they will consider his claims to Messiahship. The greatest hindrance to Jewish acceptance of Yeshua is the lives of His professed followers.

When the character of Christ is exalted in the lives of his disciples, even the Jews will desire Him. In John 12:32 (NKJV), Jesus declared His manner of death when He said, “And I, if I am lifted up from the earth, will draw all peoples to Myself.” In like manner, if Christ is lifted up in the lives of His disciples, He will attract all peoples to Himself through His followers—even the Jews.

Quality Characteristic #4: Functional Structures

A process must be established for a training program to be developed. An insightful pastor will create an accountability structure of interested laity to organize, promote, mobilize, prepare, and hold supervise the volunteers who are involved with any organized outreach ministry. The same principle applies to reaching Jewish people.

Screening Volunteers

Marlene Wilson¹ emphasizes the need to screen volunteers for any ministry. This is especially true when it comes to this particular ministry. Freedom from prejudice, empathy for those to whom they are ministering, sensitivity to offensive expressions and words, positive attitudes, adaptability to new ideas and cultural differences, good judgment, and spiritual “groundedness” are essential qualities to be sought in qualifying participants.

Jewish ministry has a tendency to attract people who are somewhat unstable or curiosity seekers. People who are disgruntled with conventional religion and Judaizers—desiring to convert Christians to self-styled forms of Judaism—sometimes distract efforts to unite Jewish believers with the Body of Christ.

Therefore, personal interviews, inventories of leadership styles, assessments of spiritual and personal stability, knowledge of scripture, ability to function as part of a team, and frequent evaluations (oral and written) are important in determining the amount of leadership and involvement to entrust to a volunteer.

¹Marlene Wilson, *How to Mobilize Church Volunteers*.

Quality Characteristic #5: Inspirational Worship Services

Contextualized Worship

It must be recognized that Jewish worship is not just spiritual; it is very physical as well. At Purim, when the story of Esther and Mordecai is relived, the congregation may hiss, boo, or stamp loudly at the mention of the name Haman. It is not uncommon to see Jewish people "rocking back and forth" as they recite prayers. That is a form of bowing before the word of God. It is both intellectual and emotional. Thus, inspirational worship to many Jewish people may be culturally foreign to traditional Adventists.

The Role of Music

Music is especially important in Jewish ministry. Because Messianic Judaism involves all of the senses in worship, Jewish people might find Adventist church music rather drab and lifeless. To express true joy in worship, they are more likely to prefer up-beat Scripture songs that engage clapping of the hands and tambourine music. They may choose to "dance before the Lord" and raise their hands in prayer. Since this can cause conflict with conventional Adventist practices, it is advisable that a less formal alternative service be provided.

Many Gentile Adventists find the up-beat music to be refreshing and inspirational.

Sensitized Worship Services

Inspirational services in a conventional Adventist Church must be free of distracting tensions to the worshippers. Congregations that are accepting of people from various backgrounds and ethnicities have a better chance of growing than do those which are restricted to people of one racial perspective. Worship that is inclusive will not attack

or demean people with insensitive comments and practices that are offensive to the worshippers.

Before Jews or Muslims will find Adventist worship appealing, the removal of religious objects from the sanctuary, such as crosses and pictures, the cessation of prejudicial comments at Sabbath School discussion classes (and during evangelistic sermons), etc., will have to be addressed. How to accommodate these demands without offending the conventional worshippers will require prayer, tact, and skill on the part of the leadership.

Alternative Worship Services

Mainline Adventist churches may not be adaptable to some Jewish practices; therefore, it might be advisable to have an alternative service contextualized for Jewish believers which would allow for prayer shawls (tallit), scrolls on the doorposts (mezuzah), men's skull caps (kippah or yarmulke), and other Hebrew insignia. The service can be held in the same facility at a different time or day; but a separate, dedicated structure is preferred.

Adventist Messianic Synagogues

According to the 2006 sociological survey conducted at the Michigan Camp Meeting, the Adventists who participated in the study were very open to trying new and creative approaches to winning Jewish souls. However, they did not readily see the need for Adventist synagogues, which they apparently felt were a threat to the unity of the church. None-the-less, a contextualized ministry may require a new worship format and liturgy when circumstances warrant them.

Some Jewish people will not have difficulty fitting into a church worship service; however, more religious Jews may wish to maintain a connection with their Hebrew roots, as do: Koreans, Spanish, Romanians, and other ethnic groups. They should be allowed that option where there are sufficient numbers to financially support a synagogue (church) plant. If the object of a service is spiritual growth and inspirational worship, familiar cultural adaptations are often valuable in fostering a personal relationship with God.

Since the Adventist Church has no established liturgy, it is not a departure from denominational teachings to follow a synagogue worship model. Historically, worship in the early Christian Church was based on a similar model to that of the synagogue. Consequently, it should not disrupt the unity of the church if a Jewish congregation desired to follow a Hebrew worship order and format, provided the theology is compatible with that of the sisterhood of churches.

It is recommended that a separate building be used for this ethnic worship style, since it requires specialized furniture (a bema, ark and scrolls, etc.), which may not be accommodated in a conventional sanctuary arrangement. The use of Hebrew and Jewish insignia may not be accepted by some people in the average Adventist Church.

The bibliography of this guide-manual contains a number of books and publications which will be beneficial in establish a uniquely Hebrew-Adventist service. Authors such as Doukhan, Zaremsky, Gobles, and others listed could be helpful in organizing and conducting a contextualized approach.

Quality Characteristic #6: Holistic Small Groups

Holistic small groups are designed to nurture the entire being. A church beginning a Jewish outreach will naturally start as a small group. The number of individuals who will manifest a serious interest in this ministry will generally be few. Small groups should not exceed twelve people before they give birth to new cell groups. Each cell should have a leader, apprentice leader, and host/hostess.

The small group can be a safe place to invite Jewish contacts, since it insulates them from the larger church body until they are ready to expand their circle of friendships. In these groups, Bible studies, difficult questions, personal and family problems, and cultural issues may be discussed in detail with sympathetic people. These groups may also be a convenient instrument for initiating alternative worship services or for developing synagogues. If they are used for these purposes, it should be done with the full knowledge of and communication with the pastor and church authorities, lest suspicion develop which will hinder the progress of the work.

Quality Characteristic #7: Need-oriented Evangelism

Need-oriented evangelism targets a specific area of neglect and seeks to remedy the problems. E. G. White has identified the Jews as a "neglected" people group in the global missions paradigm for reaching the world with the gospel. Thus, this specialized outreach is commissioned to acquaint the church with the peculiar beliefs and concerns of the focus people group and design methods and means to impact it for their spiritual benefit. This is where Jewish Awareness Seminars can be helpful.

Quality Characteristic #8: Loving Relationships

It was a loveable, consistent Christ-like character that won the heart of F. C. Gilbert to the Savior. Mr. and Mrs. G. F. Fiske, American Seventh-day Adventists, took in the lonely, young Jewish boy who recently arrived from London, England, in the early years of the twentieth century. Abstaining from unclean foods, keeping the seventh-day Sabbath, reading from the Old Testament, respecting the Jewishness of Jesus, and demonstrating self-sacrificing love to Gilbert when he contracted scarlet fever demonstrated to him that the religion of Jesus was different from what he had always been led to believe. He recognized himself as a sinner in need of the Savior, and surrendered his life to His Jewish Lord. He became a minister, an evangelist, and the father of the Jewish work in the Adventist Church.

The key to winning Jewish people to the Master is to have Christians committed to living a desirable biblical lifestyle. That will be far more effective and is the most rewarding church growth theory in practice.

Preparing the Congregation

New ideas bring stress. Change comes slowly, especially to older and more conservative members. That which is unfamiliar breeds fear and uncertainty. Consequently, it is advisable to plan well, and to seek counsel, before initiating a major program change. The pastor and influential leaders must catch the vision in order to prevent them from sabotaging the ministry in its infancy. Unless plans are well prepared and the need communicated, it might be viewed as haphazard and doomed to failure. A failed attempt will reinforce negative perceptions which may take as much as ten years to overcome.

During Jewish holidays, sermons that address their spiritual significance may be presented. Because there is much misunderstanding associated with the festival days, the speaker must be sure that the information presented has integrity. Anti-Judaic preaching has caused great harm throughout history and has sparked mental, physical, and spiritual harm to the Jews. Preachers must be careful to use positive and theologically-sound concepts and words in presenting Jewish beliefs and customs. Re-enacting some of the ceremonies as illustrations, may add to the effectiveness of the sermons and provide a refreshing change of liturgy for the congregation.

Sermons and various seminars may also be employed to bring out the beauty of the customs and teachings of the Jews in biblical and modern settings. Guest speakers, professors, Jewish people, videos, etc. may be utilized to sensitize and educate the congregation toward a favorable attitude in reaching out in a meaningful manner.

It is recommended that a pastor either incorporate into his sermons, or conduct a seminar series on Friendship Ministry, using Mark Finley's videos and participants' study guides, *Making Friends for God*.¹ It will help Adventists to learn to be more thoughtful and accepting of people they are seeking to win for the Lord.

Visits to local synagogues may be enlightening to church members. It is important to obtain permission in advance from the synagogue officials or an invitation from a Jewish friend. Be sure the Adventists are instructed in proper synagogue etiquette and know which questions are acceptable or unacceptable to ask at that occasion. Dress appropriately.

¹Mark Finley, *Making Friends for God: A Video Series Featuring Mark Finley, Participant Study Guide* (Fallbrook, CA: Hart Research Center, 1989).

Incorporating Jewish music into the worship services now and then will acquaint people with songs they may hear and be able to sing with their Jewish friends. It will help them to bond with the people.

Appropriate literature may be obtained for educating members for sharing these materials with their Jewish neighbors. Do not encourage members to give *Great Controversy* or other New Testament books to Jews until the members are taught the proper use, explanation, and timing of the books.

Preparing the Community

Advertising

Jewish Awareness Seminars are not designed for Jewish people to attend. These seminars are specifically designed to teach Adventists how to reach Jews. Therefore, advertising should not be published in newspapers, radio, or television media. They are not open to the public at large.

The Adventist community is to be the target population for this preparation. The surrounding sisterhood of churches may be invited. The training seminar may also be conducted as a district or Conference lay-training event. A week-end retreat at a summer camp may provide a pleasant environment for a seminar series.

Church bulletin inserts, announcements, and posters may be distributed to the neighboring congregations.

Conclusion

A 2006 survey of Adventists in Michigan revealed that pastors are less likely than the laity to initiate or engage in a Jewish outreach to the community. Therefore, the purpose of chapter two is to help pastors realize that importance of encouraging the

training of church members to engage in personal evangelism, and emphasizes the role the pastor plays in the development of a Jewish outreach ministry. The preparation of his/her heart includes a self examination to free it from pride and prejudice. Their attitudes can either make or break a lay effort for the Jews.

Following the Jethro principle, the priesthood of the believers requires a shared vision of ministry. Leadership responsibilities may be delegated to capable individuals who will be faithful to advance the goals of the outreach program. The pastor can serve as a vision caster, pointing the way for the church to follow in cross-cultural evangelism.

By preparing the preacher to lead, the laity is benefited. Prayer and cleansing of the soul are vital to clergy leadership. Predjudicial preaching and eisegetical interpretations of the Scriptures and the Spirit of Prophecy must be eliminated before a worthy model of witnessing will be displayed for the laity to emulate.

Pastors are concerned with church growth. Following the scientific findings of Christian Schwarz, Jewish ministry harmonizes with the eight quality characteristics that empower a church to grow naturally.

There is a need for reaching Jewish people with a two-fold spiritual strategy: (1) a sensitized conventional church format of fellowship and worship, and (2) a contextualized Hebrew synagogue model of community and worship.

Before the laity can share the Messiah with Jewish neighbors, it is first necessary for Adventists to know how to make friends with Jewish colleagues. The pastor can instruct and model to the congregation an example of effective friendship ministry for them to follow. As Yeshua is elevated in the lives of Adventists, the Jews will desire Him.

PART TWO: CONDUCTING JEWISH AWARENESS SEMINARS

CHAPTER III

CONDUCTING JEWISH AWARENESS SEMINARS

Introduction

Chapter three contains the lecture information necessary to conduct a Jewish Awareness Seminar weekend series of meetings. It is constructed as a step-by step guide for the instructor. A typical *Jewish Awareness Seminars* weekend would follow this format:

Friday Evening Preparations
(About 5:00 or 6:00 P.M.)

Setting Up for the Meeting

The seminar instructor should personally communicate with the site contact person about a day or two prior to the scheduled event to be certain that access to the site will be available upon arrival, and that necessary sound equipment, video projection, remotes, and monitor equipment will be present and in working condition one hour before the first meeting begins. Know who will be in charge of the facility, should help be needed.

It is advisable for all seminar personnel to be present at the actual location where the seminar will be held about one hour before starting time. It is important to be all set up and ready to go either thirty minutes before the program begins or before the first attendee arrives. Be sure to check out all equipment in advance to see that they are ready

to function at the appropriate time. Assistants must be properly instructed regarding their roles and duties. Tour the site to know where the restrooms, dining areas, and classrooms are located, so that you can inform guests during the announcements.

Registration

Assigned greeters and registrars should be present and on duty no less than thirty minutes prior to starting time to be instructed regarding their responsibilities. They should be at their appointed posts no less than fifteen minutes prior to the beginning of the meeting so that they can service attendees and greet them cheerfully as they arrive. This policy applies for every session of the series.

Registration materials include the following items to be completed and returned by all participants, whether they are helpers or members of the audience. The registration packets should be compiled in envelopes or folders prior to the arrival of attendees to expedite the process in a smooth and timely fashion. [Pencils, name tags]

1. A registration form, which will be kept for records and gift drawings.
2. A leaflet, "Finding the Light of Shalom" (Optional)
3. A booklet, "What Ellen G. White Says about Work for the Jewish People (Choice Selections)" or "Ellen Gould White Speaks Out Regarding the Work for the Jewish People," by S. R. Howard.
4. A seminar schedule or flyer
5. A Pre-seminar Assessment form to be completed and returned to the registrar before the program begins. This is important for measuring the success of the seminar.
6. A Post-seminar Assessment form for completion and return before the attendee leaves the seminar series.
7. An Exit Evaluation form for completion and return before the attendee leaves the seminar series.

8. A *Shabbat Shalom* Project form for completion and return before the attendee leaves the seminar series.
9. A copy of *Shabbat Shalom* magazine (optional)
10. Any other necessary items for the seminar.

Preliminaries

(About 6:00 or 7:00 P.M.)

Welcome

Shabbat Shalom! Happy Sabbath! I am [Host's name]. I want to extend a warm welcome to each of you as we begin this unique and exciting training seminar in Jewish Awareness! I have a few announcements to share with you as we begin tonight, so please give me your undivided attention.

Announcements

1. Sabbath morning meetings and times.
2. Locations of restrooms, dining hall, classrooms, drinking fountain, etc.
3. Registration packets: be sure each person has one. Complete and return right away the following forms: (A) Registration form, and (B) Pre-seminar Assessment form. These forms are important! The others will be called for at a later time. Please bring the packet with you tomorrow, since it is the only one you will have.
4. Sabbath School arrangements for children. Adults will not have a regular Sabbath School, but a seminar at the scheduled time.
5. Any child-care accommodations during the seminar sessions.
6. Parking or other logistic information
7. Any recording or other provisions available.

8. Meal arrangements
9. A free-will offering will be accepted at strategic points for *Shabbat Shalom* Project to send gift subscriptions to Jewish families.
10. Any other necessary announcements

Jewish Awareness Seminar, Lecture #1

Introduction

Good evening! I am [Instructor's name and the names of all assistants]. Thank you for inviting me to be with you, and thank you for coming tonight!

Pre-seminar Assessment¹

Before we begin, I want to again emphasize the request to complete and return the Pre-seminar Assessment forms and registrations. They help us develop and refine the seminars to meet the needs of people. Thank you again!

The Seminar Overview

The seminar will last about two hours this evening. Tomorrow, in place of the regular Sabbath School schedule, we will continue with the seminar. There will be a regular church worship service at the usual time, followed by a vegetarian fellowship meal. In the afternoon, we will meet again from 1:30-5:30 P.M. with breaks during the program. About an hour before sunset we will meet again and close the Sabbath in a Hebrew fashion. At the end of the seminar we will have an attendance gifts drawing for

¹See the appendix for the Pre and Post-seminar Assessments, and the Exit Evaluation forms.

those who registered. If you want to stay longer, there will be an interesting video relating to Jewish outreach. So, please stay with us and you will be blessed!

About the Seminars

As we begin our seminar tonight, I want to tell you what Jewish Awareness Seminars are NOT: (1) They are not designed to make Jews out of Adventists, even if that were possible; (2) They are not an attempt to water down, change, or compromise with the unique doctrines and teachings of the Seventh-day Adventist Church; (3) They are not meant to impose Jewish traditions and practice as mandatory on either Jewish or non-Jewish people. The principals presented in this seminar are biblical and are in harmony with the counsels of the North American Division Jewish-Advisory Council.

What, then, is a Jewish Awareness Seminar (JAS)? In short, it is an attempt to respond to a challenge facing the global missions program of the Seventh-day Adventist Church, especially in Michigan. JAS is a lay-training program designed to accomplish the following goals: (1) to acquaint and educate Adventists regarding the beliefs and practices of Jewish people so they may have intelligent and meaningful interaction with them; (2) to equip and empower the clergy and laity for a viable Jewish outreach ministry; (3) to provide information about materials and resources to enhance effective communication of the gospel; (4) to suggest follow-up options and activities for the development and perpetuation of a local Jewish outreach ministry; (5) to promote a sensitized and contextualized environment for the winning of Jewish souls for the Kingdom of God; (6) to formulate a strategy for the fulfillment of related end-time biblical and Spirit of Prophecy predictions; and (7) to further the goals of the Michigan

Conference to train and encourage the laity to be soul-winners within their parish territories.

A Biblical Rationale

Matthew 28:19, 20 sets forth the Great Commission for Jesus' disciples to take the gospel to the world before His second coming. This mandate knows no political, ethnic, linguistic, religious, or geographical boundaries.

The Apostle Paul had a burning desire to have his kinsmen accept the long-awaited Messiah, Yeshua. He repeatedly urged Christian believers to place a priority on evangelizing the Jews throughout the Roman Empire (see Acts 9:20, 29; 13:5, 14; 14:1; 16:13; 17:1, 10, 17; 18:4, 19; 28:17; Romans 1:16; 2:9, 10. In Romans 1:16 he states his position. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first; and also to the Greek."

Paul does not recognize any difference between Jews and Gentiles (Greeks) in regard to the saving grace of God (Romans 10:12), but the Apostle maintained that the Gentiles were allowed to preach the gospel in order to make the Jews jealous for their own heritage, which some blindly discarded and to which many will return (Romans 11:11). Therefore, Gentiles are called to live Christ-like lives and are to reach out to Jewish people in order to bring many back to their own biblical heritage and to their own Savior.

A Spirit of Prophecy Rationale

Ellen G. White advocated that a work should be done to reach the Jewish people wherever they are found in the everyday course of life. This is especially true as evangelism reaches its conclusion in the last days. She states it as follows:

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.¹

Mrs. White expresses her mystery at the indifference she witnessed in her time.

She conveys it as follows:

It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. . . . The slumbering faculties of the Jewish people are to be aroused. . . . Many of the Jewish people will by faith receive Christ as their Redeemer.²

The previous quotation implies that God “expects” His messengers, both pastors and laity, to know how to share His plan of salvation with their Jewish co-workers, friends and neighbors with whom they associate in the course of daily life. They are bidden to take “particular” interest in them. How are Adventists to reach out to Jewish people unless they become acquainted with them and understand their personal beliefs and needs? Ellen White found it “strange” that the church lacked interest in seeking Jewish souls.

¹Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press Publishing Association 1911), 381.

²Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 578-579. Quoting from Letter 47, 1903 by the same author.

Jewish Awareness

Before Jewish outreach can begin, the church must be aware of the focus population within its district; what the people believe; and how to approach them. There are various branches of Judaism, and not all Jews believe alike. The three main branches are Conservative, Orthodox and Reform. Reconstructionism is developing into a fourth branch in North America. Secular, Messianic, and various other groups also exist within Michigan and the nation. Therefore, the approaches used to interact with one branch may not be applicable in working with another. Adventists must be aware of the distinct history and needs of the Jewish people living among them, focus on a priority branch, and tailor methods for meaningful dialogue and interaction.

What or Who Is a Jew?

The Nazi oppressor, Hermann Goering,¹ meant his comments to be arbitrary and full of contempt when he said, "I determine who is a Jew." In reality, it is a very difficult thing to determine who is a Jew. Even the Supreme Court of Israel has had trouble making a clear definition. Under the terms of Aliyah ("to go up"; the return of the scattered Jews to the Jewish homeland), and naturalization, it is important to know who is a Jew. Upon arrival in Israel people from various lands are immediately given certain rights of citizenship in that country if they are Jewish. By what and by who is a Jew determined?

¹Stephen R. Haynes, "Christian Theology after Auschwitz," in *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relations*, ed. Jacques B. Doukhan (Berrien Springs, MI: Andrews University Press, 2002), 101.

Some branches of Judaism define a Jew as the child of a Jewish mother. Others claim it is determined by a Jewish father. What about the children of improperly divorced and remarried Jewish parents? Jewry also allows for converts to Judaism from non-Jewish parentage. Are they Jewish? Many Jews are agnostics or atheists who do not subscribe to the religion. Are Jews who believe in Yeshua (Jesus) Jewish even when they have traditionally Jewish parents? What about secular people who do not relate to the culture or the religion, but have Jewish ancestors? Are they Jewish?

To whom should Israel grant citizenship? The case of Brother Daniel Case, who was born a Jew, but became a Catholic lay-monk during the holocaust and later migrated to Israel after the war, asking for citizenship, created confusion in that country's legal system.

What a Jew Is Not!

On the basis of the confusion in defining a Jew, it might be easier to tell what a Jew is not!

A Jew may or may not subscribe to some branch of Judaism.

A Jew may or may not be of Jewish parentage.

A Jew may or may not identify with a Jewish heritage or culture.

A Jew may or may not have a Jewish worldview or philosophy of life.

A Jew may or may not belong to a non-Jewish religion, such as Christianity, Islam, Buddhism, Hinduism, etc.

A Jew may or may not have any political or personal concern for the nation of Israel.

A General Definition of "Judaism"

Orthodox, Conservative, and Reform Judaism might be forced to compromise on a definition of Judaism to be "A religion of the Old Testament [a term they likely would not use, but substitute "the Bible"] as interpreted by the Talmud (Tanak)."¹ Another definition might be, "The religion of being obedient to the Torah" (Instruction, The Law).² Even these definitions may cause difficulty for non-religious, secular, and Messianic Jews.

A Personal Definition of a Jew

In light of the confusion over the definition of a Jew, it might be safer in this seminar to consider anyone a Jew who believes he/she to be one by ancestry, or who identifies with a Jewish mindset, covenant, or worldview.

About Jewishness

He Used to Be French!

Pierre LaBeau³ was a New England farmer with a strong French Catholic ancestry. One day a religious book salesman came to his home and sold him some books about the Bible. Before long, he joined the Seventh-day Adventist Church and became a strong positive witness in his community.

¹Robert Johnston, classnotes from THST 635, *Jewish Life and Thoughts*, Andrews University, Berrien Springs, MI, 1986, 1.

²Ibid.

³The story is true, but the name has been changed for reasons of privacy.

One summer morning, a traveler stopped at the local post office and inquired where Mr. LaBeau lived. After telling where Pierre's house was located, the postman exclaimed, "Yes, Pierre LaBeau! He used to be French, but now he is an Adventist!" How often do Jewish people who become believers in Jesus (Yeshua) as the Messiah hear similar remarks? "Yes, George Goldberg! He used to be Jewish, but now he is a Christian!" To Jewish people the logic of such a comment is equivalent to that of the postal worker's remark. It reveals a misunderstanding of Jewishness.

A Jewish person does not become a Gentile by accepting Yeshua (Jesus); instead, his Jewishness is fulfilled! He becomes a "complete Jew." To call a believing Jew a Christian is not a compliment. The term "Christian" means a persecutor of the Jewish people, who seeks to force Jews to convert or change religions. They frequently prefer to be called "Messianic Jews."

The Council of Jerusalem at the Crossroads

At the Council of Jerusalem in Acts 15, the Jewish believers in Yeshua gathered to determine just how Jewish must the converted Gentiles (Goyim) be in order to be considered part of the church? Today, the tables have turned. The question facing our generation is, "Just how Gentile must the Jewish believer be in order to be considered a part of the church?"¹

Is it possible for a believer to retain his Jewish heritage and culture and still be accepted by his non-Jewish brothers? Is there a place for him to practice his cultural identity and heritage, while still being accepted by the spiritual fellowship as a peer in

¹Thoughts taken from Robert Johnston.

Yeshua? Is it necessary for an Italian to stop liking spaghetti in order to become a follower of Jesus? Did Mr. LaBeau have to stop being French to become an Adventist?

One does not cease being Jewish when he accepts the Messiah any more than one ceases to be Italian or Scottish. The Scots respond to bagpipes and the Italians to pasta. The Jew retains his cultural heritage as well—including his worship preferences, within the context of biblical truth.

Two Worship Needs

There are Jewish people who are secular in background, while others come from very religious homes. Because of this, one worship style may not be fulfilling to all Jewish people. Therefore, it may be necessary to consider two worship options for those who accept Yeshua as the Messianic Son of the Father.

1. *Traditional Gentile Format.* Some Jewish people feel comfortable in a non-Jewish culture and choose to worship on the Sabbath with their non-Jewish fellow believers. For them, the congregation and worship leader must be made aware of how to minister to their spiritual needs. Often, Anti-Semitic statements and characterizations are unwittingly perpetuated to the offense of the Jews in their midst. Jewish Awareness Seminars held periodically may help to reduce stress and foster understanding.

2. *Messianic Synagogues Format.* In areas where there are larger populations of Jewish people, or where believers have come from strong religious backgrounds, it might be advisable to establish separate Adventist Jewish Messianic synagogues and congregations. Some fulfilled Jews may find traditional Gentile houses of worship offensive. Jewish music is usually livelier than non-Jewish worship styles. Jewish people generally send in their tithes and offerings rather than collect them on the Sabbath.

Crosses and pictures found on non-Jewish buildings may weaken the faith of a new believer. The use of yarmulkes, prayer shawls, prayer books, Hebrew language, etc. may adapt better to the synagogue model of worship without incorporating traditions that conflict with the teaching of Yeshua.

Misconceptions and Myths about Jewish People

Misunderstandings

There are many myths and misconceptions about Jewish people that are held by non-Jews. Likewise, Jews have misconceptions about Christians. These need to be clarified for understanding. Since Jewish people are as diverse as other Americans, any attempt to definitively respond to these comments is to generalize a widely varied group of individuals. To define an answer too narrowly would itself be an exercise in anti-Semitic categorization.

Myths and Misconceptions

All Jews are smarter and better educated than most Americans.

In general, Jewish people have learned by experience that education is to be valued; therefore, Jewish people do have a higher incident of advanced degrees, disproportionate to their population, than most American people groups. However, there are smart Jews and there are ignorant Jews; there are educated Jews and there are uneducated Jews. Stereotyping is inaccurate and unproductive.

Jews are wealthy.

In proportion to the general population of the nation, Jewish people may have an above average income. Contrary to inferences implied by people with biased views who

attribute that to greed; the value that many Jewish people place on education, health, and ethical living attribute to their prosperity. However, the majority of the world's Jewish population is quite poor.

Jewish people are clannish.

Historically, Ashkenazi Jews were forced to live in European "ghettos," so they developed a sub-culture of their own for survival's sake. For protection from abuse, they often developed strong communal support systems. Like Asians, Africans, Catholics, and Adventists, people naturally gather toward friends and relatives with whom they have something in common for safety and nurture. With the secularization of American Jewry, community ties are greatly weakened and Jewish identity is being lost by younger generations due to intermarriage with non-Jews.

Jews are selfish.

Actually, Jewish people are among the nation's greatest philanthropists. Their emphasis on social justice, ethics, and alms-giving make them among the most charitable group of people in the country.

Jews do not believe in Jesus as the Messiah.

That is true of some Jewish people. However, many are coming to Yeshua (Jesus) as the Messiah spoken of by the Hebrew prophets. Romans 11:4 indicates that it is more natural for the Jews to be grafted back into the natural Olive Tree (Messiah) than it is for a Gentile.

Jews are a foreign element to this Christian country.

The handout on “A Brief History of the Jews in America” dispels this argument, which has led to persecutions and pogroms in various lands throughout history. Jews have been in the New World since the time of Columbus. (See the handout for details.)

Jews can be identified by their features.

Although some Jewish people have similar characteristics due to close intermarriage, what one is seeing are traits common to Eastern European Jews with possible Turkish ethnic roots. Actually, Jewish people are scattered worldwide and are found in nearly every country and ethnic group. There are African Jews, American Jews, Chinese Jews, European Jews, Japanese Jews, South American Jews, and Oceanic Jews. Proselytes to Judaism come from various racial backgrounds. I knew an African-American man named “Smith” who claimed to be a Black Jew. There is no valid “typical” Jewish feature.

Jews do not eat unclean animals.

That may be true of some observant Jews, but many—especially of the liberal and secular Jews—eat anything they choose to eat.

Jews believe in the Old Testament, not the New Testament.

That is true of some Jewish people. However, a great many do not accept the authority of either Testament, considering it fable or mythology. Others accept the whole Bible, which they commonly call the “continuous covenant” or the “Hebrew” and “Greek” Scriptures. It should not be presumed that religious Jews accept Creationism as literal. Many believe in evolution.

A Brief History of Jews in America
(An Optional History, If Time Permits)

Introduction

Throughout their history, the Hebrew people have generally been considered strangers among the nations of Europe, Asia and Africa where there were established ethnicities. Consequently, they were frequently tolerated until persecuted or exiled by rulers who felt their presence to be a threat. Only the Netherlands and Denmark provided Jews with any real measure of security and peace during their flight. The discovery of the New World opened new opportunities to Jews that were closed to them in the Old World. In the Americas, everyone came from somewhere else. Even the "Native Americans" apparently migrated here from Asiatic regions.

The Jewish immigration to the New World, and to Michigan in particular, is a fascinating story.

Coming to America

When the first European explorers arrived on the continent, they may have claimed the land in behalf of Christian rulers, but among those Gentile conquerors were Jews. Thus American history is intricately intertwined with Jewish history. The Jew is no more a stranger to the New World than is his Gentile European counterpart.

Columbus and the New World

Jews have been in America from very early times. The year 1492 is significant in both American and Jewish history. Christopher Columbus¹ began his diary with these words:

In the same month in which their Majesties [Ferdinand and Isabella] issued the edict that all Jews should be driven out of the kingdom and its territories, in the same month they gave me the order to undertake with sufficient men my expedition of discovery to the Indies.²

It has been established that there were Jews, who had converted to Christianity, among the crew sailing with Christopher Columbus in 1492. They were likely escaping the impending Spanish Inquisition.³ Such Jews were known as Marrano⁴ Jews and were the chief target of the Inquisition.⁵

Columbus specifically mentions one man who sailed with him as being of Hebrew birth and who was particularly skilled in languages, except for that of the Amerindians.

¹Abba Eban, *Heritage: Civilization and the Jew* (New York, NY: Summit Books, 1984), 261, 262. Eban strongly implies that Christopher Columbus himself, may have been a Marrano Jew, though he recognizes that it is a subject of intense historical debate. If Columbus actually were a Marrano, that would mean that America was discovered by a Jew.

²Rabbi Joseph Telushkin,, *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*, 193.

³Nathan Glazer, *American Judaism*, 13.

⁴The word "Marrano" means "swine" or "pig," and was meant to be a pejorative term indicating that the Jewish people looked down upon them for converting, as did the Catholics, who considered them insincere. Marranos often appeared to be Catholics to escape persecution, but practiced Judaism secretly.

⁵Telushkin, *Jewish Literacy*, 190-191. The author writes: "Contrary to a popular misconception, the Inquisition was not directed against Jews, but all supposed heretics, particularly former Jews who had converted to Christianity. Since these Jews had generally converted under duress, either to save their lives or their livelihoods, the Church had good reason to mistrust their sincerity. Inquisition officials, aided by informers, continually and carefully scrutinized these new Christians. If any of their actions indicated that they might be secretly practicing Judaism – perhaps they were observed never to eat pork or cook on the Sabbath – these "new Christians" were summoned before the Inquisition."

Luis de Torres, a “converso,”¹ was one of two crew members to set foot in the New World in Cuba on November 2, 1492. Thus he became a co-founder of Spanish America.

The Admiral [i.e., Columbus] decided upon sending two Spaniards, one named Rodrigo de Jerez, who lived in Ayamonte, and the other Luis de Torres, who had served in the household of the Adelantado of Mercia, and had been a Jew, knowing Hebrew, Chaldee, and even some Arabic. With these men he sent two Indians. . . . He gave them strings of beads with which to buy food if they should be in need, and ordered them to return in six days. . . . Their instructions were to ask for the king of the land . . . to inquire after his health and establish friendship. . . .²

On March 30, the decree to exile the Jews was issued; and on July 30, 1492 the country saw the entire Jewish population of about 200,000, expelled from Spain.³ The fortunate among the fleeing Jews went to Turkey, where they were favorably received by Sultan Bajazet. Some of the Jews fled to nearby Portugal, only to be expelled from that nation in 1497, after King Manuel agreed to do so as a part of his marriage agreement to the daughter of the Spanish rulers. In Spain, Father Tomas de Torquemada feared that unconverted Jews would cause the “tens of thousands” of recently converted Catholic Jews “to continue practicing Judaism.” He wanted them expelled in January, but the co-rulers waited until their forces had defeated the Muslims at Granada before issuing the decree, which made all Spain Christian.⁴

The United Netherlands was the only country in Western Europe where Jews could legally settle, since they had earlier been expelled from England and France. There they prospered and increased in numbers. Some Jews gradually gained shares in the

¹A converted Jew.

²Eban, *Heritage: Civilization and the Jew*, 262.

³Telushkin, *Ibid.*, 193.

⁴Telushkin, *Ibid.*, 194.

Dutch West India Company, which controlled Peter Stuyvesant's New Amsterdam settlement in the New World. The impact of this would be felt in later conflicts with Stuyvesant.

It is documented that there were Jews in the North American colonies as early as 1621. Their names appear briefly in various records of the time. But they were solitary figures who soon assimilated into the larger Christian society without establishing a defined Jewish identity and presence.¹

Colonial Jewish American History

However, 1654 is the usual date given as the beginning of Jewish American history, for it marks the arrival of twenty-three Marrano and Sephardi Jews in Dutch New Amsterdam, to the dismay of a bigoted Governor Peter Stuyvesant. Earlier, to escape persecution under the Inquisition, they had fled Spain and Portugal to settle in Recife, Brazil, which was under Dutch control. When the Portuguese General Barreto reconquered Recife, he gave the Dutch and Jewish settlers three months to sell everything and pack for Holland. In May 1654, sixteen ships loaded with refugees headed for the Netherlands. All but one arrived safely. That single vessel was blown off course in a storm and was captured by Spanish pirates, who sunk their ship and took the passengers on board. The French captain of the *St. Catherine*² rescued them from the pirates and

¹Max Dimont, *The Jews in America: The Roots and Destiny of American Jews* (New York: Simon and Schuster, 1978), 21, 42.

²Dimont identifies the ship as the *St. Charles*, whereas Eban (and other Jewish authors) says it was the *St. Catherine* (see Eban, 264). I will go with Eban's account.

took the twenty-three hapless passengers to the nearest port, New Amsterdam, where he endeavored to collect reimbursement for his effort.

The Dutch inhabitants pitied the refugees, whose possessions were being sold, and raised funds to pay the French ransom charge, buying the Jewish belongings and then returning them to their original owners. The rescued were indeed grateful to those American colonists, in spite of their prejudiced Governor, who did not want them within his jurisdiction. It was soon discovered that another Jew, Jacob Barsimson, had arrived in the same city just weeks before their arrival.¹ Stuyvesant sought permission from the Dutch West India Company to expel "this deceitful race" before it "infected" and "troubled" the colony; but the newly arrived Jews reminded the Company that some of their stockholders in Holland were Jewish. The Company permitted them to stay, even allowing them to have their own cemetery, but forbidding them from establishing a synagogue.

Asser Levy, who had been rescued from the pirates by the *St. Catherine*, has the distinction of being the first Jewish person to gain American citizenship in 1657.² Jews now had the right to vote in the Dutch colony. The right to participate in the government and the military were democratic privileges denied them in monarchial Europe. A new life was beginning for them.

Under the Dutch, the Jews had been denied a synagogue, but the British, in keeping with Puritan practice, in 1682 allowed them to rent a private house where they

¹Dimont, 36-40.

²Ibid., 40-41.

could have “prayer meetings.” Finally, in 1730, *Shearith Israel (The Remnant of Israel)* was constructed on what is now called Wall Street in New York as the first official synagogue in America. The congregation is the oldest in the nation and still exists, but in a new location.

The earliest Jewish Americans were predominantly Marrono and Sephardi; thus, they arrived before the Jewish “ghettos” were widely established in Europe. Consequently, they were free of the social and spiritual culture that emerged from the Jewish ghetto community experienced by the Ashkenazi Jews. The Sephardim were not bound closely to the “Orthodoxy” developed by their Eastern European cousins, the Ashkenazim (German-Polish Jewry), whom they considered their social, economic, and intellectual inferiors.

Since there were no ordained rabbis in America until 1840, synagogues operated with elected leaders. Rabbi Raphael Hayyim Isaac Carigal Sephardi spoke in Philadelphia in 1772 and in Newport in 1773, but left the United States right after that time. Most rabbis considered Colonial and antebellum America to be Babylon, where Judaism had no future.¹ Without Rabbinic and Talmudic guidance, America developed its own brand of Judaism.

Therefore, the Sephardic more readily mixed with, and intermarried with, American aristocracy to a far greater extent than other Jews, some even converting to Christianity. The Ashkenazim, who arrived shortly after the Sephardim, greatly confined

¹Dimont, 56.

themselves to marriage among their own. They often took jobs in trades familiar to them in their European ghettos, such as merchants, textiles, etc. Although they arrived after the Sephardi, the Ashkenazi would eventually outnumber the Sephardim in population in later centuries.

Politically, the Whig Party represented the majority of Jews. This often brought them to odds with the interests of their European relatives. During the American Revolution, most Jewish people sided with General Washington and rallied behind the cause he led.

American Jews were closely observing European developments. Napoleon had recently sold the Louisiana Territory to the United States, but they were interested to find the answer to one question, "Without the power of the rabbis to influence the government to enforce rabbinic Judaism, would European Jews remain loyal to their ancestral faith or surrender it to assimilation?"

The Reform Judaism that began in Holland by the Sephardi in 1796 began to gain influence among the Ashkenazim of Europe. Talmudic "Orthodoxy" was liberalized and given a scientific and humanistic interpretation and many ghetto traditions were deemed obsolete in a modern context. Synagogues became more "congregational" in governance. Secular educational opportunities were availed, and questions of marriage, divorce, re-marriage, and Jewishness were re-evaluated. Soon, many Old World Jews looked to the New World for opportunities denied them in Europe.

The Impact of Eastern European Jewry

Between 1840 and 1890 there were a series of migrations from Europe to America. The Orthodox Jews were locked into a bitter dispute with Reform Judaism.

The Reform Jews were interested in the scientific advances of their time and adjusted their beliefs to accommodate these advances. This was seen by the Orthodox as apostasy and treason to old traditions.

A nationalistic Zionism was beginning to germinate, but it would not mature until the Twentieth Century. This was a political and social restructuring of religion.

The nineteenth century was the “heyday”¹ for Reform Judaism in the America. In 1881, only about 12 of the approximate 200 synagogues in the USA were Orthodox, the rest were Reform. (Conservative Judaism had not yet been established.)² Between 1881 and 1924 Reform Judaism practically had a monopoly on American Jewry.

During this time period, a new round of anti-Semitism and nationalism was rising in Europe. Germany, Poland, and Russia were determined to drive out “foreign elements” within their borders. The stereotypical Jew became the epitome of that foreign influence.

Language and culture was a common bond that many Ashkenazi Jews shared in the nineteenth and early twentieth centuries. Those Jews who came to America learned to speak English and later generations discarded the ethnic language, since they could have freedom of movement in the New World. The Jews who remained in Europe would find their communities, synagogues and language devastated by constant pogroms and, ultimately, the Holocaust. It was a part of deculturization and extermination of a people.

¹Telushkin, 392.

²Ibid.

Welcoming in the Sabbath
(Re-enactment Service Around Sunset)

Kabala Shabbat: “*The Joy of the Sabbath*”

1. Singing of Sabbath songs and prayer
2. The “Queen of the Week”
3. Preparation for the Royal Visit
4. The Royal Welcome
5. Explaining the table arrangements and emblems
6. Show a preset clip from the “Fiddler on the Roof” video
7. The lighting of the Sabbath candles demonstration
8. Reading from Scripture (suggestions are Exodus 20:8-11; Psalms 91, 92; Proverb 31:10-31; Isaiah 58:13-14; or other appropriate texts).
9. The blessing of the family members (spouses or parents and children bless one another).
10. The significance of and blessing upon the bread
11. The significance of and blessing upon the wine
12. The fellowship of singing Sabbath songs
13. Questions and Answers before dismissal
14. Post-session questionnaire administered (optional)

Dismissal Prayer

Thank you for coming. Remember that we resume our seminar during the Sabbath School time tomorrow. Let’s have prayer together. Shabbat Shalom!

Kabala Shabbat: Welcoming the Sabbath Demonstration

The Purpose

The purpose for having a demonstration to welcome in the Sabbath is threefold: (1) to acquaint Adventists with the beauty and sacredness of the Sabbath hours; (2) to demonstrate how the Jewish family typically observes the edges of the Sabbath; (3) to encourage Adventists to develop their own unique traditions (not necessarily that followed by Jewish people) for making the arrival of the Sabbath special for the whole family.

Explanation

The previous page outlines the ceremony for welcoming in the Sabbath. This page briefly clarifies some of the points mentioned in that outline and presents resources that may be used to lead a Jewish Awareness Seminar audience in participating in a demonstration of the Hebrew ceremony to welcome in the Sabbath on Friday evening.

The Queen of the Week

A common Jewish theme developed by Jewish people is the *Shabbath HaMalkh*, or *Sabbath the Queen*, which they frequently sing. It exalts the special status of the seventh-day, comparing it to royalty above the common days of the week. In introducing the concept, it is appropriate to ask the congregation what they would do if they knew they were about to receive a royal visit. If such honor is given to the coming of an earthly queen, should not greater honor be given to the coming of

the "Queen of the Week," the Sabbath? Biblical Sabbath worship is a time for rejoicing in the Lord for His blessings to us!

Richard M. Davidson highlights the main features of the Kabala Shabbat, including the prayer and blessings, in an *Adventist Review* article entitled "The Delight of an Exquisite Day."¹ This simple format is followed in the Jewish Awareness Seminar. It may be modified as appropriate, but forms an excellent outline for those who are unfamiliar with Jewish practices. This article is found in appendix G, page 374. The same author also devotes two chapters of his book, *A Love Song for the Sabbath*,² to an expanded discussion of the Jewish way of welcoming the Sabbath. The magazine article forms a general guide to the service and the book elaborates to give depth and meaning to the ceremony. Adventists have expressed considerable appreciation for the Kabala Shabbat demonstration wherever it was performed.

Jacques B. Doukhan gives a highly contextualized liturgy for the Kabala Shabbat (which he labels *Qabbalat Shabbat*) in *The Root and the Flower: Siddur for Hebrew-Adventist Congregations*.³ It contains Hebrew prayers and blessings with translations. It is recommended for congregations establishing alternate or synagogue liturgical services. It is a little too contextualized for Jewish Awareness Seminars, which attracts people who are being introduced to Jewish worship practices often for

¹Richard M. Davidson, "The Delight of an Exquisite Day," *Adventist Review*, 2 January 1986, 16-18.

²Richard M. Davidson, *A Love Song for the Sabbath* (Hagerstown, MD: Review and Herald Publishing Association, 1988).

³Jacques B. Doukhan, *The Root and the Flower*, 179-188.

the first time. However, it is appropriate for enrichment for more advanced audiences.

Celeste Perrino Walker presents many family oriented Jewish customs to make Sabbath special and meaningful. In *Making Sabbath Special: Simple Traditions to Make Sabbath a Delight*,¹ she explains how Messianic Jews conduct their Kabala Shabbat ceremony, and encourages Adventist families to develop meaningful Sabbath worship traditions that will capture much of the beauty and richness of the Hebrew experience.

The Joy of the Sabbath

A demonstration and explanation of biblical concepts of Sabbath observance is presented to illustrate the joy and beauty of its keeping as practiced in Judaism. Adventists can benefit from the nearly five thousand years of experience that the Hebrew people have had in keeping it holy. Sabbath is meant to be a joyful event for the entire family, where the parents bless each other and the children, affirming them in the Lord. Perhaps, many marriages and homes would not be in ruins if the people of God were to affirm their families on a regular basis.

Songs for the Sabbath

Music is very important to Jewish worship. Many practicing Jewish people might find conventional Adventist church music rather unappealing and lacking in joy, let alone containing lyrics that offend their beliefs. Messianic Jewish music is especially "up-beat" and joyous. A few selections listed below are used during the

¹Celeste Perrino Walker, *Making Sabbath Special: Simple Traditions to Make Sabbath a Delight* (Nampa, ID: Pacific Press Publishing Association, 1999), 53-73.

Jewish Awareness Seminars to acquaint Adventists with familiar Jewish and non-Jewish religious songs that may be incorporated into the services. Some of the music is chosen for its worshipful significance more than for its exuberance. Among the songs appropriate for Sabbath are the following:

A. Jewish songs, as found in *Songs for the Sabbath*¹:

Havenu Shalom Aleichem, page 6 (top of page, with music)
Shalom Chaverim, page 6 (bottom of page, with music)
 This song is also found in the Seventh-day Adventist Church Hymnal, as "Shalom," #674.
El Shaddai (sheet music and words)
Hava Nagila, page 2 (bottom of page)
Queen Sabbath, page 3-4 (top of page, with music)
Sabbath Blessing, page 5 (top of page, with music)
Blessing for the Wine: Kiddush, page 7 (top of page, with music)
Blessing for the Bread: HaMotsi, page 7 (middle of page, with music)
Elijah the Prophet: Eliyahu HaNavi, page 7 (bottom of page, with music)
Psalms 133:1, page 8 (top of page, with music)
Sweet Hymns and Songs (Anim Zemiro), page 9 (top of page, with music)

B. Non-Jewish songs, as found in *He Is Our Song*²:

Majesty, #67
How Majestic Is Your Name, #4
In Moments Like These, #147
Our God Reigns (Isaiah 52:7), #41
Thou Art Worthy (Revelation 4:11), #49
Micah 6:8, #13
You Are My Hiding Place, #96
Therefore the Redeemed (Isaiah 51:11), #124
Go Out With Joy, #153
The Trees of the Field, #154

¹Richard and JoAnn Davidson's compilation, *Songs for the Sabbath*, a printed folder of Sabbath songs, scriptures, and recipes for making hallah (bread).

²Sturat Tyner, ed., *He Is Our Song* (Hagerstown, MD: Review and Herald Publishing Association, 1988).

Various other Jewish songs and music are readily available for welcoming in the Sabbath. The bibliography gives information about the books used and is found at the end of this guide-manual. Contemporary songs of majesty and Scripture songs are also in order.

Video

“Fiddler on the Roof” is a well-known theatrical performance to Jewish people. They can relate to its authentic portrayal of Jewish life, traditions, and sufferings under Czarist Russia in the early Twentieth Century. The clip showing the beginning of the Sabbath is presented in a very moving manner. Only a one or two minute clip of the families welcoming the Sabbath are to be shown, followed by a live demonstration of what was shown to impress upon the audience the way the Jewish people actually performed the service. The video (or DVD) used in this demonstration is available commercially.

Dismissal

We leave you with a spiritual blessing on God’s holy Shabbat! Please return any forms filled out. We will next meet during the hour that is usually reserved for Sabbath school, but graciously we have been given that time to continue our Seminar. We have some very interesting things to share with you tomorrow; please get a good night’s rest and be on time in the morning. Let us have prayer. Shabbat Shalom!

Jewish Awareness Seminar, Lecture #2**(Sabbath Morning, 9:30 A.M.)****Jewish Backgrounds**

Introduction

Good morning! I hope everyone had a good night's rest and is ready to resume our seminar. This morning we are going to introduce you to the Jewish world and its implications.

Pre-seminar Assessment¹

Before we begin, for those who may be joining us for the first time, I want to again emphasize the request to complete and return the Pre-seminar Assessment forms and registrations. They help us develop and refine the seminars to meet the needs of people. The registration forms are used for a drawing at the end of the seminar, at which we have some free gifts for you. Thank you again!

Pharisees and Sadducees

There were several denominations of Judaism existing during the time of Yeshua (Jesus): Pharisees; Sadducees; Essenes; Dead Sea Sect; Christians; etc. The two most powerful were the Pharisees and Sadducees. The way they viewed the Law was all important.

Pharisees were more liberal in their interpretation of the Law. They accepted both the Oral and the Written Law as the voice of God. They believed in angels, the

¹See the appendix for the Pre and Post-seminar Assessments, and the Exit Evaluation forms.

resurrection of the dead, and an afterlife. They opposed the Romans and desired their removal from the Holy Land. Because of their belief in the Oral Law, they allowed for an on-going instruction through the rabbis of the Talmud and of modern times. Thus, Rabbinic Judaism of today is heir of the Pharisees.

Sadducees were more conservative in their interpretation of Moses' Scriptures. Being in the minority, they depended on the Romans to keep them in power as priests of the Second Temple. They did not accept the Oral Law, disbelieved in angels, the resurrection of the dead, and an afterlife. Because the Temple was destroyed by the Romans, they lost favor in Judea after 70 C.E. (A.D.). As priests, they became insignificant without the Temple; thus became extinct.

Christianity and Rabbinic Judaism

Historically, Christianity and Rabbinic Judaism were closer to Pharisaic than to Sadducaic Judaism. Both evolved from a Hebraic ancestry and are sister religions which grew apart over the following centuries, largely due to their differing interpretations of the Law of God.

The Torah

“Torah” is a term for “Instruction” or “The Law.” It can be oral or written, ancient or modern. Judaism recognizes 613 religious laws given by God (Ha Shem) through Moses. Some are positive and some are negative. Since the Holocaust, the Jews have added a 614th law, “Thou shalt survive!” They are determined that the Holocaust shall not happen again.

The Jews and the Law

Christians frequently have the opinion that Jewish people believe in righteousness by works as a means of salvation. It is true that good works are important to the Jews, since Judaism teaches that a “mitzvah”¹ (commandment) is man’s response to God’s goodness. Even prayer is a response to God’s calling, thus a mitzvah. Trepp connects it with God’s Covenant with His people as follows:

The Covenant bound its children to their God and to one another. Under God and the Covenant they were brothers and sisters. The Covenant called for a response to God; it was a duty and was expressed in Mitzvot [plural of mitzvah]. But duty was no burden, it was grace: Sanctification of God’s Name bestowed joy on the performance of every commandment, on life under Mitzvah as a whole.²

Consequently, Judaism teaches that good deeds are an act of grace in response to God’s gracious Covenant with His people.

As for the basis of salvation, Rabbi Trepp says,

According to Judaism, salvation is assured every Jew on the basis of belonging to the Covenant. “All of Israel, every one of them, have a share in the world to come [salvation], as it is stated: ‘Your people, altogether they are righteous, they will forever inherit the earth’ (Isaiah 60:21)” (Sanhedrin 104b). Salvation is attained by God’s grace, not simply by the Law; humanity does not bring about its own salvation. . . . According to Judaism, salvation is equally assured every righteous person among the Gentiles. “The righteous of the nations of the world, every one of them, have a share in the world to come” (Tosefta Sanhedrin 13). What makes them “righteous” is the observance of the Noachide commandments, imposed on Noah’s descendants, the entire human race.³

Unlike many Christians who believe that salvation is by “faith”; therefore, keeping the commandments are no longer binding; Adventists believe that we are

¹Teluskin, 495. Many Jewish people think mitzvah (singular) means “good deed” (mitzvoth, plural), which are voluntary; actually, it means “commandment,” which is obligatory.

²Leo Trepp, *Judaism: Development and Life*, 3d ed. (Belmont, CA: Wadsworth Publishing Company, 1982), 2.

³Ibid., 49.

saved by God's grace, because of our faith; however, we respond to God's grace by keeping His commandments, not to be saved, but because we are saved. In the words of Jesus, "If ye love me, keep my commandments."¹ In this respect, Judaism and Adventism find agreement. Telushkin expresses it this way:

In Judaism the central stress has always been on performing commandments, unlike in Christianity where far greater emphasis is placed on faith. As the old joke has it, when the Lutheran minister and the rabbi friend part, the minister says: "Keep the faith." To which the rabbi responds: "Keep the commandments."²

Concerning the "Rules of Conduct" Arthur Hertzberg says the following:

The essential rule of conduct is *imitation Dei*, the imitation of God. No matter what his circumstances, man can so organize his life that this is the basic principle of his conduct. The rule does not require asceticism, but it does ask that man live every waking moment in the awareness that he is not alone, for God is present.³

As with Adventism, there are Jewish people who sometimes go beyond the official teachings of Scripture and the church. Professing faith, some seek righteousness by their works; others abandon works and emphasize faith. The section on Halakhah and Haggadah will discuss this point further.

Christians and the Law

Contrary to popular Christian teaching, the Jews did not reject the gospel or Jesus at His crucifixion. The major national leaders of the Jews did so, to their own demise. The Book of Acts is clear that about 120 Jewish believers were in the upper room praying in Acts 1:14-15. At Pentecost, about 3,000 [Jewish] persons were baptized in Acts 2:41. Daily, souls were added from among the Jews in Acts 2:47.

¹John 14:15.

²Telushkin, 56. Telushkin also wrote a book on Jewish humor.

³Arthur Hertzberg, *Judaism* (New York, NY: George Braziller, 1962), 185.

After Peter and John were preaching in the Temple, about 5,000 more Jews were added to the church, in Acts 4:4. In verse 32, a great number or multitude were also added. Even among the priests (Acts 6:7) were those who were obedient to the faith in Jerusalem.

After the stoning of Stephen in 34 A.D., Paul preached Jesus in the synagogues wherever he went, and converts were made (Acts 9:20-21, 22; 11:21; 13:43-44; 15:5; 21:20; and others). These texts substantiate that the Jews did not reject the gospel as a whole. The unbelieving Jews lost their right to exclusively carry the gospel to the Gentiles. In 34 A.D. the gospel message was expanded to permit the Gentile to also build up the spiritual Kingdom of God. Perhaps, the national leaders rejected Christ, but the Jewish people did not, or there would not have been such extensive growth among the believers as recorded in Acts. Doukhan comments as follows on this point:

Although Christian preaching reaches out to gentiles and the truth of the God of Israel is taken beyond the borders of Israel, the priority of the Christian proclamation remains the Jewish community. Paul, the apostle to the Gentiles (Galatians 1:15-16), still goes "first to the Jews" with the same passion and the same fruitful results. . . . Whenever Jews were exposed to the Christian message, a great and growing majority and in some places the totality of the population responded positively.¹

The believing Jews and Gentiles remained in fellowship together until about the fourth century A.D. The unbelieving Jewish community sought to exclude the believing Jews from the synagogues by adding a benediction to their prayers,

¹Jacques B. Doukhan, *Israel and the Church: Two Voices for the Same God*. (Peabody, MA: Hendrickson Publishers, 2002), 31.

knowing that the Messianic Jews could not conscientiously subscribe to it. It stated the following:

Let the Christians (notzrim) and the heretics (minim) perish in a moment, let them be blotted out of the book of life and let them not be written with the righteous. Blessed art thou, O Lord, who humblest the insolent.¹

Modern scholars question the impact of this benediction (curse) upon the Jewish and Christian people beyond Jerusalem and Judea.

The Jewish historian, Jules Isaac indicates that the separation between the Jews and the Gentiles occurred near the early fourth century. He says:

The Jewish rejection of Christ was triggered by the Christian rejection of the Law. . . . The rejection of the Law was enough: to ask of the Jewish people that they accept this rejection . . . was like asking them to tear out their heart. History records no example of such a collective suicide.²

The rejection of the Law of God and the Sabbath in particular during the fourth century forced the Jews out of the church and turned them away from Christ as the Messiah. If Jesus really taught that the pagan Sunday was preferred above the Creation Sabbath, and the law of God was no longer binding, how could He be the Messiah? Doukhan comments on this issue as follows, "It is on the abandonment of the law, and more specifically the Sabbath, that the church triggered the parting of the ways."³

¹Doukhan, *Israel and the Church*, 36.

²Jules Isaac, *Genesede l'Antisemitisme: essai historique* (Paris: Calmann-Levy, 1956), 147. Quoted in Doukhan in *Israel and the Church*, 40-41.

³Doukhan, *Israel and the Church*, 45.

Living with Contradictions

In Jewish thinking, it is possible to live with contradictions, since it stems from the oriental Hebrew logic. In *Fiddler on the Roof*, Tevia acknowledges one man's statement as being right; then he acknowledges a second man's statement, which is opposite to the first, as also being right. Finally, a third man points out that Tevia has affirmed two opposite views as being right and says they can't both be right, since they are contradictory; to which Tevia responds, "You know, you are also right!" Jews have had to live with contradictions in life for centuries.

Gentile thinking stems from Greek logic, for the most part. Consequently, it is hard to live with a contradiction or an unanswered question. Things tend to be right or wrong; black or white.

Halakhah and Haggadah

The Law is divided into two parts: Halakhah and Haggadah. Halakah is symbolized by the bread and represents a person's behavior and conduct. It is the legal side of religion—the rules and commandments. Church standards would fall under this category. Haggadah is symbolized by the wine and represents the stories, lore, beliefs, theology and everything else found in religion. To Judaism, Halakhah is of more importance than Haggadah. Consequently, it is possible for a person to be an atheist, but still be a member in good standing in a synagogue if he practices the correct behavior.

Adventist Halakhah and Haggadah

Strange as it may seem to Adventists that there can be a dichotomy between works and faith, there is a form of Halakhah and Haggadah in Adventism also. Some Adventists tend to bring a person to the reality of God and then make a practicing (standards) Adventist out of him. On the other hand, there are those who believe in practicing the Adventist lifestyle (perhaps from a health or practical perspective) before bringing a person to the reality of (or relationship with) God. Adventists teach that faith and works are inseparable in true biblical religion. They are as two sides of a single sheet of paper; one side cannot survive without the other.

Breakout: Intermission

Jewish Awareness Seminar, Lecture #3**The Jewish World**

As we reconvene, I want to introduce you to the Jewish world and a brief history of the Jews in America, in general, and in Michigan in particular. It is necessary to begin with a few basic issues relating to Jewish identity.

Who Is A "Jew"?

The Supreme Court of Israel is hard pressed to define what a "Jew" is. Because Jews are granted immediate citizenship when they come to Israel to live, it is extremely important to define who is actually a "Jew."

To be a "Jew" is not determined by one's race (there are Chinese Jews), religion (there are atheist Jews), nationality (there are Jews in every nation), heritage (there are Secular Jews), nor culture (there are Jews who do not relate to any particular culture). One cannot say that a Jew rejects Jesus, because Messianic Jews do accept Him as their Lord and Savior. It might be easier to say who is not a Jew, than it is to define who is a Jew.

Rabbi Leo Trepp¹ defines a Jew as a household with common traditions and kinship upheld by a divine covenant. Others would have difficulty accepting his definition.

¹This is paraphrased from Leo Trepp, *Judaism: Development and Life*, 3d ed. (Belmont, CA: Wadsworth Publishing Company, 1982), 1, 2.

Jewishness

Some branches of Judaism believe that Jewishness is derived by birth from a Jewish mother. Others claim it comes by means of a Jewish father. Yet, a child born to either Jewish parent after an unrecognized divorce is not considered Jewish by some denominations. Inter-racial marriages have also impacted the definition of Jewishness. Intermarriage outside of Jewry, and even between the various branches of Jewry, has further complicated the issue of Jewish identity.

Since Jewishness is neither racial nor religious by definition, it might be fair to say that it is a mindset. A person who relates to a Jewish heritage, mindset, or covenant may be considered a Jew, if he believes himself to be one, regardless of ethnicity.

The Divisions of Judaism

After the fall of the Roman Empire, medieval Judaism was divided into two Jewish spheres, each with its particular variation and culture. The two main divisions of world Judaism are the Ashkenazim and the Sefardim.

1. **Ashkenazim** (or Ashkenasim) comes from "Ashkenas," which was Germany in biblical times. These were Jews who followed the Roman armies into France, Germany, Britain and Eastern Europe. They established centers of learning in Germany, Poland and Russia. They comprise a majority of modern Jewry. They had a lot of interaction with Christianity in history. Their blend of medieval German with several other languages became known as "Yiddish." These Jews were the prime

victims of the twentieth century holocaust during the Second World War. The majority of the American Jewish population belongs to the Ashkenazim.

2. **Sefardim** comes from the "Sefarad," which was Spain in biblical times. They were Jews who suffered the advances of the Islamic armies across North Africa and into Spain. Their Hebrew pronunciation has become the official language of the modern nation of Israel. They were prime targets of the Spanish Inquisition and Muslim persecutions. (Marranos, Jews who professed Christianity but practiced Judaism secretly, were especially targeted for persecution in the Inquisition.)

Although differences still exist among the two divisions, their identity and unity in "Jewishness" has not been destroyed.

Judaism

Judaism is a system of religious teachings practiced by many Jewish people, though not by all. Judaism may be defined by some Jews as the religion of the Bible [TANAK(H)] as interpreted by the Talmud (codes and laws of the rabbis compiled before 500 C.E. (A.D.)). Generally, it may be defined as the religion of being obedient to the "Torah" ("instruction"—the whole body of authoritative teachings and instructions, oral and written).

Three Major Jewish Denominations

Just as Christianity has denominations, some of which are conservative, moderate, or liberal, so it is with Judaism. In America there are three major denominations of Judaism: Conservative, Orthodox and Reform.

1. **Conservative Judaism.**¹ Based on tradition, this branch of Judaism tries to adapt Jewish law to modern applications by reinventing it. Although it has a traditional base, it accepts the evolution of “positive historical Judaism²” by the consent of the people. [See the glossary for a more in-depth definition.]
2. **Orthodox Judaism.**³ The traditional form of Judaism which teaches the literal truth and historicity of the Torah. It emphasizes the present validity of Halakhah [rules of conduct] as instructed by the ancient and modern rabbis and sages. The majority of the Diaspora [Jews outside of Israel, living among the nations] is of Orthodox persuasion.
3. **Reform Judaism.**⁴ A more liberal form of Judaism, based on a scientific study of religion, that seeks to make religion more relevant to present times. It stresses freedom of conscience rather than Halakah. In recent decades, it has become more traditional.

Other Jewish Bodies or Movements

As in Christianity, there are less influential religious groups that emerge with views that either blend denominational interpretations, or take more radical positions on points of faith. So it is with Judaism. Some other Jewish groups that have emerged are here worthy of mention, since they will frequently be discussed by Adventists.

¹Paraphrased or partially quoted from Leo Trepp, *Judaism: Development and Life*, 3d ed. (Belmont, CA: Wadsworth Publishing Company, 1982), 346.

²Ibid.

³Ibid, 350.

⁴Ibid, 351.

1. **Hasidic Judaism.**¹ A mystical form of Judaism founded in Poland by Rabbi Israel Baal Shem [Tov] (1700-1760). It is more resistant to the modern world of thoughts. Martin Buber and Gershom Scholen have written about the Hasidim.
2. **Karaite Judaism.**² Also called "Scripturites," the Karaite movement emerged in the eighth century denying the validity of the Talmud and basing itself entirely on Scripture. Having declined in numbers over the last century or two, it is again growing in Israel, the USA and other parts of the world.
3. **Messianic Judaism.**³ Jewish people who accept Yeshua [Jesus] as the Messiah [Christ], often identifying with their heritage. Although it is not usually recognized by traditional Judaism as a member of the Jewish family of religious views, in recent times it has found greater recognition by some conventional rabbis. Moisha Rosen has been a leading proponent of the movement called, Jews for Jesus. Messianic Judaism is a rapidly growing movement.
4. **Reconstructionism.**⁴ Founded by Mordecai Kaplan, it defines Judaism as a creation of the Jewish people and their quest for an ethical nationhood, which is to be scientifically reinterpreted to meet social needs. It encourages the Jews in the USA to live in two civilizations, the American culture and the

¹Ibid, 347.

²Adapted from George Robinson, *Essential Judaism: A Complete Guide to Beliefs, customs, and Rituals* (New York, NY: Pocket Books, 2000), 577-578.

³Adapted by Robert Quillin.

⁴Paraphrased or partially quoted from Trepp, *Judaism: Development and Life*, 351.

Jewish culture. It emphasizes freedom of conscience to worship as one chooses, as long as an ethic founded on the unity of all mankind is upheld. The liturgy is close to that of the Conservative.

5. **Secularism.**¹ A large number of Jewish people have little or no interest in practicing Judaism and prefer the secular culture to that of the traditional heritage.
6. **Groups Identifying with Judaism.** There are many religious and ethnic groups that identify with Judaism or "Jewishness," either inside and outside of the USA, that are less visible or less well known. There is a considerable number of American "Black Jews," just as there is American "Black Muslims."

A Historical Review of Jews in America

In the United States, everyone is an immigrant. Even the American Indian came here from somewhere else; so it is with Jewish Americans.

The first known Jews in the New World sailed with Columbus in 1492. Two Spaniards, Rodrigo de Jerez, and Luis de Torres, were the first to step onto Cuban soil on November 2, 1492. Luis de Torres was a Jew who had become a Catholic. It is recorded that he knew Hebrew, Chaldee, and even some Arabic. Thus, the earliest American history is connected to Jewish history.

Many Jewish people fled Spain to Portugal to avoid the Spanish Inquisition of 1492. When the Inquisition forced them from Portugal in 1497, many escaped to

¹Adapted by Robert Quillin.

Brazil, a Dutch territory. When the Dutch lost Brazil to the Portuguese, the Jews had to flee again. They headed to the Netherlands, but one shipload ran into pirates and finally ended up in North America.

The first Jewish settlers arrived from Brazil in 1654, when they were sailing for the Netherlands, but were captured by pirates, who sank the ship and captured the passengers to sell as slaves. A French ship defeated the Spanish pirates and transported the twenty-three Sephardi Jews to the Dutch colony of New Amsterdam (New York). Governor Peter Stuyvesant didn't want them and wrote to the West India Company asking to remove the Jews; however, the Company refused to do so, since some of its European stockholders were influential Jews. So, that is how the Jews got to America.

Under the Dutch, the Jews had been denied a synagogue, but the British, in keeping with Puritan practice, in 1682 allowed them to rent a private house where they could have "prayer meetings." Finally, in 1730, *Shearith Israel (The Remnant of Israel)* was constructed on what is now called Wall Street in New York as the first official synagogue in America. The congregation is the oldest in the nation and still exists, but in a new location.

The Jewish Population in Michigan¹

Before 1848 there were no records of Jews in Michigan. In that year about a dozen families from Bavaria settled in Detroit and expanded to the "copper country" of the Upper Peninsula by 1850. Gradually an influx of Russian Jews arrived, and the

¹Cyrus Adler and Leo M. Franklin, Jewish Encyclopedia.com-MICHIGAN, <http://www.jewishencyclopedia.com/view.jsp?artid=576&letter=M> (March 17, 2005).

immigration of 1883 doubled the Jewish population, giving the Russian and Polish Jews numerical advantage over the Jews of German ancestry. Currently, those of Russian and Polish descent comprise approximately 65% of Michigan Jewry. (In 1883 a colony of Russian Jews from Detroit settled near Bad Axe, Michigan. Nearly half of their descendants remain in that location as successful farmers.)

Since the U.S. Census Bureau does not record religious statistics, there are no exact numbers available for identifying the Jewish population in the State. Information must be gathered from religious organizations, private studies, and other sources. It is estimated that there are about 16,000 Jews in Michigan. This is only 0.65% of the State's population (2,450,000 people). The Detroit area has approximately 12,000, leaving the remaining 4,000 scattered throughout the various counties. These figures seem low.

Because secular or non-religious Jews cannot be tracked, the placement of synagogues helps to locate religious Jewish concentrations. (These figures do not include the Messianic Jewish groups, which are not recognized by the agencies collecting the data.)¹ Sixty-one counties in Michigan have no established synagogues or assemblies. The following 22 counties are listed with the number of congregations they contain: Oakland County has 35; Washtenaw County has 5; Wayne County has 4; Genesee and Kent Counties each have 3; Monroe, Macomb, Kalamazoo, Ingham, and Grand Traverse have 2; and Alpena, Berrien, Emmet, Muskegon, Houghton, Isabella, Jackson, Marquette, Midland, Van Buren, Bay, and Saginaw Counties each

¹Statistics adapted from Michigan, Jew@CG: Jewish Estimate—Number of Congregations (2000), <http://www.thearda.com/cgi-bin/MapHtm2000.exe?VN=16&ST=26&HL=73> (November 20, 2002).

have 1 congregation. Many of these centers of populations are near educational institutions, to which they minister. Therefore, 22 counties qualify as focus centers for an organized Jewish ministry initiative.

Identifying and Focusing Priorities

Because of the German, Russian and Polish Jewish impact on Michigan, the Mid-State and Thumb regions in particular, the focal people group appears to be predominantly Ashkenazi (German-European) Jewish, as opposed to Sephardic (Spanish, Mediterranean) in ancestry.

There are four synagogues which draw people from this territory. Bay City has a Conservative congregation; Midland and Saginaw each have a Reformed congregation. A fourth group in Mt. Pleasant, which is actually in Isabella County, also draws from Midland. It is a Conservative congregation. The absence of Orthodox and Hasidic congregations indicates that the Jewish population in this area is more liberal and progressive. (There are a number of Messianic, secular, non-religious, assimilated, and possibly Black Jews (like Black Muslims) who also comprise a portion of the population.)

Because of pro-Aryan Nation threats from James Wickstrom's¹ supporters (located mainly in Essexville and Hampton Township), the Temple Israel in Bay City has heightened its security and is very selective in the amount of information it reveals about itself. Other Jewish bodies are similarly suspect of people who manifest

¹Marsha Low, "Anti-Semitic preacher gets attention, fear: Many in Bay City area worry about his impact," *Detroit Free Press*, April 12, 2004.

undue interest in them. To its credit, the Christian churches and municipal government in Bay City have been pleasantly supportive and protective of the Jewish citizenry. Bay City has approximately 200 Jewish families.

Seventh-day Adventist Churches in the area are encouraged to identify families with Jewish surnames and send to them gift subscriptions of *Shabbat Shalom* magazines and *Shema Israel* Bible correspondence course lessons via mail.

Intermission for the Divine Worship Service

Divine Worship Service
(11:00 A.M. Meeting)

Pre-session Questionnaire (optional)

Since some people only attend for the worship service, it may be advisable to distribute a pre-session questionnaire at the beginning of the service and collect it at the end of the service. This is optional.

Regular Church Worship Service

The regular liturgy of the service may be followed for the worship service. The speaker may want to have an appropriate children's story prepared. It is suggested that the speaker provide the bulletin secretary with the title of the sermon, the Scripture reading, an opening and a closing hymn, and any other information early in the week.

Broken Branches
(Jewish Awareness Sermon in Outline)
By Robert C. Quillin

I. Introduction

A. The Joseph Wolff Story

1. At four years of age, a little Jewish boy had to learn the whole TANAK (Old Testament) from his father, the rabbi.
 - a. At seven years, he heard about Jesus (Yeshua) from a Lutheran friend. He asked his father who Jesus was. His father said Jesus was a good Jewish man, whom some said was a prophet, but he was put to death.
 - b. Later, he asked, "Father, why was Jerusalem destroyed?" His father told him that it was because the people rejected the counsels of God and put the prophets to death. The lad remembered about Jesus!
 - c. One day he was playing with his Lutheran friend, who asked if he knew about Isaiah 53. Of course, he had memorized it. The friend said it spoke of Jesus.
 - d. When he went home, Joseph asked his father about whom did Isaiah 53 speak? His father stared at him momentarily, then went into another room and wept. He heard his father tell his mother, "Our son will no longer remain a Jew!"
2. At age 11 years, he began his education, finally progressing to the degree of Doctor of Theology.

3. From 1821-1845 Wolff independently traveled Europe, Asia, Africa, and America telling of the Second Coming of Jesus. (He feared horses, so he walked a lot.) That was three years after William Miller began his studies in the USA, and about the time Manuel Lacunza, a South American Catholic priest, began to write on the topic.

B. Proposition

Joseph Wolff is an example of a committed, fulfilled Jew. He is an object lesson to the world in the last days. The zeal he had for the Messiah we can expect of others among his brethren in the last days. Many Jews will come to their Savior and will unite with the Gentile believers to finish the gospel commission.

C. Text: Romans 11:25—27, NKJV

25. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in.
26. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;
27. For this is My covenant with them, when I take away their sins."

II. The Jewish Believers

A. Isaiah 27:9. The hardening will continue until the "fullness of the Gentiles" comes in.

1. The Christian church was Jewish.
2. Jesus was not Anglo-Saxon, He was Jewish.
3. The disciples were Jewish.

4. The early believers were Jewish.
5. The Gentiles later came into the church and together they preached the gospel.
6. In time, divisions came into the body and the church was split. It was the church that drove the Jews out over Christian rejection of the Law and Sabbath. The Gentiles believers were entrusted with Jesus; the Jewish believers were entrusted with the commandments to prevent obscurity. Through the centuries they traveled parallel tracks.
7. In the last days of earth's history, the two groups of believers will be re-united to complete the gospel proclamation, as predicted in Revelation 14:12.
8. **Revelation 14:12**
Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

B. Romans 9-10: A brief overview

1. Paul's concern for his brethren, 9:1-5.
2. Not all Israel is of Israel, 9:6, 8.
3. God's call is universal, 9:24-26.
4. A righteous man will live; but Jesus died! 10:5.
5. How will the Jews or others hear the word without a preacher? 10:14-17.
6. Adventists are called to make the Jews jealous for Rev 14:12; 10:19-20; 11:11.

C. Romans 11:1-3: Has God cast away His people? God forbid!

1. Verses 1-5. If Israel were cast away, Paul would not be a Christian. God did not cast away His people. Elijah thought he was alone standing for God, but the Lord had 7,000 who had not succumbed to idolatry, even though the national leaders apostatized. God punished the nation, but did not reject them. They were a remnant in Israel.
2. Verses 6-7. This is a conditional prophecy ("If"). Some in Israel chose to believe. They were accepted by God's grace; but those who refused that grace hardened their hearts.
3. Verse 8. Direct quotations from Isaiah 29:10, 13; Deuteronomy 29:3,4 indicate that the Jews are in a spiritual stupor at present.
4. Verse 9-10. Psalm 69:22, 23, shows that they have a problem accepting Yeshua (Jesus) as the Messiah.
5. Verse 11. Though the Jews have fallen, God has not rejected them. What they failed to do, take the gospel to the world, the non-Jewish are called to have a part in the work, to their benefit.
6. Verses 12-14. Paul, the apostle to the Gentiles, says that God has called Christians to help Jews realize their loss and save some from among them. They become jealous for what they neglected and are revived.
7. Verses 15-17. Three "ifs" are contained in these conditional verses. A repentant Jew is like a resurrected dead person. The Messiah is the true "Israel" (the root). Those who are in Him are compared to

branches of an olive tree. Unbelieving branches [Jews] are broken off, but the believers (Jews) remain.

8. Verses 18. Gentiles should not brag that they are the “new Israel” of God, and that the Jews (collectively) are broken off; since it is easier for God to re-graft the Jews back in to the tree than to graft a Gentile into it. Christ is the true “Israel,” the “Olive Tree,” the “Vine.” Christians are not grafted into the pagan cultures, but into the spiritual culture of the Jewish Messiah.
9. Verses 19-20. It is made very clear that it was because of unbelief that the spiritually dead branches were broken off from Christ (Israel). Not all Jews were broken off, but only the unbelieving ones. Gentiles need to be cautious that they do not make the same mistake of unbelief or the same fate awaits them. Believing Jews and Gentiles have always been part of the Olive tree, and they bear fruit.
10. Verses 21-22. God is fair and doesn't play favorites in blessings or in curses.
11. Verses 23-24. Here the repentance and return of the Jews is predicted. When will that happen?
12. Verses 25-27. The Jews have a spiritual veil on them only until the “fullness of the Gentiles” has come in. That is Global Mission. The return of the believing Jews to Jesus will mark one of the very last events before the Second Coming of the Lord. In fulfillment of Jeremiah 31:31-34; and Hebrews 8:8, a new Covenant will unite the

spiritual Houses of Israel (believing Christians) which retrained the knowledge of the true Messiah, Jesus; and Judah (believing Jews) who have preserved the true Law and Sabbath, into one spiritual nation (the Remnant) to uphold and teach the commandments of God and the faith of Jesus (Revelation 14:12). Together, they comprise "all Israel" that will be saved!

13. Verses 28-29. Although it seems that the Jews are "enemies" of the gospel, God has not rejected them. They were called to share in the gospel work. Paul says, "For the gifts and the calling of God is irrevocable." He will revive a remnant to help finish His work.
14. Verses 30-32. It is for the manifestation of God's great mercy and love that He revives the Jews to join the Gentiles in preaching the word of Christ in the end times.
15. Verses 33-36. The ways and means of God are beyond human comprehension. He is to be glorified because He is so great and of wonderful love to even resurrect the Jews and Gentiles in the last days. The two voices of God speak as one again. The church that told of the Messiah now also preaches the Law of God; and the Jews who upheld the Law of God now preach the Messiah. Together, they are a powerful witness to God's glory!

III. Conclusion

A. Summary

Joseph Wolff is an example of a committed, fulfilled Jew. He is an object lesson to the world in the last days. The zeal he had for the Messiah we can expect of others among his brethren in the last days. Many Jews will come to their Savior and will unite with the Gentile believers to finish the gospel commission.

But that will only happen as our Jewish neighbors see the love of the Savior shining in our consistent Christian lives. How will they hear unless someone tells them the story of Jesus, in a proper manner?

By observing our lives, they may comment, "You are better Jews than we are in keeping the Law and the Sabbath." This will open opportunities for witnessing.

As Christ is lifted up in the lives of Seventh-day Adventists, Jews and non-Jews will see His power to save. Perhaps, in so doing, some will seek to be a part of the Kingdom of God.

B. Text: John 12:32, NKJV. Jesus said,

And I, if I am lifted up from the earth, will draw all peoples to Myself.

C. Appeal

"All peoples" includes the Jewish people. God has called us, the Gentiles into this marvelous message to bring the wandering Jews back to their own heritage,

Scriptures, diet, and Messiah. By consistent, unconditional love we can fulfill that sacred commission. And “all Israel” will be saved. Will you accept the challenge?

Intermission—Fellowship Meal: Vegetarian or Jewish Cuisine

Jewish Awareness Seminar, Lecture #4
1:30–2:30 P.M.

Common Ground and Obstacles to Jewish-Adventist Relations

Common Ground

Introduction

Since the Holocaust, Catholic, Protestant, and Jewish spiritual leaders have been concerned as to how such a tragedy could have happened, and how to prevent its reoccurrence. This “Post-Holocaust” theology is examining the historic roots of the church and the synagogue through the centuries seeking elements of agreement. Within Judaism, Yeshua (Jesus) is being given a closer look by scholars.

The Role of Yeshua (Jesus)

Modern Jewish theologians are rethinking the place of Yeshua (Jesus) in the eternal plan of God in the world. Many have placed Him “within Judaism and the pharisaic tradition,”¹

Rabbi Leo Trepp claims:

Jews regard Christianity as vital under God’s will. This permits the possibility of a dialogue—if each partner sees the worth of the other.

By its religious and ethical teachings, Christianity is of paramount importance in God’s scheme for humanity’s salvation. Maimonides, in the twelfth century pointed this out. In the twentieth century, Franz Rosenzweig regards Christianity and Judaism as actually dependent on each other. . . . We may have reservations in sharp distinction, but we can accept [Martin] Buber’s conclusion that the two religions may have things to say to each other as yet unsaid, and a help to give to one another whose blessed results cannot even be fully conceived at the present

¹Leo Trepp, *Judaism: Development and Life*, 3d ed. (Belmont, CA: Wadsworth Publishing Company, 1982), 53.

time (Buber, *Two Types of Faith*, New York: Harper & Row, Harper Torch Books, 1961).¹

Common Values²

Christians and Jewish people share a common heritage in a Covenant with the God of the Hebrews. There is much upon which the two faiths can agree, such as:

1. There is only One God (YHWH, Jehovah, Ha Shem).
2. God's character is loving and merciful.
3. The Universal Fatherhood of God is upheld in Malachi 2:10.
4. Out of human fellowship comes a two-commandment Covenant, which is stated in the Old Testament Torah and repeated in the New Testament Deuteronomy 6:5; Matthew 23:37; Leviticus 19:18; and Matthew 23:39).
5. A common challenge to establish God in the world
6. Battle injustice and fight for human equality
7. Share the Hebrew Bible (Old Testament).
8. Both have been persecuted and have had martyrs (saints who died for the cause of the faith and the "sanctification of God's Name").
9. Both have been ostracized and defamed over the centuries as a witness to the world; except that the Jews have suffered constant adversity for longer periods of time than any other religion.

¹Ibid., 54.

²Ibid., 54-55.

A Major Minority

Contrary to popular belief, the Jewish population in the United States is declining, with a slight up-turn in the early years of the third millennium. Dr. Gerard Falk expresses the situation in these words: "Our share of the total American population is no more than 2.2 percent and perhaps less, depending on how we define who is a Jew."¹

In spite of their numbers, in many professions, Jewish people have played a significant role in American history. Falk indicates that Jewish people are apparently well liked in America, considering the number of politicians serving in Congress. Ten of the one-hundred United States Senators (in 2006) are Jewish. This figure is five times over-represented "because the non-Jewish population voted for Jews not because the candidates are Jewish but because the American population is generally not bigoted."²

Currently, there are 27 people, or 6.5 percent of the House of Representatives, who are Jewish, which is three times overrepresentation for the size of the national population. This may be attributed to America's determination that religion will not be a factor in electing public figures to office. This does not mean that Jews dominate politics, nor does it mean that they control American policy, as detractors would argue; their numbers do not support such arguments. It simply means that American voters have selected a significant number of them as their representatives.

¹Dr. Gerard Falk, *American Jews* (jbuff.com, Jewish Buffalo on the Web). Many of these statistics were collected by the American Jewish Committee.

²Ibid.

Concerns of Judaism

Because Jewish people comprise a very small minority of the American population, there are anthropological and sociological concerns that threaten their survival as a people in the twenty-first century. The chief threats to the demise of Judaism are the following:

Inter-faith marriages

In the 1960s the Jewish sociologist, Erich Rosenthal studied intermarriage patterns among Washington D.C. Jews with non-Jews. He observed that first generation immigrants only married non-Jews at a rate of 1.4 percent. Second generation Jews, born in America, intermarried at a 10.2 percent rate. Third generation, American-born, college attending Jews intermarried at a rate of 37 percent.¹ By 1985, 52 percent of Jews who married did so outside their faith.²

Secularism

As universities and colleges opened to young Jewish students, the security and restrictions of the Jewish community and ghetto were weakened. Dormitory life brought greater association between Jews and Gentiles. Science classes gave new perspectives as the ideas of non-Jewish interpretations for life undermined Torah faith. New professions began to open to them, which broadened their horizons, and

¹Thomas P. Morgan, "The Vanishing American Jew," *Look*, May 5, 1964, p. 43. Quoted in the footnotes (chapter 2, note #4) of Alan M. Dershowitz, *The Vanishing American Jew: In Search of Jewish Identity for the Next Century* (Boston, MA: Little, Brown, and Company, 1997) 351.

²"Jewish Intermarriage Statistics," http://www.lilithgallery.com/articles/jewish_intermarriage_stats.html (March 17, 2005), p. 1.

increased their material benefits. Traditional spirituality suffered by the incursion of “worldliness.” Assimilation into the “American Dream” has taken a severe toll on Judaism.

A declining emphasis being placed on a Jewish education

About 540,000 Jewish children were attending Jewish schools in the afternoon or on weekends in 1962 and another 60,000 attended day schools. Those statistics dropped to 240,000 in afternoon/ weekend schools, and less than 140,000 at day schools. That means that Jewish schools have experienced a net loss of 220,000 students.¹

For generations, education was an essential strategy for many ethnic groups to escape the poverty of the ghettos; so it was also with the Jews. Although the Jewish schools have been diminished, it does not mean that education has been abandoned as a value among the Jews. Today, about 40 percent of American students, compared with 85 percent of Jewish high school graduates go on to college. Many of these continue on for advanced degrees. This may be due to a Jewish emphasis on education as a worthy goal in life. This does not mean that all Jews are wealthy, education-minded, or academically successful. About 24 percent of Jewish families are in the low income bracket, dispelling the stereotype that all Jews are rich. However, these figures do demonstrate some common values that are apparently shared by many in the American Jewish community.²

¹Ibid., 2.

²Gerard Falk, 3.

Loss of a distinct culture

At one time, a strong Jewish community and culture made the Jewish population more cohesive. A strong Jewish theater, kosher food stores, ethnic music and unique languages (Ladino and Yiddish) forged a distinct subculture in America. The authority of the rabbi and a reverence for the synagogue were foundational to its development. Many forces eroded that culture between the First and Second World Wars. Anti-Semitism, increased educational opportunities, mobility due to job placement, and other factors had a great psychological, as well as physical impact, on the faith and thinking of the Post-Holocaust generations. The unique Jewish culture suffered as the world opened its once-closed fellowship. Only about 4,400,000 Jews in this country affiliate with a synagogue,¹ for various reasons.

Loss of a Jewish identity

Of the approximately 5.5-5.6 million Jewish people in the USA, about 2 million of those individuals live in homes that are considered non-Jewish. This trend has been called "the silent holocaust"² because it is leading to the demise of the Jews as a distinct people. Sixty percent of Jews under 40 years of age, and 20 percent of Jews over 60 years of age fall into that category.³ About 1 million Jewish children in America below 18 years of age are either being raised as non-Jewish, or without any

¹Thoughts gleaned from Falk and others.

²"Jewish Inter-marriage Statistics," 1.

³Ibid., 2.

religion. That represents 54 percent of all American Jewish children.¹ It is estimated that approximately 2 out of every 3 of the more than 5.5 million Jews in America do not relate to themselves as Jews, or do not maintain a connection with a synagogue.²

Conversion to non-Jewish religions

The impact of the Holocaust on the Jewish psyche cannot be overstated. It either strengthened or destroyed the faith of its survivors. For fear of future persecutions and pogroms, many Jewish immigrants preferred to hide or relinquish connection with their Jewish past. Some had difficulty understanding how a loving God could permit so much suffering and pain. Consequently, many turned to alternate worldviews for answers. Atheism, agnosticism, rationalism, secularism, mysticism, Christianity, Islam, the occult, and eastern religions were frequent options for those who searched for explanations in life. However, inter-faith marriages had a major influence on Jews who converted to other spiritual perspectives.

Low birth-rate among Jews

The average Jewish woman in America only has 1.4 children per household. The number of children needed to replace the current population is 2.1 children per household.³ The rate for Orthodox Jews is higher; therefore, American Jewry will

¹Ibid.

²Ibid., 1.

³Ibid., 2.

likely take on a more fundamental complexion in the decades ahead, as the number of children born to more liberal homes decreases.

Factors that threaten the survival of Judaism today are itemized by the Jewish sociologist, Arthur Ruppin, who expressed it as follows:

The structure of Judaism, once so solid, is crumbling away before our very eyes. Conversion and intermarriage are thinning the ranks of Jews in every direction, and the loss is the heavier to bear, in that the great decrease in the Jewish birthrate makes it more and more difficult to fill up the gaps in the natural way. . . . We see in the assimilative movement the greatest danger that has assailed Judaism since the Dispersion.¹

Third generation Jewish Americans have greatly assimilated into a secularized popular culture that challenges many of the ancient customs and traditions of their forefathers. The 1840 observation of Ben Levi seems prophetic. He wrote: "The grandfather believes, the son doubts, and the grandson denies."² With the break-up of Jewish communities, the demise of the Jewish ghettos, the replacement of Yiddish, Hebrew, and Ladino by the English language, the opening of secular colleges and universities to impressionable Jewish youth, the acceptance of Jews by gentile friends and colleagues, the exposure to new and different cultures and religions, and inter-religious/ inter-racial mixed marriages have destabilized foundational traditions that preserved Judaism through the ages. Stereotypes and misinformation have given way to increased education and association with various people groups.

¹Quoted in Dershowitz, 71.

²Ibid., 72. Quoted from Annie Kriegel, "Generational Difference: The History of an Idea," *Daedalus*, Fall 1974, 34.

There are many similarities between the concerns of Jews and the concerns of Adventists. If one were to substitute the word "Adventism" for "Judaism" in each of the above point, a powerful realization of the commonality of concerns will impact the reader.

Obstacles to Jewish-Adventist Relations

Introduction

Seventh-day Adventists, like most Christians, may fall into one of four categories regarding Jewish people and Jewish ministry: (1) those who are not necessarily prejudiced against Jews, but have no interaction with them; therefore they do not understand Jews and are unaware of any particular need for methods different from that with which they are familiar; (2) those who are aware of Jews around them, but are ignorant of any need to change what they are already doing, perhaps through fear of the unknown; (3) those who are aware of Jews around them, and want to learn effective methods for reaching them for the Messiah's Kingdom; and (4) those who are hostile toward Jews and refuse to advance the gospel commission to them. It is for the first three categories of people that Jewish Awareness Seminars are beneficial. They are still able to be educated and motivated to productive ministry. The fourth group, though a minority, must be confronted and neutralized before their influence infects impressionable minds. These do not represent true Christianity, nor do they reflect Seventh-day Adventism. Theirs is a theological and a heart problem that needs to be confessed and abandoned at the feet of Yeshua (Jesus).

This presentation briefly traces the many faces of anti-Semitism with a special emphasis on Christian Anti-Semitism. It is important to understand that the preaching presented from pulpits can either have a positive influence on society and the religious world, or it can negatively endanger the lives of millions, thus dishonoring the character of God and the integrity of the gospel commission.

Anti-Semitism

Two Types of Anti-Semitism

It is important to recognize the difference between “abstract” anti-Semitism and “personalized” anti-Semitism.¹ An individual who in general believes that all Jews are selfish, stingy, and power-hungry has an “abstract” view which is inclusive of every Jewish person. An individual who targets his discrimination against a specific Jewish person, or Jewish group, and differentiates between them and other people in his dealing is guilty of “personalized” anti-Semitism. These are variations of a mindset that has plagued Jewish people for centuries.

Forms of Christian Anti-Semitism

History has seen two manifestations of anti-Semitism evolve throughout the two millennia since the birth of Christianity. One form presents itself in periodic or sporadic outbursts of persecution with no institutional orchestration or strategy behind it. The second form is organized and perpetual, tracing back to Christian theological misinterpretations and a thrust for political and cultural influence. It is often referred to as “institutional anti-Semitism.”² Of the two, “institutional anti-Semitism” is the greater danger. It may be state-sponsored, church-sponsored, or institutionally sponsored bigotry.³ All bigotry stems from a theological perspective that makes one

¹Dershowitz, *Ibid.*, 76.

²For a discussion of these two forms of anti-Semitism, see Jacques Doukhan, *Drinking at the Sources*, 34-39, and Alan Dershowitz, *The Vanishing American Jew*, 69-95.

³Dershowitz, 69.

group of people superior to another. Dershowitz¹ argues that institutional anti-Semitism has virtually ended since the 1960s due to legislation, educational opportunities, judicial actions, greater religious tolerance of one another, social and business interactions.

Just because institutional anti-Semitism may be presently declining, it does not mean that personalized anti-Semitism is following suit. There may still be bigotry in America, but civil rights legislation, the Jewish Anti-Defamation League, and fear of reprisals may be keeping much of it in check. Neo-Nazi groups, white and black supremacists, and religious zealots are still active in society.

It will be interesting to see what part the events from 2001 to the present will have on both institutionalized and non-institutionalized anti-Semitism. Recent events between the United States and the Islamic nations are, in large part, directly related to American support of Israel. What new turns in world attitudes toward the Jews will only be revealed over the course of time.

The Rise of Christian Anti-Semitism

Fearing Roman persecution, and not wanting to be identified with rebellious Jewish patriotic movements, early Gentile Christianity began to distance itself from its spiritual ancestry. Christian compromise with popular pagan culture deepened the rift between themselves and the Jewish population—believing Jews and non-believing Jews. Prejudice against anything Jewish in Christian theology required reinterpretation of Scripture and liturgy.

¹Ibid., 69-95.

By 400, just 87 years later, the Roman Empire had gone from being less than four per cent Christian to eighty per cent Christian. With *no conversions!* (In fact, true evangelism virtually disappeared from the face of the Earth during that time.) It was arguably the worst disaster since Noah.¹

Medieval Anti-Semitism

Pope Eugenius IV, in a Decree of 1442 isolated Jewish people from society and restricted them to ghettos.

We decree and order that from now on, and for all time, Christians shall not eat or drink with Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them. Christians shall not allow Jews to hold civil honors over Christians, or to exercise public offices in the state.²

This statement by Pope Gregory VI (1765-1846) in *Encyclical Mirari Vos*, should chill all Americans, let alone Jewish citizens, since it reveals a papal aversion to religious liberty and freedom of speech. Restricted civil rights is not foreign to the history of Catholicism in dealing with dissenters.

From the polluted fountain of indifferentism flows that absurd and erroneous doctrine or rather raving which claims and defends liberty of conscience for everyone. From this comes, in a word, the worst plague of all, namely, unrestrained liberty of opinions and freedom of speech.³

Although it has been the greatest instigator of anti-Jewish attitudes and actions for nearly two millennia, Pope John Paul II apologized to the Jewish world for the

¹James H. Rutz, *The Open Church: How to bring Back the Exciting Life of the First Century Church* (Sargent, GA: SeedSowers, 1993) 11.

²Ibid. 147. From *Decree*, 1442.

³Ibid. 81. From *Immotale Dei*, Nov. 1, 1885.

harsh institutional treatment of the Sons of Israel by Christians over the centuries.

The Roman Catholic Church officially stated that anti-Semitism is “a great sin against humanity.”¹

Anti-Judaic Preaching

Martin Luther first tried to convert the Jews to Christianity. When his efforts were frustrated, he became verbally aggressive in his anti-Semitism. Remarks such as the following were later used by Nazis to justify and authenticate their holocaust treatment of the “despised” people. Luther commented as follows about Jews:

The sun has never shone on a more bloodthirsty and vengeful people than they who imagine that they are God’s people who have been commissioned and commanded to murder and to slay the Gentiles. In fact, the most important thing that they expect of their Messiah is that he will murder and kill the entire world with their sword. They treated us Christians in this manner at the very beginning throughout the world. They would still like to do this if they had the power, and often enough have made the attempt, for which they have got their snouts boxed lustily.”²

Even in America, Lutheranism published anti-Jewish stereotypes in Sunday School materials a decade after the Second World War.

Give proof that the curse which the Jews called down upon their nation still rests on them and their children to this very day. -- Discussion question in a Sunday school text of the Lutheran Church—Missouri Synod, United States, 1955.³

¹Pope John Paul II, *Crossing the Threshold of Hope*, ed. Vittorio Messori (New York: Random House, 1994), 97. Also quoted in Dershawitz, 85.

²Margarete Myers Feunstein. “The Socio-Cultural Roots of the Holocaust: The Secularization of Christian Anti-Semitism” in *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relation*, ed. Jacques B. Doukhan (Berrien Springs, MI: Andrews University Press, 2002), 29 and 32. Quoted from Martin Luther, “On the Jews and Their Lies,” in *Luther’s Works*, vol. 47, ed. Helmut T. Lehmann (Philadelphia, PA: Fortress Press, 1971), 157.

³*Clock and Stark*, 60.

Adolph Hitler

Adolph Hitler (1889-1945) was a product of his era. For the first time in history, racism became genetic as well as religious. What created his hatred of Jews is still debated by scholars. However, it was deep seated.

Clearly, Hitler's hatred was aimed against Judaism and its concept of God as much as it was against the Jewish people.

It was the Jews, he explained to onetime compatriot Hermann Rauschning, who brought their "tyrannical God," and His "life-denying Ten Commandments" into the world; it was against these Ten Commandments, with their myriad prohibitions, that Hitler wished to wage war. Only if he murdered every Jew in the world, he concluded, could he hope to extirpate fully the Jewish idea of one God and one moral standard.¹

In Hitler's view, Jews maintained their "Jewish ideas" even when they converted to Christianity, or when they abandoned Judaism and became Communists. In this, Hitler differed therefore from almost all the anti-Semites who preceded him; he saw Christianity and Marxism as thinly disguised Jewish creations that were intended to subvert Germany's Aryan values.²

Adolf Hitler justified his treatment of the Jews on religious grounds. The following statements indicate that he apparently believed he was an instrument of justice in God's hand:

Gradually I began to hate them. . . . For me this was the time of the greatest spiritual upheaval I have ever gone through. I had ceased to be a weak-kneed cosmopolitan and become an anti-Semite.³

"I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord."⁴

¹Telushkin, 345.

²Ibid.

³Glock and Stark, 139.

⁴Ibid., xv.

Bernhard E. Olson recognized that Hitler's hatred of Jews was the natural result of centuries of Christian anti-Semitic preaching on European society. "Hitler's pogrom was but the crown and pinnacle of a long history of hatred toward the Jew."¹

Hitler could never have accomplished his diabolical scheme were it not for the apathy and fear of involvement on the part of German society, the national governments of the world, and many of the Christian churches in turning a blind eye to what was happening. Consequently, the Jewish people have learned not to depend upon the national powers of the non-Jewish world to protect them from a re-occurrence of genocide attempts.

Modern Christian Anti-Semitism

In the mid-twentieth century, various forces came together to produce the "Final Solution" to the Jewish problem. The preaching from many Christian pulpits encouraged Nazi fanaticism. In 1940, Gerald B. Winrod placed the global woes in the lap of the Jewish people when he said:

A wave of anti-Semitism is sweeping the world as a reaction against (1) Jewish control of news channels, (2) international Jewish banking, and (3) atheistic Communism, which was originally spawned in Jewish capitalism and Jewish intellectualism."²

¹John Jovan Markovic, "The Ecclesiastical Roots of the Holocaust: From the *Adversus Judaeos* Tradition to the Holocaust" in *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relations*, ed. Jacques B. Doukhan (Berrien Springs, MI: Andrews University Press, 2002), 3. Quoted in Jules Isaac, *The Teaching of Contempt: Christian Roots of Anti-Semitism*, trans. Helen Weaver (New York: Holt, Rinehart and Winston, 1964), 5.

²Charles Y. Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism: A Scientific Study of the Ways in Which the Teachings of Christian Churches Shape American Attitudes toward the Jews*. (New York, NY: Harper Torchbooks, 1969), 107.

Charles Lindberg and Henry Ford were also known for their Anti-Semitic remarks and attitudes.

Theological Anti-Semitism

Words are power! The Bible is composed of words fashioned to deliver a powerful message. In human hands, delivered from the pulpit, the words of the Bible can move people to action for good or for ill. It all depends on the interpretation given to the Scripture by the mouth of the messenger. Without proper hermeneutics and exegesis, a preacher can easily resort to eisegesis and skew the Word of God to his own advantage. This has often happened with the Bible and other Christian literature, intentionally and unintentionally, with devastating results.

Supposed Anti-Semitic Bible Texts

At the instigation of bigoted or misinformed clerics, millions of European Jews have been harassed, isolated, persecuted, exiled, and murdered based on New Testament passages. Irvin J. Borowsky refers to certain inflammatory passages in the following words:

In these references, all Jewry is spoken of as one, and collectively, they are blamed for the death of Jesus. Jews from ancient times to the present are damn in prose that virulently defames and decries all Jews. Surely it is a paradox that the references set the stage for hostility and murder of those whose heritage and roots were from the same family tree as that of Jesus.¹

¹Irvin J. Borowsky, "The Language of Religion: A Force for Assetting Life; A Force for Degradation," *Removing Anti-Judaism from the Pulpit*, ed. Howard Clark Kee and Irvin J. Borosky (Philadelphia, PA: American Interfaith Institute, 1996), 7, 8.

Bible translators have generally cast all Jews in the same category as “the people who killed Jesus.”¹ Little distinction is given to the fact that nearly all of the early New Testament disciples, before and after the cross and resurrection, were Jewish believers in Yeshua as the Messiah. It was they who accused the unbelieving national leaders of Jesus’ death. Thus, righteous Jews were standing against unrighteous Jewish leaders.

In a similar manner, John Weidner and Eric Bonnhoffer, righteous Gentiles, stood against unrighteous Nazi German leaders in World War II. To accuse all Jews of the death of Jesus is equivalent of accusing all Germans of the death of the Jews for all eternity because of the actions of their corrupt national leaders. Shall future generations of Germans be harassed, isolated, persecuted, exiled, and murdered for the next two millennia without distinction between the guilty and the innocent because a contemporary historian referred to them generically as Germans? Yet, this has been the interpretation ascribed to the Jews by unskilled commentators who eisegetically read into the New Testament term “the Jews” a very broad meaning.

Nazi anti-Semitism did not invent itself. It was the outgrowth of centuries of stereotyping, caricaturizing, and fictionalizing of the Jews on the part of Christian preachers that paved the way for Hitler’s “Final Solution.” Kee & Borowsky does not vindicate Hitler, but correctly incriminates Christian writers and preachers in providing him with a religious excuse for his crimes. He is incorrect that the New Testament is at fault.

¹Ibid., 8.

About seven thousand different translations of the New Testament are currently in circulation. Although they vary widely in many respects, the vast majority portray the Jews collectively and without discrimination, in a pejorative manner. Bibles designed for children and youth especially villainize the Jews and breed suspicion, distrust, and dislike for them into young readers. Greater caution must be exercised in the presentation of such literature, lest it instill hatred and prejudice.

The American Interfaith Institute is composed of Christian theologians across the globe who are seeking to redefine New Testament terms that present fuel for anti-Jewish interpretations. They are advocating a return of Christianity and Judaism to their biblical roots, free of rabbinic and pagan influences to find common ground for Jewish and Christian relationships, without distorting influences.

Among the passages that many find offensive are the following:

John 5:16

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath days.

John 7:1

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

Acts 9:23

And after that many days were fulfilled, the Jews took counsel to kill him.

Kee & Borowsky write that many Christians, who are not considered anti-Semitic, claim that these texts are not anti-Judaic. They are just simple statements of the facts of the time. They do not understand how they can be considered prejudiced, until the terms "Christian" or "Mohammed" are substituted for "Jews" and "Jesus."

Would such substitutions breed resentment and prejudice within a mixed religious environment?

In the light of recent research, The American Bible Society, Oxford University Press, and other publishers are taking precautions in their translation of children's Bibles. Greater care is being taken by many theologians and preachers on the way they express potentially inflammatory topics and texts.

Among Adventists, there is still an attitude that the Scriptures are being revised and made "politically correct." In light of current social and religious movements this is a valid concern. Shall the Scriptures now be interpreted so as to avoid offensive passages to homosexuals, etc.? For this reason, extreme care and caution must be exercised that the integrity of the Bible is preserved.

There are many evangelists and pastors who use inflammatory passages surrounding the execution of Christ and the tribulations of the apostles to evoke an emotional response from a congregation. However, was the congregation composed of Jews, would they use the same language? Would the response be different if they continued to use similar phraseology? The Bible must not be made "politically correct," but preaching must be contextualized and sensitized to maximize the potential gain from a Scripture for the Kingdom of God. It is time to give attention to the power of words!

Interpreting Ellen White Comments

Just as the Bible has been given Anti-Semitic interpretations, some Adventists are similarly guilty of reading into the writings of Ellen White a broader definition of the terms she employs than her statements infer. In the appendix of Jacque

Doukhan's book *The Mystery of Israel*,¹ there is a lengthy discussion relating to Ellen White's controversial use of certain expressions, such as: "the rejection of God"; "the rejection of Israel"; "Jewish nation"; "race of the Jews"; "the curse on the Jews"; "why did the Jews suffer"; "prophecy about Jewish Israel"; and others. He approaches her use of the terms in a similar exegetical manner as one would interpret difficult Bible texts.

Reexamining Jewish-Christian Relationships

We are living in a time when old prejudices are erupting on a global basis. Most of these have their roots in religion. In Ireland, Protestants conflict with Catholics; in the former Yugoslavia, Muslims, Orthodox and Catholics struggle for supremacy. Sunnis strive against Shiites in Iraq and surrounding Muslim countries. Israel struggles to balance the interests of Judaism, Christianity, and Islam. Tensions are worldwide. The Bible predicts that conflicts will only intensify as earth's history reaches its climax. The nations are to be reached with the gospel before that time. That is the supreme task of "global mission."

To facilitate that task, the integrity of the Bible truth and doctrine must be maintained, yet contextualized in its presentation. Anti-Judaic and Anti-Semitic attitudes and expressions that hinder souls from understanding and accepting the Savior's salvific message must be removed by those who profess to be His representatives. This is a major goal of Jewish Awareness Seminars.

¹Jacques B. Doukhan, *The Mystery of Israel* (Hagerstown, MD: Review and Herald Publishing Association, 2004), 117-141.

Jewish Awareness Seminar, Lecture #5
2:45–4:00 P.M.

**Reaching Jewish People
and
Follow-up Suggestions and Materials**

Introduction

Jewish Awareness Seminars are designed to introduce Gentile Seventh-day Adventists to the concept of initiating a Jewish outreach ministry. It is recognized that a week-end series is not sufficient to equip the laity for a sustainable, long-range mission of Jewish evangelism. Consequently, viable suggestions are here offered to help those who are committed to developing an on-going program of training and implementation of the principles presented in this guide-manual.

Essential Elements

Essential to the success of any ministry is the Spirit of God. It is expected that spiritual leaders will work in harmony with Him in organizing a systematic approach to soul-winning. The following points must be given careful attention in developing a viable outreach program.

Prayer. The role of prayer in ministry can never be under-estimated. It must be remembered that God has never ceased to love the Jewish people. Throughout history, even when they failed Him and repented of their sins, He forgave them and restored them to His favor. So it is with the Gentiles whom He loved, even while they were still His enemies (see Romans 8:32). The gifts and calling of God are “irrevocable” (see Romans 11:29). Therefore, committed Seventh-day Adventists

should pray individually and collectively in small groups for the salvation of sincere seekers after God. What may appear to be a collection of the “driest” of spiritual “bones” may actually come to life as a result of the Spirit of God infusing them, in answer to our intercessory speaking to God in their behalf (see Ezekiel 37:9-14).

It is also important that we ask God to change our individual attitudes, and those of the church, in preparation for any work of gospel ministry, especially an inter-faith venture. One must ask for a spirit of acceptance and love for those to whom we are witnessing, as well as a love for the truth, before engaging in such a vital ministry. A consistent prayer focus must be maintained at every stage of development to prevent pitfalls and distractions that can become disastrous to the goals in view.

Practice Your Faith. Jewish people want to know that Christ is working in the lives of His professed followers before they will accept Him as Lord of their lives. They have witnessed centuries of inconsistency on the part of Christians. Practice consistent Christ-filled lives or your witness will confirm their rejection of Yeshua (Jesus) as the Messiah. They want to see a sermon rather than to hear one!

Get Organized. With the support of the pastor and under the auspices of the personal ministries department of the local church, establish a committee of interested persons to guide the development of a Jewish outreach ministry. A leader and secretary should be designated. This committee may formulate the goals and objectives of the ministry, including recommended leadership, for approval or revision by the church board or business meeting of the church. That committee may

become the supervising committee to which accountability for the ministry is given, which is in turn subject to the authority of the church board and business meeting.

Database. The accumulation of information necessary for this ministry may come from various sources.

First, it is important to formulate a list of qualified individuals who are interested in becoming involved with some aspect of Jewish outreach. Spiritual gifts, talents, levels of interest, commitment to the Lord and this ministry, attitudes toward Jewish people, "goundedness" in Adventist doctrines and teachings, emotional maturity and personality traits are all factors that must be considered in qualifying people for empowerment. Without this screening procedure, harm can result to this sensitive ministry by those who may be superficial in their religious beliefs or who are curiosity seekers without conviction. However, some curious people later may experience a deeper interest in involvement; if so, they may be empowered accordingly in a later training session. A computerized list of such individuals should be maintained.

Second, it is necessary to accumulate and record a list of families in the community who are either Jewish, or who possess Jewish surnames. This may be difficult because many names were changed when immigrating. Often Jewish people do not have stereotypical last names due to inter-marriage; and proselytes (converts) to Judaism may have non-Jewish names. Begin with a gathering of known Jewish people in the community, and find other people in the phone book with similar last names. Messianic Jews are often Gentiles who follow Jewish practices, so that may require familiarity with Messianic congregations in the community, since their

relatives with the same last name may not share their beliefs. Periodically up-date the information with address and telephone number changes. It might be wise to record which branch of Judaism each associates with to guide your approach to them.

Entry Events

Before sharing truth with a person, one must first make contact with that person. Where Adventists may not be familiar with the Jewish people in the community, it might be necessary to research the ethnic and religious composition of the city prior to initiating an outreach focus. The following suggestions may be helpful in making contact with the Hebrew citizens in the area:

Shabbat Shalom. Raise funds to send subscriptions to *Shabbat Shalom*, the Adventist Journal for Jewish-Christian reconciliation, to every Jewish home in your database. The address is as follows: *Shabbat Shalom*, 55 West Oak Ridge Drive, Hagerstown, MD 21740. Dr. Jacques Doukhan is the current editor. The telephone number is 1-800-456-3991. The e-mail address is www.shabbatshalom.info. As of the date of this writing, the subscription price is \$6.00 per year in the United States, and \$9.50 overseas. This is an excellent "first step" for a congregation to begin an outreach program, since these magazines are specifically written for Jewish people and contain topics of interest for them. Each issue is actually a Bible-oriented study that will appeal to secular and religious Jews. The subscription list should be continued and expanded on a regular basis. Gentiles may also find the magazines interesting, especially those involved with the ministry. It is a good training instrument for them.

Shema Israel. This Bible correspondence course is authored by Dr. Doukhan, who is a Jewish-Adventist theologian at Andrews University, and is specifically designed to deal with fifteen biblical topics of concern to Jewish people, including the following: "The Bible"; "Ha-Shem (The God of Israel)"; "Evil and Suffering"; "The Messiah I (Why?)"; "The Messiah II (When and Who?)"; "Israel and the Church"; "The Torah (The Law of God)"; "The Shabbat"; "Creation"; "Eating and Drinking"; "The Nature of Man"; "Death"; "Prophecy and History"; "Judgment"; and "Life with God". There are *Shabbat Shalom* magazine issues available to complement each of these lessons for enrichment reading. An answer key comes with the course. A copy of Doukhan's book *Israel and the Church* with a diploma will be sent to each person who successfully completes the lesson series.

Materials are available at *Shema Israel Bible Course*, P.O. Box 53055, Los Angeles, CA 90053, or by e-mail through *Shabbat Shalom* at sshalom@andrews.edu.

Periodically, the brochure advertising these lessons may be mailed out to the same families to which *Shabbat Shalom* magazines have been sent. Unless otherwise stated, any interests will automatically go to the Voice of Prophecy for correction. They, in turn, will forward information back to a pastor when the series of lessons are completed. An alternate plan might be to open a local post office box under the name of *Shema Israel* to which residents can return interest information and lessons for correction by a local church Discover Bible School. In that case, a sticker with the return address should be placed over the return address printed on the advertising brochures. Whoever corrects the lessons must be oriented and trained for this ministry, employing responses containing vocabulary and thoughts that are "user-

friendly” to the Jewish student. Supplementary literature is recommended in this section for follow-up purposes. It is not recommended that Adventists visit Jewish interests at their homes, unless specifically requested to do so, since it may create problems for the student with his family members.

Inter-Faith Events. Opportunities for meeting Jewish people are many. Often Inter-Faith religious services are held in the community. It might be an opportune occasion to meet leaders from various religious persuasions, including those who are Jewish.

Health programs, health food stores, vegetarian cooking classes, and health food co-ops frequently attract health-conscious secular and observant Jews.

Inter-Faith lecture series on “Jewish-Christian Relations”; “Muslim-Jewish Relations”; or “Easing Inter-Faith Tensions”, perhaps with Jacques Doukhan, Alexander Blotnikov, Clifford Goldstein, or other Jewish speakers, at a neutral location to avoid prejudice, may attract some Jewish people. Other topics might include archeology, science, depression, community action, addictions, etc.

Special Services might be advantageous in drawing Jewish people. They can include the following:

A *Holocaust Day* to commemorate the suffering of the Jewish people during the Second World War. It could also recognize the “Righteous Gentiles”, especially the Adventist ones, who aided the Jews and protected them in their struggle.

A *Festival or Feast Day* demonstration conducted for Adventists by a rabbi with a pastor’s cooperation.

A *Shabbat Celebration* with Jewish and Adventists together.

A *Kosher Meal* or cooking class for Adventists and Jews working together or as a demonstration by Jewish people.

Visit a Synagogue or Jewish Community Center. It is advisable to gain permission before intruding, which is courteous, but not always necessary. Go as a learner; don't use it as an evangelistic ploy.

Training Events

Further training beyond the Jewish Awareness Seminars will mature members in their outreach skills. The following opportunities are suggested in conjunction with a midweek prayer meeting, a small group gathering, or as a Friday evening study witness-training class study:

Friendship Evangelism. Proverbs 18:24 says, "A man who has friends must himself be friendly . . ." To win a Jewish friend, one must first make a friend. For that reason, it is recommended that a course in friendship evangelism be conducted using Mark Finley's *Making Friends for God* materials, which are available through Hart Research Center, Resources for the Active Church, P.O. Box 2377, Fallbrook, CA 92088 or through the local Adventist Book Center. Finley's Three "A"s for making friends is applicable to Jewish outreach. They are:

Agree with people whenever you can.
Approval is to be given whenever you can.
Accept people where they are.¹

These principles are supported by biblical and E. G. White teachings.

¹Mark Finley, *Making Friends For God, Participant Study Guide* (Fallbrook, CA: Hart Research Center, 1989) 4-7.

Shalom Learning Center on the Road. Alexander Blotnikov, Director of the Shalom Learning Center in Hollywood, FL has a training program available to churches which are training members for Jewish soul-winning. He may be contacted for details.

A Group Bible Study. The *Shema Israel* lessons may be used to lead a prayer meeting, or small group, in a series of Jewish Bible studies to acquaint participants with the materials being used by their Jewish friends. This is also an excellent Sabbath School class tool for spiritual growth. This can be a thirteen to fifteen week series, which fits into the Sabbath School paradigm.

Witnessing Classes. Jeff Zaremsky's *Reaching and Winning Your Jewish Friends*, a four two-hour sessions course, or an eight one-hour session course, may be conducted on a weekly basis to allow participants to gain greater skills and understanding for witnessing to Jewish people. Additional tools for training are *Witnessing to Jews: Practical ways to relate the love of Jesus*, by Ceil and Moishe Rosen, and *You Bring the Bagels Ill Bring the Gospel: Sharing the Messiah with Your Jewish Neighbor*, by Barry Rubin.

The goal of witnessing is to equip members to win souls wherever they find them, which includes Jewish souls.

Book Club Discussion Groups. Participants may assemble for a monthly discussion of assigned books which they read. A moderator or discussion leader can guide the discussion. Many of the titles are available through the Andrews University Book Store, Barnes and Nobles Book Sellers, Adventist Book centers, Family

Christian Book Stores, or other wholesalers. A list of a few suggested books for reading and discussion is as follows:

A. Biographical reading.

Herbert Ford, *Flee the Captor*.

Fredrick C. Gilbert, *From Judaism to Christianity and Gospel Work Among the Hebrews*.

Samuel Jacobson, *The Quest of a Jew* (a pamphlet autobiography).

Samuel Jacobson, *Twice Chosen* (stories of Jews who found the Messiah).

Susi Hasel Mundy, *A Thousand Shall Fall*.

B. Historical, theological and prophetic studies.

Michael L. Brown, *Answering Jewish Objections to Jesus*, three volumes.

Michael L. Brown, *Our Hands Are Stained with Blood: The Tragic Story of the "Church" and the Jewish People*.

Jacques Doukhan, *Drinking at the Sources: An appeal to the Jew and the Christian to note their common beginnings*.

Jacques Doukhan, *Israel and the Church*

Jacques B. Doukhan, *The Mystery of Israel*

Jacques B. Doukhan, editor, *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relations*.

John Fischer, editor, *The Enduring Paradox: Exploratory Essays in Messianic Judaism*.

Robert Leo Odom, *Israel's Preexistent Messiah*.

Robert Leo Odom, *Israel's Angel Extraordinary*

Robert Leo Odom, *Israel's Prophetic Puzzle*.

Philip Samaan, *Blood Brothers*.

Marvin R. Wilson, *Our Father Abraham: Jewish Roots of the Christian Faith*.

Literature Distribution Programs. Jeff Zaremsky has adapted Ellen White's book, *Steps to Christ* under the title of *Steps to Shalom*, which is available at the Adventist Book Centers. For a mass distribution of the book, Zaremsky has a special program available by contacting Jewish Heritage, P.O. Box 1238, Newport Richey, FL 34656, or call 727-375-7502. The e-mail address is Studies@Jewishheritage.net.

Sanford Howard has adapted some of Ellen Gould White's books for Jewish outreach: *Israel: Its Captivity and Restoration* (an adaptation of *Patriarchs and Prophets*), and *Persecution, Can It Happen Again?* (a condensation and adaptation of *The Great Controversy*). He also publishes *L'Chayim: To Life, Finding the Light of Shalom; What the Rabbis Never Told You!* (a series of Jewish Bible studies in book form), and *The Source of Peace* (studies from biblical and Talmudic sources), all of which are published by SAN Enterprises Inc. and Sabbath House Inc., P.O. Box 623 Thorsby, AL 35171-0623.

Shabbat Shalom magazine is also available for personal and mass distribution purposes. See the previously mentioned address.

Sensitizing the Church

The local Adventist Church must be positively informed of the goals and efforts of the Jewish outreach ministry to avoid unproductive resistance and backlash. It may require patient education and re-education of church members, adequately

answering questions as they arise. Not everyone will buy into the program, but if the leaders of the church are supportive, resistance may be marginalized or isolated in influence. A progressive church that upholds the concept of evangelism will be more likely to be sensitive to things that create ethnic tensions. Thus, it is more likely to allow Jewish evangelism to develop.

Alternate Worship/Study Services

As interest grows and people respond to the Bible correspondence lessons, there emerges a need to invite receptive individuals to a spiritual worship environment more suited to their Jewish heritage.

Friday Evening Service. A significant first-step is to begin a Friday evening alternate worship service. It can include a time for study of the Scriptures and a training class for outreach. The music, songs, and readings may be in English and/or Hebrew as preferred. It would be highly recommended that the pastor and church board be supportive of this innovation rather than to have it undermined. A Hebrew format of worship may be followed as long as the theology of Seventh-day Adventism is maintained.

Adventist Jewish Messianic Synagogues. When significant numbers of participants make it advisable, a new congregation may be planted with the assistance and encouragement of the local conference and the mother church(es) giving it birth. Survival of the new plant is more likely with the blessings of the aforementioned. Issues of organization and leadership selection must be worked out with the Conference ministerial and evangelism departments, or any authorized

denominational body designated. A contextualized worship will support doctrinal teachings of the denomination. Manuals of particular value in developing a congregation are as follows: Doukhan's *The Root and the Flower: Siddur For Hebrew-Adventist Congregations*; Goble's *Everything You Need to Grow a Messianic Synagogue (also a Yesheva)*; and Zaremsky's *Establishing a Messianic Synagogue*.

Accountability

There are three major dangers that could derail the Jewish outreach effort. Unless they are checked in advance, confusion and ultimate disaster may result. They are simply: (1) a secularization that will draw people away from the Adventist-Christian religion; (2) a movement to return fully into Judaism, abandoning Adventist-Christianity; and (3) a fanaticism or extremism on the part of unstable Adventists and Jews to impose upon people, as mandatory, certain non-Scriptural religious teachings. For that reason, accountability is necessary to preserve the cause. The supervising committee appointed to oversee the work must be knowledgeable about the activities and direction being taken by the ministry. Periodic interviews, reports, re-organization, and evaluations are in order to be sure the leadership is in harmony with its stated goals and responsibilities.

Conclusion

Jewish Awareness Seminars is meant to be a stimulus to the development of local church Jewish outreach ministries. It is not an end in itself. Although follow-up projects, activities, and training opportunities have been suggested, the list of possibilities is open-ended. Every interested Adventist who desires to attend a

training seminar should be encouraged to do so. It will aid them in communicating the gospel to Jewish neighbors. However, a screening process and training program is essential for those who desire to take an active part in a formal outreach ministry to Jewish people. Extremism is to be avoided and accountability is to be in place for the success of the mission.

Breakout Activity

followed by

“Questions and Answers” Session

(4:10 – 4:30 P.M.)

Paper and pencils will be distributed upon which participants may write questions to be discussed either by the speaker, or as a small group.

A Video for Highlights Review

Either a video or a written handout will be distributed which cover the primary points to remember in witnessing to Jewish people.

Fellowship Meal

(5:00 – 6:00 P.M.)

A vegetarian or a Jewish fellowship meal will be provided.

Jewish Awareness Seminar, Lecture #6: Demonstration
(Sabbath Evening, One Hour before Sunset)

**The Time of Separation
and
Closing Activities**

Introduction

The Sabbath hours are sacred and enjoyable to the observant Jew. Therefore it is a delight to linger in the blessings of the Sabbath as long as possible. To guard the edges of the Queen of the Week, Jewish people often wait until they see the first three stars in the night sky before they consider the Sabbath past. A brief service called the habdalah or havdalah (meaning "separation") marks the official separation between sacred time and the beginning of the mundane first day of the week. It begins after the actual setting of the sun. Orthodox Jews are more likely to observe the havdalah than are non-Orthodox Jews.

The Sabbath began with the lighting of candles and ends in a similar manner. Since many Jews do not light a fire on the Sabbath, the igniting of the candle of separation symbolizes a return to the "work-a-day" week. A foot-long, twisted candle with two or more wicks is generally lit by a girl or woman, which she holds to the height that she wishes her future husband to be. The twisted candle also represents our intertwinement with the Sabbath blessings. It is wise to have an appropriate candleholder to prevent the wax from staining the table cloth.

A cup of wine is filled to overflowing into a saucer or bowl beneath. The spilt wine symbolizes prosperity. (Although wine is most frequently used for the havdalah

Jewish custom allows for almost any beverage, other than water, to be used.)¹ The overflowing wine may also represent the sweet blessings of the Sabbath spilling over into the new week ahead.

A third element of the havdalah is a box filled with spices and fragrances. An old Jewish tradition claims that a person is given a "second soul" on the Sabbath. The spice fragrance is to "lift" the body after that "second soul" leaves at the setting of the sun. It also is intended to treat the olfactory nerves to a pleasant blessing as a part of the Sabbath blessing. It is passed to every person in the room to smell.

Each of the three items, the candle, the wine, and the spice box each receives an individual blessing which is pronounced. As the blessing is pronounced on the candle, it is customary to raise the fingernails over the flame and look at them. Clean fingernails are regarded as proof that no work was done on the Sabbath.

The reciting of the havdalah prayer concludes the Sabbath, and the candle is frequently extinguished into the glass of wine to symbolize that the blessing of Shabbat are merged into the sweet blessings of the wine. A time of singing and joy follow to mark the beginning of a new week. Messianic congregations frequently dance as they sing.

At non-Orthodox Jewish camps, young people gather in concentric circles, swaying as they chant the blessings of the havdalah. They frequently sing *Eliyahu*

¹Telushkin, *Jewish Literacy*, 605.

ha-Tishbi (Elijah the Tishbite or Elijah the Prophet), who is to return to announce the coming of the Messiah. The words of the son say, “. . . Let him come quickly, in our day, with the Messiah, Son of David.”¹

For the meaning of the havdalah and the guide for its performance, the reader is again referred to Davidson² and Doukhan,³ each of whom outlines the service and presents a liturgy or description of its execution. The havdalah is not simply a “vesper” service, it is the Sabbath joy that is to be cherished and made to linger as far into the new week as possible.

Havdalah: The Time of Separation

The havdalah is a ceremony to separate the Sabbath from the common week ahead. As the Sabbath began with the mother lighting candles; so it ends with the mother lighting a candle. The Sabbath is a day of lights and delights. The mother of the house lights the candle with reverence. The twisted or multi-wick candle is lit, with a prayer. A spice box is circulated among the participants so that the nose can enjoy the delight of the Sabbath along with the other senses. It is the father of the house who extinguishes the candle, with a Scripture reading or prayer, into a cup overflowing with wine, representing the close of the Sabbath with its blessings overflowing into the new week. The candle cannot be put out until the Sabbath is

¹Ibid.

²Davidson, “The Delight of an Exquisite Day,” 18. See also *A Love Song for the Sabbath*.

³Doukhan, *The Root and the Flower*, 189-195.

passed, so the ceremony extends until after the sun has set. The Jews do not consider the Sabbath over until the first three stars appear in the clear sky.

The ceremony is accompanied by singing before and after the Havdalah in joy for another week of life,

Closing Activities

The havdalah is followed by:

1. **A video** displaying the debate between a Messianic Jewish rabbi and a traditional rabbi regarding the identity of Yeshua (Jesus).
2. **Post-seminar Assessments and exit evaluations** are collected at the conclusion of the last presentation. The pre-seminar and the post-seminar forms for each person are attached together.
3. **Offering for *Shabbat Shalom*** magazine gift subscriptions is accepted. Gifts and awards are given for attendance prior to dismissal. Prayer is offered. This marks the end of the seminar series.
4. **Attendance Gifts and Awards**, using the registration forms are drawn and distributed.
5. **A Challenge to Jewish Ministry** is given.

Dismissal Prayer

With the dawning of a new week, participants are dismissed with a prayer and benediction for God's blessings in the new week before them. This marks the conclusion of the Jewish Awareness Seminars.

CHAPTER IV

SUMMARY, CONCLUSION, RECOMMENDATIONS

Summary

Because the Michigan Conference of Seventh-day Adventists had no specific strategy to train and equip the laity for Jewish outreach, this guide-manual was constructed. The purpose and rationale for the project is given in the first chapter.

The first part of the second chapter is designed especially for pastors, since the original research of 2006 conducted for the accompanying project indicated that the ministers were less inclined to engage in Jewish outreach than would the laity. Consequently, that section encourages the clergy to support the church members in this ministry. Because pastors think in church growth and evangelistic terms, there is a heavy emphasis on church growth theory and application.

Chapter three includes the second part which is a step-by-step presentation of the actual lectures and activities followed in a week-end seminar series. It is designed for the laity.

The last chapter is the summary, conclusion, and recommendations portion of the guide-manual. It is followed by a section devoted to handout materials used with this seminar.

A section dealing with theological issues is not a part of the guide-manual, but may be found in the larger project for reference. However, theological issues are

addressed throughout the presentations. An appendix, glossary, and bibliography are included before the vita.

Conclusion

There is a considerable amount of repetition in various parts of the guide-manual and project for a reason. Three readerships are addressed: the project for the academic community; Part One for the clergy; and Part Two for the laity. They will be read at different times and for different purposes. Therefore, it was necessary to state in each section the purpose and rationale for the guide-manual for each reader.

From the data and information gathered in the 2006 Michigan Camp Meeting survey, it was evident that Adventists know very little about the people Ellen White counsels they manifest particular interest in, when reaching out to people groups hitherto "neglected." As a result, this guide-manual places a great deal of emphasis on the history, beliefs, and practices of the Jewish people in order to educate Adventists for effective ministry. Practical suggestions are given to involve members in organizing and developing a viable Jewish outreach ministry.

Because this introductory seminar is designed for a very intense weekend, it is necessary that visionary leaders plan for further training opportunities for the laity. Follow-up suggestions are incorporated.

Due to the time and logistical limitations involved with having a guest speaker present this training seminar, the guide-manual permits a local pastor or interested lay leader to personally develop and conduct a seminar for the congregation. It also provides material for study and use with holistic and evangelistic small groups, prayer meetings, or special Sabbath School classes.

Recommendations

The following recommendations are made regarding this project:

1. It is recommended that a Jewish Awareness Seminar be conducted to arouse the interest of the congregation and solicit their participation in reaching out to Jewish people in non-offensive friendship.
2. It is recommended that the pastors or laity seek further education in Jewish evangelism.
3. It is recommended that this guide-manual be implemented in the development of a local Jewish outreach program.
4. It is recommended that pastors conduct a *Making Friends for God* seminar or series of sermons to sensitize congregations on how to win and retain non-members who may worship in their midst.
5. It is recommended that careful planning and a series of positive sermons be presented to the church members before initiating a Jewish ministry.
6. It is recommended that Anti-Judaic preaching and Anti-Semitic attitudes be addressed and corrected before engaging Jewish people.
7. It is recommended that the Conference, church board, and pastor understand and be supportive of any Jewish outreach efforts initiated.
8. It is recommended that individuals leading and involved in Jewish ministry be firmly committed to the Seventh-day Adventist Church and its teaching; yet flexible and accepting of those with whom they disagree. Love is the key to success.

9. It is recommended that periodic interviews, reviews, and evaluations be utilized to assess the progress of the ministry and provide accountability to a supervising committee.
10. It is recommended that prayer be a major priority in planning, conducting, developing, and continuing any Jewish outreach ministry.

JEWISH AWARENESS SEMINAR

PROGRAM HANDOUTS



A GLOBAL MISSION PRIORITY FOR THIS YEAR!

To The Jew First!

To the Jew first, and also to the Greek.” (Romans 1:16)

An Outreach Priority

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth.

--E. Gould White, *Acts of the Apostles*, 381.

We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power.

--E. Gould White, *Manuscript 87*, 1907.

The Neglected Priority!

A priority in the global mission of the church has been sadly neglected. A special effort is to be made to reach Jewish people with the good news of the Messiah. A little has been done, but nothing as to what might be accomplished. It is predicted by the servant of the Lord that large numbers of Jewish people will accept the Messiah and join in finishing the gospel commission in these last days. In preparation for the fulfillment of this prophecy, let us prepare now by—

1. Making our churches “user friendly” and accepting of Jewish people in attendance.
2. Contacting the Office of Adventist-Jewish Relations for outreach information:

Office of Adventist-Jewish Relations
1251 Old Columbia Pike
Silver Spring, Maryland 20904
Tel.: (301) 680-6416
Fax: (301) 680-6464

or

Jewish Awareness Seminars
Three Cherubim Ministries
3555 Shattuck Road
Saginaw, Michigan 48603
(989) 249-6768

or

Shabbat Shalom
55 West Oak Ridge Drive
Review and Herald Publishing Association
Hagerstown, Maryland 21740

or

Shabbat Shalom, Editor
Andrews University
Berrien springs, Michigan 49104-1535
Fax: (269) 471-6202

3. Invite Adventist-Jewish guest speakers for a Sabbath or community program.
4. Suggested speakers may be obtained from the above resources.
5. Conducting Jewish Awareness seminars in you local church(es).
6. Making plans to involve members in effective and appropriate witnessing methods.
7. Sharing *Shabbat Shalom* magazine either by subscription or distribution.
8. Encouraging Adventist-Jewish alternative services.
9. Encouraging Adventist-Jewish Messianic Synagogues where needed.
10. You can have a part in fulfilling the gospel priority!



MISCONCEPTIONS AND MYTHS ABOUT JEWISH PEOPLE

Introduction

There are many myth and misconceptions about Jewish people that are held by non-Jews. Likewise, Jews have misconceptions about Christians. These need to be clarified for understanding. Since Jewish people are as diverse as other Americans, any attempt to definitively respond to these comments is to generalize a widely varied group of individuals. To define an answer to narrowly would itself be an exercise in Anti-Semitic categorization.

Myths and Misconceptions

All Jews are smarter and better educated than most Americans.

In general, Jewish people have learned by experience that education is to be valued; therefore, Jewish people do have a higher incident of advanced degrees, disproportionate to their population, than most American people groups. However, there are smart Jews and there are ignorant Jews; there are educated Jews and there are uneducated Jews. Stereotyping is inaccurate and unproductive.

Jews are wealthy.

In proportion to the general population of the nation, Jewish people may have an above average income. Contrary to inferences implied by people with biased

views who attribute that to greed; the value that many Jewish people place on education, health, and ethical living attribute to their prosperity. However, the majority of the world's Jewish population is quite poor.

Jewish people are clannish.

Historically, Ashkenazi Jews were forced to live in European "ghettos", so they developed a sub-culture of their own for survival's sake. For protection from abuse, they often developed strong communal support systems. Like Asians, Africans, Catholics, and Adventists, people naturally gather toward friends and relatives with whom they have something in common for safety and nurture. With the secularization of American Jewry, community ties are greatly weakened and Jewish identity is being lost by younger generations due to intermarriage with non-Jews.

Jews are selfish.

Actually, Jewish people are among the nation's greatest philanthropists. Their emphasis on social justice, ethics, and alms-giving make them among the most charitable group of people in the country.

Jews do not believe in Jesus as the Messiah.

That is true of some Jewish people. However, many are coming to Yeshua (Jesus) as the Messiah spoken of by the Hebrew prophets. Romans 11:4 indicates that it is more natural for the Jews to be grafted back into the natural Olive Tree (Messiah) than it is for a Gentile.

Jews are a foreign element to this Christian country.

The handout on “A Brief History of the Jews in America” dispels this argument, which has led to persecutions and pogroms in various lands throughout history. Jews have been in the New World since the time of Columbus. See the handout for details.

Jews can be identified by their features.

Although some Jewish people have similar characteristics due to close intermarriage, what one is seeing are traits common to Eastern European Jew with Turkish ethnic roots. Actually, Jewish people are scattered worldwide and are found in nearly every country and ethnic group. There are African Jews; American Jews; Chinese Jews; European Jews; Japanese Jews; So. American Jews, and Oceanic Jews. Proselytes to Judaism come from various racial backgrounds. I knew an African-American man named “Smith” who claimed to be a Black Jew. There is no valid “typical” Jewish feature.

Jews do not eat unclean animals.

That may be true of some observant Jews, but many—especially of the liberal and secular Jews—eat anything they choose to eat.

Jews believe in the Old Testament, not the New Testament.

That is true of some Jewish people. However, a great many do not accept the authority of either Testament, considering it fable or mythology. Others accept the whole Bible, which they commonly call the “continuous covenant” or the “Hebrew”

and "Greek" Scriptures. It should not be presumed that religious Jews accept Creationism as literal. Many believe in evolution.



CULTURAL ANTI-SEMITISM

Introduction

Jewish people are just like anyone else. They have the same needs, desires, ambitions, and goals in life as any other American. To treat them differently is a form of anti-Semitism. However, because of their unique historical journey, communication with them can be enhanced by learning how to better relate to them for greater understanding. Each faith and culture has its own “jargon” and “taboos.” Knowing how to communicate in a cross-culture relationship without offending either participant is not only polite, but can promote friendship and spiritual intimacy.

Principles to Remember

- A. Sincerity is important in inter-cultural communication. Don't pretend to be what you are not! Be yourself and you will gain more respect.
- B. Knowing the type of things that erect “walls” between people is important. Words mean different things to different people, as do attitudes.

Cultural Sensitivity Is Important!

The business world is very aware that the way something is said just as important as that is actually meant. Ignorance can be costly when companies operate in foreign lands. Here are several examples of errors made by marketer who were unaware of the impact of words misapplied:

A. The Chevy Nova was GM's fiasco in Central and South America. "No va" means "It doesn't go" in Spanish. **Cultural Sensitivity Is Important!**

B. Coors Beer slogan "Turn It Loose" in Spanish translates into "Suffer from Diarrhea." **Cultural Sensitivity Is Important!**

C. Gerber's baby food didn't sell well in Africa because they kept the American label that showed a baby's smiling picture on it. In Africa, where people often can't read, what is pictured on the label is what is contained in the inside the package. **Cultural Sensitivity Is Important!**

D. An American T-shirt maker in Miami printed Spanish shirts to promote the Pope's visit. Instead of "I saw the Pope" (el Papa), they said "I saw the Potato" (la papa). **Cultural Sensitivity Is Important!**

E. Pepsi's "Come Alive with the Pepsi Generation" translated into Chinese said, "Pepsi Brings Your Ancestors Back from the Grave". **Cultural Sensitivity Is Important!**

F. Coca-Cola in China was first read as "Kekoukela", meaning "Bite the wax tadpole". Depending on the dialect, it was also translated, "Female horse stuffed with wax". They finally changed it to "Kokou Kole", which is "Happiness in the mouth". **Cultural Sensitivity Is Important!**

G. To advertise their new leather first-class seats in Mexico, American Airlines translated "Fly in Leather" into Spanish, but it read "Fly Naked" (vuela en cuero). **Cultural Sensitivity Is Important!**

THINGS THAT CAN OFFEND JEWISH PEOPLE

A. Ethnic Humor

If Jewish people want to tell Jewish jokes, or comment on their own Jewish stereotypes, that is up to them. Don't you engage in it, for it may be misinterpreted as prejudice. I tell Scotch-Irish jokes because I am Scotch-Irish. For an Englishman, it would be considered a "put-down." It is best to avoid all forms of ethnic humor.

Alan Nelson and Gene Appel remind us:¹

"God has given us the gift of laughter to dissolve many of life's tensions . . .

"While laughter at other's expense is never a plus, laughing at ourselves and our attempts to do our best can give us great mileage . . .

"Be careful about 'us/them' jokes." They offend and reveal hidden prejudices.*

B. Christian Terminology

Read the handout on "The Impact of Semantics" for details.

¹Alan Nelson and Gene Appel, *How to Change Your Church (Without Killing It)* (Nashville, TN: Word Publishing, 2000), 288-289.



THE IMPACT OF SEMANTICS

Introduction

Words are power! The vocabulary used and the combination of sentences can motivate armies into battle and bring nations to tranquil cooperation. In an age of political correctness, a person must be aware that words have different meanings to various ethnic or religious groups. To the Baptist, “born again” has a different meaning than it does to a “Roman Catholic.” To a Latter Day Saint the term “baptism for the dead” has a different connotation than it does for a Seventh-day Adventist.

So with Jewish people, certain words convey messages not readily recognized by the non-Jewish person who speaks them. For this reason, it is advisable that an Adventist who is interacting with a Jewish neighbor be aware of offensive or “push button” terms that may hinder communication and create distrust.

Courteous Things to Remember

In dealing with Jewish people, certain words may be offensive even when innocently used by a person with good intentions. Secular Jews may not react as much as a religious Jew will, but negative feelings may be averted by a wise choice of vocabulary.

Remember, a Jewish person who believes in Yeshua (Jesus) as the Messiah may not want to be called a Christian because it connotes centuries of oppression to him. Some may not mind the term, but you are better not to use it. He may correct

you. Even worse is to say, "He used to be Jewish, but now he is a Christian!" That reveals insensitivity to his Jewishness and heritage. In talking with Jewish people, always remember to be courteous, respectful, kind, and tactful.

Understanding Sensitivities

Rosen¹ points out that there are cultural differences between Jewish people and the dominant non-Jewish society that may not appear on the surface. The need for survival has historically required the Jews to fit into the common culture, while preserving their traditional values. Social attitudes developed in the ghettos of Europe, as well as attitudes developed during economic inequality, may make the Jewish people cautious about merging too closely with the general population. Consequently, they may not respond to the gospel in the same manner as other ethnic groups. Sensitive approaches may be in order when interacting with a people who have long been abused by dominant cultures.

Herman Wouk, a Jewish writer, explained the feelings of most Jews about Gentiles in the book *This Is My God*. He writes:

Get two non-Jews confiding in each other, after cautiously finding that they have enough common ground not to mistake each other for the kind of mental defective called an anti-Semite, and they are likely to agree that notwithstanding all this liberal talk, Jews tend to be brash, pushing, sharp in business, vulgar in manners, loud in public, and so clannish that they band in a knot against the Christian world. They will also agree that they know Jews who are different, and that they number such Jews who are different among their valued friends. There are, of course, many Christians

¹Moishe and Ceil Rosen, *Witnessing to Jews: Practical Ways to Relate the Love of Jesus* (San Francisco, CA: Purple Pomegranate Productions, 1998), 27.

who will take no part in such an exchange. But the reader will recognize the common places.¹

Because of stereotypes and historical ethnic profiling, Wouk expresses a caution felt by many Jewish people. This suspicion can create an obstacle to inter-faith communication.

The findings of the present study of Michigan Seventh-day Adventists indicates that Adventists are not immune to such attitudes about Jews, as portrayed by Wouk; thus stereotyping presents a challenge that needs to be addressed before meaningful inter-faith understanding can be established.

Oversensitivity

It must be remembered that Jewish people are not different from Gentiles in that they daily face a dominant culture that may not agree with their personal values and culture. Because of this, many Jewish people know that their non-Jewish friends do not understand the impact of certain terms used in the course of conversation. Oftentimes, the words used are overlooked by the listener as long as the love, sincerity, and genuineness of the speaker is evident in the tone expressed. It is more important to be a caring friend than to be politically correct in the expressions presented. Frequently, ignorance is overlooked if the message of love is present.

It is better to use wrong words with love than to be so nervous about using incorrect words that you say nothing. Love covers a multitude of mistakes. The words will come naturally with experience. Be comfortable, relaxed and loving. If you make a mistake by using the wrong terminology, (such as asking a Jewish person if you can go to their "church" with them, etc.) but are truly loving and sincere and have been praying for God's spirit to go before you, the worst that will

¹Herman Wouk, *This Is My God* (New York, NY: Doubleday, 1959), 28. Wouk is quoted by Rosen in *Witnessing to Jews: Practical ways to relate the love of Jesus*, 27-28.

happen is your friend might correct you by stating that we go to synagogue instead of a church, and will just consider you an ignorant *goy* (gentile) but a nice one at least.¹

Sensitivity

That having been said, the avoidance of offensive terminology, and the use of more acceptable alternatives can serve to enhance communication and disarm barriers to understanding. Therefore, it is recommended that Adventists be aware of “code words” that communicate prejudice and distrust, and seek more acceptable synonyms and phrases that promote greater understanding and sensitivity.

Terms to Avoid

In dealing with Jewish people, certain words may be offensive even when innocently used by a person with good intentions. Secular Jews may not react as much as religious Jews will, but they may still find some words objectionable. Negative feelings may be averted by a wise choice of vocabulary.

Avoid Using

B.C. (Before Christ)

A.D. (Anno Domini, “Year of Our Lord”)

Christ

Jesus

Holy Spirit

Christian

Substitute

B.C.E. (Before Common Era)

C.E. (Common or Christian Era)

Messiah

Yeshua

Spirit of God; Ruach ha Kodesh

Believer

¹Jeff Zaremsky, *Reaching & Winning Your Jewish Friends* (Silver Spring, MD: General Conference Sabbath School/Personal Ministries Department, 2005), 67.

Gospel	Message
Converted	Transformed, convinced, committed
New or Old Testament, Scripture	Bible
Old Testament	Tenakh or Bible
Baptize or baptism	Immerse or immersion
Mission or church building	Center or headquarters
New Testament	Continuous Testament
Jewess	Jewish lady
Jews	Jewish people
Passover	Pesah
Day of Atonement	Yom Kippur
Jewish New Year	Rosh Hashanah
Righteousness	Tzedekah
Law of God	Torah
Clean foods	Kosher (n.) or Kashruth (adj.)
Jewish Christian	Complete, Fulfilled or Messianic Jewish person
Church	Congregation or assembly

Especially Sensitive Terms

<u>Christian Word</u>	<u>Jewish Meaning</u>
Convert	Traitor (Meshumad, an apostate, a destroyer of the faith)
Conversion	Forced changing of religion

Easter/Christmas	Pagan holidays
Missions/missionaries	Make Gentiles of Jewish people
Cross	A symbol or repression used by Romans, crusaders, and Inquisitors
Crusade Trinity	Persecution, death, or oppression Polytheism, blasphemy, idolatry
Evangelist/evangelism	A person or organized effort to seduce or force people to change religions.

Suggested Approaches to Sensitive Points

Areas of possible offense that need to be considered in dealing with Jewish people are given in generalities by Rosen¹ with the understanding that they are not applicable in every case. He cites the following nine points:

1. Most Jews tend to think in a "We-They" relationship with regard to Christians. No distinction is made between the fully committed Christian and Gentile persecutors of the Jewish people.
2. Jews tend to be more liberal in their political persuasions than their Gentile neighbors. Perhaps this is due to the emphasis on social justice given by the Prophets. Avoid arguing politics as this merely tends to cause separation and keeps us from getting to the real issues.
3. Do not ever criticize Jewish leaders. It would only cause your Jewish friend to become defensive. Likewise, do not accept his criticism of Jewish leaders as he might be testing you to see if you really hold the Jewish people in high esteem.
4. Know that there is a cultural difference. While basic morals remain the same in the Jewish and Christian teachings, there is a large area which does not involve right and wrong so much as good and bad taste. In Jewish circles people tend to be more sophisticated and more worldly in their outlook. Take into account cultural differences and do not be too quick to criticize. Many Jews have been repelled by the all-too-apparent austerity of evangelical Christians. For example: In the matter of dress,

¹Moishe Rosen, *How to Witness Simply and Effectively to the Jews* (San Rafael, CA: Jews For Jesus, n.d.), 20, 21.

Christians would stress the matter of being neat whereas Jewish people might emphasize attractiveness.

5. Do not make the mistake of confusing polite interest with deep spiritual hunger. At times Jewish people will evidence some interest in the Gospel because of curiosity. To some Christians this has been the occasion of stumbling because they tried to meet this interest with an intense effort to persuade their Jewish friend to accept Christ. When they fail they usually clog the channel of communication with the wreckage of their efforts and are not able to witness to the person again.
6. Remember that the Jewish person feels that it would be a traitorous thing to accept Christ and go over to the side of the enemy.
7. Avoid Christian jargon (terms with special meaning). Some of the most commonly used terms that have a negative emotional valence are listed [here]: Born again – Blood of the Lamb – Trinity – Cross – Church – Christian – Convert – Saved. If you must use such words, always explain the meanings.
8. Do not tell Jews jokes about Jews. It might seem as if you are ridiculing the Jewish people.
9. Do not tell Jews that you love them; they can't understand it. Show them by your actions that you love them and they can accept and understand your actions.

Remember to be Thoughtful

Again, Rosen¹ insightfully points out that Jews generally regard Christianity as a religion for the Gentiles. To be called a "Christian" is not regarded as complement by Complete Jews. Remember, a Jewish person who believes in Jesus as the Messiah may not want to be called a Christian because it connotes centuries of oppression to him. Some may not mind the term, but you are better not to use it. He may correct you. Even worse is to say, "He used to be Jewish, but now he is a Christian!" That reveals insensitivity to his Jewishness and heritage. In talking with Jewish people, always remember to be courteous, kind, respectful, and tactful.

¹Rosen, Ibid., 27.

Post—Apostolic Times

An excellent article entitled “The Ecclesiastical Roots of the Holocaust: From the Adversus Judaeos Tradition to the Holocaust,”¹ by John Jovan Markovic, traces the roots of that tradition (which is a politically correct Latin term for “Jew-hater”) from the time of the Apostle Paul up to the twenty-first century. Markovic shows that many stereotypes and prejudices entertained by modern society have ancient roots in the Roman church of the early and Middle Ages. He records the following statement:

The writings of the post-apostolic Christians show that a fateful paradigm shift in theological thinking began taking place as early as the beginning of the second century. For social and political reasons, in particular following the Jewish rebellions of the 66-70 C.E. and 132-135 C.E., the sympathies and acceptance on the part of Roman society were becoming burdensome for the new Christians. Living under fear of persecution, defending their legitimacy against charges of both Gnostics and Jewish intellectuals while at the same time their ranks were burgeoning with the converts from among the Gentiles, new Christians gradually were becoming Romanized at the cost of their original Jewishness.²

Christian Anti-Semitism

Wilhelm Marr coined the word “antisemitism” in 1879 as a substitute for the German word “Judenhass,” which means “Jew-hatred,” since it sounds less offensive to the ear and is more socially acceptable. Since Arabs and other groups may be included in the term “Semites,” it provides an excuse for related groups to excuse their hatred of the Jews, since they also fall under the definition of “Semitic.” By spelling the term as “anti-Semitism,” the impression is fostered that various Semitic

¹Markovic, 3-27.

²Ibid.

groups are the subject of discrimination; thus diluting the potency of the word. When spelled with lower case letters, "antisemitism" carries its historic application of applying to "Jew-hatred."

Jews murdered at the altar of antisemitism have been said to have died "al Kiddush ha-Shem" (to sanctify God's name).¹ Because the Jews lived under the domain of religious Christians and Muslims until the beginning of the nineteenth century, anti-Semitism was chiefly leveled at their understanding of God and the Law. Within the last two hundred years it has shifted to focus on the peoplehood and nationhood of the Jewish population. As the push for a homeland emerged in the early 1800s, anti-Zionism became a guise for anti-semitism in some areas.²

Hitler made no distinction between people who practiced Judaism and its values, and those who abandoned the traditional heritage for a secular or irreligious lifestyle. He practiced a racial anti-Semitism that was arbitrary and indiscriminant.

Socioeconomics and culture became an element in anti-semitism near the threshold of the twentieth century. Some historians maintained that the Jews were historically hated because they were money lenders during the middle ages. Thus they became connected with international banking conspiracy stereotypes that persist into current times, even among Adventists.

A concept emerged that European Jews were wealthy, and that they brought that wealth with them to America. However, history reveals that most of the Jewish

¹Telushkin, 467.

²ibid.

immigrants who came to this nation were very poor and often fled their homelands with very few material possessions, due to programs and persecutions. Their descendants enjoy a greater affluence in America than their counterparts do in other lands,¹ due largely to their determination to build a better life for their children.

Despite Hitler's singling out of the Jews for special violence, it is not sufficient to say that a "scapegoat theory" of uniting Germans by focusing on the Jews as the cause of national ills, explains the depth of antisemitism experienced during the Shoah. Maurice Samuel discredited the thesis as the root cause of European anti-Semitism in his book *The Great Hatred*.² The level of hatred displayed toward the Jewish people in recent centuries is best described as Satanic in origin.

Modern Anti-Semitism

On March 8, 2006, about 12:30-1:00 P.M., a television station in Pitesti, Romania broadcast a news report that outside a city in Poland Police discovered a mass grave where citizens of the city raped, beheaded, and burned 1,600 of its 1,607 Jewish population in a mass grave in 1941. The mayor of the city tried to minimize the extent of the massacre claiming only about 400+ people died. He said that the citizens had helped to preserve the Jews beyond what they would have lived, but the facts and body count differs from his account. An elderly woman, who was an eye-

¹Ibid., 468.

²Ibid.

witness to the slaughter, told of the horrifying events. She recalled of a young girl running through the streets with her shoes in her hands saying, "Kill me! I don't want to watch the way they are killing my father!" She claimed that she would never forget that scene. Most of the citizens were quiet and would not speak to reporters about the discovery, which brings disgrace to their city.



SEVENTH-DAY ADVENTISTS AND JEWISH RELATIONS

Seventh-day Adventist and Jewish Relations

The Jewish work in the Seventh-day Adventist Church might have begun in the 1860s by Marcus Lichtenstein, who hoped to produce literature for the Jews.¹ Disillusioned and ridiculed by his fellow workers in Battle Creek, Lichtenstein left the work by December 10, 1871.

On September 1, 1890 W. N. Glenn wrote an eight-page leaflet (Number 69) for the Bible Student's Library, titled "*Jewish*" *Christians are Israelites Indeed*.²

Frederick Carnes Gilbert endeavored to arouse interest in reaching Jewish people. In 1902 and 1903³ Mrs. White tried to encourage Gilbert in his desires to win Jews. She endorsed Elder Gilbert's labors.⁴ Because of this endorsement funds were authorized to begin a Jewish work.⁵ After the 1905 General Conference, Gilbert published *Good Tidings of the Messiah* in October 1906.

¹Lyle David Bennett, *The Pioneer Jewish Work in North America by Seventh-day Adventists* (a term paper, August 1977), 3.

²W. N. Glenn, "'Jewish' Christians are Israelites Indeed," *Bible Student's Library*, no. 9 (Oakland, CA: Pacific Press Publishing Company, September 1, 1890).

³E. G. White Research Center, DF 35, E. G. White letter, June 4, 1902 and March 28, 1903.

⁴*Review and Herald*, June 29, 1905. Cited in Bennett, 12.

⁵*General Conference Bulletin*, May 24, 1909. Cited by Bennett, 14.

By the 1909 General Conference, it was reported that 100,000 56-page tracts, 5,000 28-page tracts, and 50,000 16-page tracts had been distributed among the Jews by the Jewish workers. These tracts had been sent around the globe as well as across America.¹

Gilbert also wrote books, including: *Messiah in His Sanctuary* (Date unknown), *Practical Lessons From the Experience of Israel for the Church of To-Day* in 1902, *From Judaism to Christianity and Gospel Work Among the Hebrews* (his autobiography) in 1911. In spite of all that had been done, Ellen White wrote on November 6, 1911, "A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought."²

¹Bennett, 15. He cites the *General Conference Bulletin*, June 3, 1909.

²E. G. White Research Center, DF 35, E. G. White letter 42, 1912. It is cited in Bennett, 17.



SEVENTH-DAY ADVENTISTS AND ANTI-SEMITISM

Many Adventists are shocked to believe that fellow believers are capable of holding prejudice and anti-Semitic attitudes in light of the Three Angels' Messages of Revelation 14. Yet, Adventists, too, are human, often with preconceived ideas. The 2006 research conducted at the Michigan Camp Meeting revealed that many subscribed to myths and stereotypes about the Jewish people. What one believes can determine attitudes, which will lead to actions, which lead to habits that form character. Unless unhealthy perceptions are confronted and corrected, the powers of evil will have a stronghold for future expression.

During the Second World War many sincere Adventists were deceived by a false religion of patriotism and nationalism above gospel principles. One notable instance was recoded of a note which appeared on the entrance door of an Adventist Betsall (assembly room) in Brno, Germany in 1941 saying, "Juden verboten!" ("Jews prohibited!").¹

Only as people keep their eyes on Christ and live in harmony with His principles of love will Christian people avoid inhumanity to their fellow men. The past errors must not be repeated! Daniel Heinz expressed it well in this statement:

Only if there is a willingness to examine this past in an honest manner can we hope to restore the moral standing of the Adventist church, not only in the world but, above all, before ourselves.²

¹Jacques B. Doukhan, ed., *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relations* (Berrien Springs, MI: Andrews University Press, 2002), 192.

²Daniel Heinz. "Seventh-day Adventists and the Persecution of Jews under the Nazi Regime: A Look at Two Conflicting Sources, in *Thinking in the Shadow of Hell: The Impact of the Holocaust*

To their credit, in 2003, the General Conference of Seventh-day Adventists published an official statement regarding the role of Adventist-Jewish relations in anti-Semitism. At the World Adventist-Jewish Friendship Conference in Jerusalem, February 6-12, 2006, a statement was adopted to improve relations between the two religions with proposals to prevent a future encounter of that nature.

It is easy to be critical of the German and Austrian brethren, but Americans are subject to succumbing to similar nationalistic sentiments. In moving toward common biblical roots, suspicion and prejudice will no longer be stumbling blocks to communication and positive inter-faith relations. John Graz said it well in the following statement, "We share too many common values and beliefs to ignore or dispute each other. We need to talk."¹

on Theology and Jewish-Christian Relations, ed. Jacques B. Doukhan (Berrien Springs, MI: Andrews University Press, 2002), 193, 195. Translated by Martin Probstle.

¹John Graz, "Setting a Jewish-Christian Dialogue," in *Thinking in the Shadow of Hell: The Impact of the Holocaust on Theology and Jewish-Christian Relation*, ed. Jacques B. Doukhan (Berrien Springs, MI: Andrews University Press, 2002), 137, 141.



OFFICIAL DOCUMENT
GENERAL CONFERENCE STATEMENT

Motivated by a sincere concern for the...Jewish people we have, during the last two years (2001-2002), studied and analyzed some aspects of the complex topic of proper relations between Jews and Christians. The anti-Semitism that has characterized the history of Christianity and that resulted in the replacement of the Sabbath by Sunday, the law by grace, and that contributed in a direct way to the holocaust has challenged us as Adventists to examine the Jewish roots of our faith. We affirm that,

1. In contradistinction to most Christian communities the Seventh-day Adventist Church brings together in its theology and mission the law and the gospel and becomes the proper place for the reconciliation of Jews and Christians. The Seventh-day Adventist Church, having been called by the Lord to restore the truths that were "cast to the ground," sees this as part of its mission.
2. The mission entrusted by Jesus to the apostle consisted in the fulfillment of the promise God made to Abram—"In you all the families of the earth will be blessed" (Gen 12:3). Through their ministry the faith of Israel, fulfilled in the person and ministry of Christ/the Messiah, was universalized.
3. Although the socio-political theocratic system came to an end, God did not reject the Jews (Rom 11:1; *Acts of the Apostles* 375). This is evidenced by several biblical and historical facts:

First, Jesus selected as his disciples a group of Jews who recognized him as the promised Messiah;

Second, God has seen the suffering the Jews have experienced throughout their history and has comforted their hearts in their affliction and beheld with pity their terrible situation (*Acts of the Apostles* 380);

Third, God has continued to work with the Jews in an attempt to lead them to a right understanding of His word and to see in Jesus the true Messiah of Israel;

Fourth, God has used the Jews throughout Christian history in the preservation of the Hebrew text of the Old Testament and as witnesses to the perpetuity of God's unaltered law;

Fifth, God has called the Seventh-day Adventist church to work in a very special way for the Jewish people as we approach the end of the cosmic conflict. He has promised that "as His servants labor in faith for those who have been neglected and despised, His salvation will be revealed" (*Acts of the Apostles* 381).

4. The dispensational interpretation of the role of Israel in prophecy is a distortion of the biblical message and demeaning to the identity of the Jewish people.
5. The church's concern for the . . . Jews requires that further study be made on the biblical theology of Israel in an effort to eliminate barriers

*General Conference of Seventh-day Adventists' Official Statement on the Jewish-Adventist Connection, appearing in *Reflections: BRJ Newsletter* no.3 (July 2003):2. This copy is revised from a reprint in *Shabbat Shalom* magazine, "The Jewish-Adventist Connection," 51, no. 3 (2004): 24.



DECLARATION OF THE WORLD ADVENTIST-JEWISH FRIENDSHIP CONFERENCE

As participants in 'Comfort, Comfort My People', an Adventist-Jewish Friendship Conference, meeting in Jerusalem, Israel, 6-12 February 2006, we give our assent to the following consensus statement.

- We affirm the words of the prophet Isaiah, taken as the title of this conference, intending them to express our positive attitude towards the Jewish people, acknowledging the need for healing in our relationship, and affirming our conviction that they occupy a unique place in God's purposes.
- We as Seventh-day Adventists have much for which to repent in how we have related to Jews. Anti-Judaism and even anti-Semitism, rather than true brotherhood and acknowledgement of commonly held spiritual truths, have too often characterized our relationships. For this we ask forgiveness from those Jews affected by our actions.
- We have been reminded at this conference of the richness of our Jewish heritage in areas as diverse as lifestyle, Sabbath, worship and common hope, to name but a few. We have much more to learn from Judaism about how to deepen our faith and become better Seventh-day Adventists.
- We affirm our common heritage with Judaism, acknowledge our indebtedness to it, and aspire to relate to Jews in love and openness.
- We affirm that among Christians, Seventh-day Adventists have a unique relationship to the Jewish people. We share common truths, such as the significance of the Hebrew Scriptures for our spiritual nurture, and of biblical law for our ethical instruction. In particular we note the significance of the Sabbath for both groups. Further, our unique relationship is grounded in the conviction that the Jews occupy an unparalleled place in the divine-human relationship, a point affirmed by the New Testament in its referring to them as 'His people' (e.g., Romans 11:1-2).
- We wish to encourage the world-wide Seventh-day Adventist Church to explore the exegetical and theological foundations for the relationship between Christianity in general and Adventism in particular on the one hand, and Judaism on the other. This should be done in depth, as a matter of urgency,

and in a spirit of unity. In particular to address the traditional Adventist interpretation of Daniel 9:24-27; to study comprehensively Ellen White's statements concerning the place and role of Israel in God's salvation-history; and to investigate the potential impact of the Holocaust on Adventist biblical hermeneutics. Further, to investigate with an attitude of openness, how such study might influence future formations of the Adventist relationship to Judaism.

- We acknowledge that our aims can be achieved through theological discussion alone. Therefore, we wish to encourage initiatives that will enhance dialogue, friendship and mutual respect for each other's traditions.
- We contemplate the future hoping for a willingness to learn from each other, anticipating a celebration of our common heritage which will lead to our mutual spiritual enrichment, while honouring the God whom we both serve.



ANTI-SEMITISM IN THE LATTER 20TH CENTURY

When the Jewish Anti-Defamation League (ADL) of B'nai B'rith was founded in 1912 discrimination and violence against Jewish people was wide-spread. Because of vigilant legal, social and political changes, the climate of the nation gradually improved until 1960, when Jewish leaders began to feel that such violence was behind them. The ADL concerned itself with more domestic discrimination issues.¹ Then, on Christmas Eve 1959, in Cologne, a band of German young people desecrated a synagogue with swastikas. That event sparked renewed anti-Semitic vandalism in various parts of the world, including the United States. By March 1960 no less than 643 similar incidents occurred across the country.²

Caught off-guard, a stunned ADL commissioned the Survey Research Center of the University of California to begin a five year study of anti-Semitism in the United States, at an expense of \$500,000. Beginning in July 1961, the inquiry studied and published reports on various aspects of the problem. It has since become known as the University of California Five-Year Study of Anti-Semitism in the United

¹Charles Y. Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism: A Scientific Study of the Ways in Which the Teachings of Christian Churches Shape American Attitudes toward the Jews* (New York, NY: Harper Torchbooks, 1969), xii.

²*Ibid.*, xi.

States.¹ About 3,000 Roman Catholic and Protestant churches and pastors participated in the study.² It had many significant revelations.

Opinion polls show an impressively high degree of Christian tolerance of and respect for Jews and Judaism. Statistically, anti-Judaism is hardly significant.³

Anti-Semitism in the 21st Century

Alan Dershowitz claims that anti-Semitism in America is at “an all-time low.”⁴ He attributes this to the efforts of various Jewish organizations and individuals. In 1997 he reported that “state-sponsored, church-supported, and institutionally implemented anti-Semitism has virtually ended.”⁵ Opportunities have opened to the Jewish people as they have never had before. Marginalized anti-Semitism may have enhanced assimilation of Jewish young people into the mainstream of American life. This is a mixed blessing since it has had a backlash on Jewish identity.

The Haskalah, or Jewish Enlightenment, of the eighteenth century began a trend that would have continued into modern times, if it had not been interrupted by four major setbacks. Dershowitz identifies them as the Holocaust, the dangers to

¹Glock and Stark, vii.

²Ibid. xiii.

³Martin E. Marty, “Removing Anti-Judaism from the Christian Pulpit,” *Removing Anti-Judaism from the Pulpit*. (Philadelphia, PA: American Interfaith Institute, 1996), 17.

⁴Dershowitz, 69.

⁵Ibid.

Israel, Soviet Jewry's struggles, and recent threats to Jews.¹ Regarded as the need for "sacred survival," European Jews learned that they could not rely on the assurances of national governments for their security. Their only safety was to rely upon one-another and to hold fast to their Jewish institutions.

¹Ibid., 70.

JEWISH AWARENESS SEMINAR

SEMINAR FORMS



JEWISH AWARENESS SEMINAR

INSTRUCTIONS

Please complete this Pre-seminar Assessment before participating in the seminar. **Please complete it and return it.** At the end of the seminar a Post-seminar Assessment of similar information will be given to determine the effectiveness of the program. A Seminar Evaluation will give you an opportunity to help improve future seminars. Please, don't forget to put your name on this paper.

PRE-SEMINAR ASSESSMENT

(Check or write in the correct answers on the blanks below.)

1. Compared with Adventist church music, Jewish music is generally –
 more up-beat slower and more depressing
2. In welcoming the Sabbath, it is the duty of whom to light the candles?
 Father Mother Youngest child
3. The Sabbath challah bread represents the _____ blessings of life.
 The Sabbath wine represents the _____ blessings of life.
4. Check the two divisions of Judaism:

<input type="checkbox"/> Ashkenazim	<input type="checkbox"/> Orthodox	<input type="checkbox"/> Hasidim
<input type="checkbox"/> Sephardim	<input type="checkbox"/> Messianic	<input type="checkbox"/> Karaite
<input type="checkbox"/> Secular	<input type="checkbox"/> Reform	<input type="checkbox"/> Conservative
<input type="checkbox"/> Liberal	<input type="checkbox"/> American	<input type="checkbox"/> Israeli
5. Check the three major denominations of Judaism in America:

<input type="checkbox"/> Ashkenazim	<input type="checkbox"/> Orthodox	<input type="checkbox"/> Hasidim
<input type="checkbox"/> Sephardim	<input type="checkbox"/> Messianic	<input type="checkbox"/> Karaite
<input type="checkbox"/> Secular	<input type="checkbox"/> Reform	<input type="checkbox"/> Conservative
<input type="checkbox"/> Liberal	<input type="checkbox"/> American	<input type="checkbox"/> Israeli
6. Explain Romans 1:16 as a priority in the gospel mission.

7. A Jew who preached Christ as the Messiah in Europe, Asia, and Africa, and North America, and who looked for His Second Coming before William Miller began to teach it was _____.

8. The source of nearly all modern stereotypes about Jews is the _____.
9. To the Jews, what is the 614th Commandment?

10. What did Paul mean when he said, "all Israel" will be saved?

11. List three concerns Jews generally have regarding the future survival of Judaism and Jewishness.
A. _____
B. _____
C. _____
12. List 3 things Adventists have in common with Jews.
A. _____
B. _____
C. _____
13. Identify three things not to do in approaching Jews with the gospel.
A. _____
B. _____
C. _____
14. Identify three things you should do in approaching Jews with the gospel.
A. _____
B. _____
C. _____
15. What are three things you or your church can do to reach Jewish people?
A. _____
B. _____
C. _____
16. How can this seminar help you witness to Jewish people?

NAME: _____

DATE: _____



JEWISH AWARENESS SEMINAR

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A. _____
B. _____
C. _____
15. What are three things you or your church can do to reach Jewish people?
A. _____
B. _____
C. _____
16. How did this seminar help you witness to Jewish people?



JEWISH AWARENESS SEMINAR

INSTRUCTIONS

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SEMINAR EVALUATION

1. What did you learn from this seminar?
2. How has this seminar affected your relationship toward Jewish people?
3. Will you personally endeavor to reach Jewish people for the Lord?
4. How will you encourage your church to reach Jewish people?
5. What did you like best about this seminar?
6. What did you like least about this seminar?
7. How can this seminar be improved to make it more effective?
8. If you were a teacher in school, what letter grade would you give this seminar?
9. Would you recommend this seminar to another Seventh-day Adventist Church?



JEWISH AWARENESS SEMINAR

PROJECT "SHABBAT SHALOM"

Project "Shabbat Shalom" sends the Jewish-Adventist magazine to Jewish families in Michigan. It is an excellent way of getting this publication into homes, offices, and synagogues. If there are known Jewish families in the local area, they will receive first consideration for a sponsored subscription. Otherwise, the funds will be used to send magazines to Jewish families elsewhere in the state. If you would like to have a personal subscription, submit the money and place your own name and address on the blank provided. If you have a Jewish friend or neighbor to whom you would like to send a gift subscription, submit the appropriate information on the space below.

1. I will pledge to contributing \$ _____ , through the local church treasury, to send "Shabbat Shalom" magazine subscriptions to Jewish families in Michigan. (\$6.00 per subscription for the year.)

2. I will today contribute a cash contribution of \$ _____ to send "Shabbat Shalom" magazine subscriptions to Jewish families in Michigan. (\$6.00 per subscription for the year.)

My name is: _____

Address is: _____

City: _____ State: _____ Zip: _____

Telephone: (____) _____ Amount submitted: _____

A subscription is to be sent to: _____

Address is: _____

City: _____ State: _____ Zip: _____

Telephone: (____) _____ Amount submitted: _____

A subscription is to be sent to: _____

Address is: _____

City: _____ State: _____ Zip: _____

Telephone: (____) _____ Amount submitted: _____

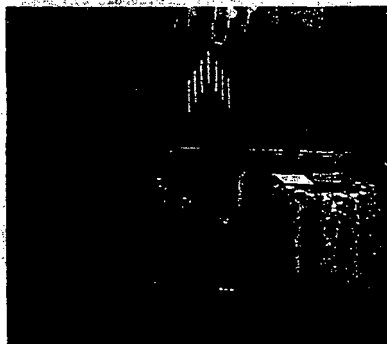
Total amount submitted for subscriptions: \$ _____

JEWISH AWARENESS SEMINAR

JEWISH ARTICLE

THE DELIGHT OF AN EXQUISITE DAY

“If you . . . call the sabbath a *delight* . . . then shall you take *delight* in the Lord” (Isaiah 58:13, 14).



DAVID L. SHERWIN

Sabbath delights many of us, and it has long delighted me. But last year, when my family and I spent nearly six months studying in Israel, we discovered the exquisite delight of the Sabbath: *‘oneg Shabbat*.

The Old Testament uses many different words for joy, happiness, pleasure, and delight. But *‘oneg*, the special Hebrew root behind Isaiah 58’s “delight,” occurs only one other time as a noun—referring to palaces of royalty—and only ten times as a verb. In Scripture this word denotes not just that which brings delight, but that which delights by its surpassing quality, that which satisfies and pleases because of its delicate beauty of regal charm. In short, *exquisite delight*. The kind of delight we found to be part of Sabbath in Israel.

Just the thought of a whole nation observing the Sabbath was impressive in itself. Every Friday we felt an air of excitement and expectancy all around—shops closing early; people buying Sabbath *hallah* bread,

special wine, and flowers from sidewalk stands to beautify their Sabbath table; everyone hastening home to prepare for their “queen,” the Sabbath; families walking together to the synagogue or the western Wailing Wall on Friday evening. Even the many nonreligious Jews embraced the Sabbath as a special day.

I had often thought that Jewish Sabbath observance entailed a multitude of negative prohibitions. And indeed, a host of rabbinic regulations has made Sabbathkeeping burdensome, formal, and legalistic for many modern Jews.

But I discovered in Israel, and through subsequent reading, that this is not the whole picture.

There is also the dominant theme of joy and delight—*exquisite delight!*

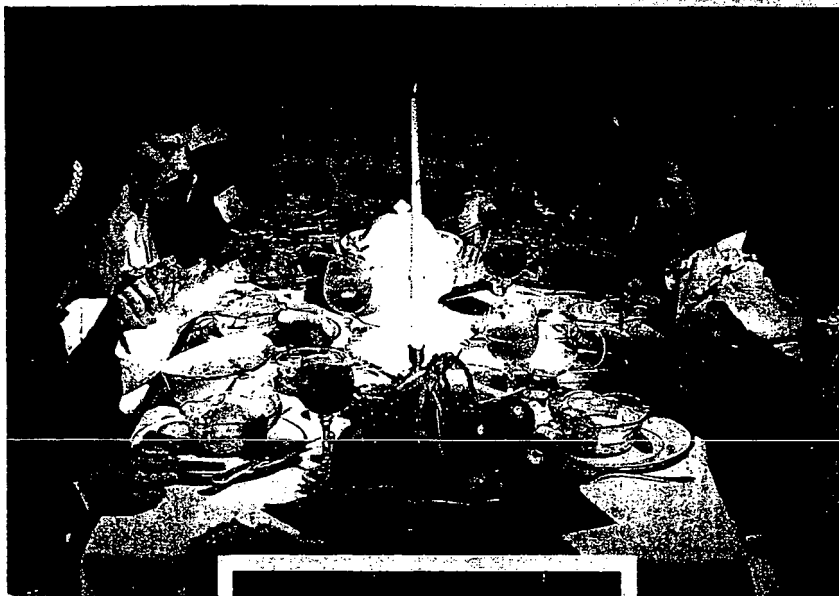
Adventists have pursued exquisite delight in Sabbathkeeping for only one and one-half centuries, whereas faithful Jews have developed this delicate artistry for three and one-half millennia! As relative “newcomers” to Sabbathkeeping, we have much to learn of Judaism’s positive contributions toward the fulfillment of Isaiah 58.

Many a traditional Jewish family’s Sabbath customs might be adopted to make our Sabbaths more of an “exquisite delight.” Come with me for a few moments and visit a Jewish home in Israel as the family members welcome the Sabbath.

Welcoming the Queen

The table is covered with a white cloth and set for the Sabbath meal. On it are placed two loaves of braided (*hallah*) bread, a bottle of wine and a goblet (we would use grape juice), silver candlesticks and

BY RICHARD M. DAVIDSON



candles, and Sabbath flowers. The family members are dressed in their best clothes. All are ready to receive royalty—"Queen Sabbath."

Long before the sun actually sets, in their eager expectation the family begins its Sabbath celebration. The mother has the honor of officially receiving the Sabbath by kindling the Sabbath lights. The children watch with wonder as she lights at least two candles. Then we hear her offering a prayer of blessing upon the family:

*O God of Your people Israel:
You are holy
And You have made the Sabbath
and the people of Israel holy.
You have called upon us to honor
the Sabbath with light,
With joy
And with peace—
As a king and queen give love to
one another;
As a bride and her bridegroom—
So have we kindled these two
lights for love of your daughter,
The Sabbath day.
Almighty God,
Grant me and all my loved ones
A chance to truly rest on this
Sabbath day.*

*May the light of the candles drive
out from among us
The spirit of anger, the spirit of
harm,
Send your blessings to my chil-
dren,
That they may walk in the ways of
Your Torah, Your light.
May You ever be their God
And mine, O Lord,
My Creator and my Redeemer.
Amen.*

Then the father tenderly takes his children in his arms or places his hands on their bowed heads and recites a blessing for each. For the sons he says:

*"May God make you like unto
Ephraim and Manasseh!"
And for the daughters,
"May God make you like Sarah,
Rebekah, Rachel, and Leah!"*

Then for all comes the priestly dedication:

*"May the Lord bless you and keep
you:
May the Lord cause His counte-
nance to shine upon you,*

Lifestyle—a new section

With 1986 comes a new REVIEW section called Lifestyle. Dedicated to the proposition that REVIEW subscribers would like more articles on victorious Christian living, this weekly feature will address a broad range of life issues and people groups. In coming months look for articles on handling verbal abuse, the importance of relationships, the meaning of work, and keeping your faith once you've got your degree. And much, much more.

What about Single Life and Family Living? While you won't be seeing those department names anymore, you will find more articles than ever before addressing the concerns of singles and families as well as senior citizens and young adults. In addition, Dear Miriam will appear monthly within Lifestyle's pages, and Children's Corner will continue on a weekly basis.

and be gracious unto you;
May the Lord lift up his countenance
toward you
and give you peace."

The woman's place of honor on the Sabbath and her exalted position in the home are then again emphasized. The husband sings to his wife from Proverbs 31, extolling her virtues:

"A woman of valor who can find?
For her price is far above rubies.

Many women have done virtuously,
but thou excellest them all!"

Next comes the Sabbath meal. It is begun with the sanctification of the Sabbath over a cup of wine (symbolizing joy and cheer), the blessing over the hallah bread, and the special Sabbath courses. On Sabbath the choicest food of all the week is eaten. Before each course, someone says, "For the honor of the

Sabbath vespers called 'Oneg Shabbat—"the Joy of the Sabbath." Others have a home service to usher out the Sabbath, with blessings over candlelight, wine, and special fragrances from spices or flowers. There is no hurry. Reluctant to let their special "guest" go for another week, the family often prolongs its departure till long after the sun actually sets. The family cherishes Sabbath's exquisite delight as transcending all earthly bliss.

Capturing the Joy

How well have Adventists captured this same sense of Sabbath's "exquisite delight"? Perhaps it would be well for us to adapt some of the delightful customs of our Jewish Sabbathkeeping brothers and sisters. Could we, for example, create a festive family candlelighting ceremony at the commencement and conclusion of the

appropriate traditional Jewish hymns have been included in the new SDA hymnal (see numbers 387, 395, and 674). Could we introduce a special Sabbath greeting? We say "Amen" and "Hallelujah"—two good Hebrew words. Perhaps we could add to our vocabulary *Shabbat shalom*—"Sabbath peace"—to greet each other on Sabbath, as our Jewish friends do.

Even our Sabbath vespers might seem more distinctly Sabbath-oriented if we changed the name from "vespers" (derived from high church liturgy) and substituted the phrase from Isaiah 58, as used in the synagogue, "Oneg Shabbat: 'Joy of the Sabbath.'" And on and on we could go with countless other suggestions for Sabbath traditions found in Jewish customs.

The Difference It Makes

I can give personal testimony to the difference introducing these joyful Sabbath traditions has made in our home. It makes this father's heart sing to hear his little girl and boy pray many times during the week, "Dear Jesus, please make it to be Sabbath again soon." The Sabbath joy and holiness, so precious in our home while we are celebrating it, also seems to spill over into the other days, imbuing them, too, with an extra measure of exquisite delight.

Isaiah 58 makes a tremendous promise to those who seek to make the Sabbath an exquisite delight: if we call the Sabbath a delight, then (verse 14) we "shall take delight in the Lord!" And as we increase the quality of our Sabbath experience so shall our delight in the Lord of the Sabbath grow. [

Richard M. Davidson chairs Old Testament department at the Seventh-day Adventist Theological Seminary at Andrews University.

■ Next week: Christians don't have to be cheerful all the time writes Judy Rittenhouse, as she tries to help us cope with the after-Christmas blues.

Reluctant to let their special "guest" go, the family often prolongs Sabbath's departure till long after the sun sets.

Sabbath!" During the meal the family heartily sings joyous table hymns reflecting the feeling and mood of the Sabbath. In the singing, eating, and fellowship the family can forget their weekday burdens, worries, and sorrows.

And so the Sabbath progresses. Friday evening is a time of family fellowship, and a time of special intimacy between husband and wife. On Sabbath morning the central theme is revelation. As the Torah is read in the synagogue the mood is quiet and more intellectual. Then comes another meal with more table hymns and sumptuous dishes.

The evening meal carries the theme of redemption and Messiah, with the mood of yearning, longing, and beauty. Many go to the synagogue or to the Western Wall for a

Sabbath? In Israel these services so overjoyed us that we bought a menorah (candelabra) so we could incorporate this custom into our Sabbath celebration. The eyes of our son and daughter sparkle as they watch the flickering Sabbath candles.

Why not a festively decorated table, with candlelight and flowers? And why not, Sabbath "wine"?—perhaps the unfermented "sparkling" variety. Why not toast the joy of the Sabbath? Why not eat "Sabbath bread"? Until very recently our children did not use the word *dessert*—they chose the term *Sabbath bread*! Why not tie these culinary delicacies to the joy of the Sabbath?

Could we initiate the singing of joyous Sabbath table songs throughout each meal? Several

GLOSSARY

A GLOSSARY OF SIGNIFICANT JEWISH TERMS¹

Many Yiddish or Hebrew terms are preferred by Eastern European Jews rather than Christian terminology. It will enhance communication to substitute acceptable terms wherever possible in the course of conversation.

Ab, ninth of	A fast day to mourn the fall of Jerusalem's Temple in 586 B.C.E. and in 70 C.E.
Aberah	"Transgression" or "sin"
Adon Olam	"Eternal Ruler" or "Lord of the World" A hymn recited during morning worship and before bedtime. Although it is believed to have been composed by Solomon Ibn Gabirol, an 11 th century Spanish philosopher and poet, it may have been used by the Babylonian academies as early as the 6 th or 7 th centuries C.E.
Adonai	"Lord" or "Our Lord" This is one of the common names used for the Diety. Because the Hebrew name for God, YHWH or Yehweh, is not used by Jewish people, due to its great holiness, the word "Adonai" or "HaShem" ("The Name") is preferred. The word "God" is usually written as "G-d".
Aggadah	"Telling"

¹Terms are either adapted from or taken from various sources, including: Ann Louise Cohen, *The Resurgence of Traditional Jewry* (Pittsburgh, PA: Artscraft Unlimited, Inc., 1989); Jacques B. Doukhan, *The Root and the Flower: Siddur for Hebrew-Adventist Congregations* (Berrien Springs, MI: Shabbat Shalom Publications, 2003), 217-222; George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals* (New York, NY: Pocket Books, 2000), 567-598; Barry Rubin, *You Bring the Bagels, I'll Bring the Gospel: Sharing the Messiah with Your Jewish Neighbor* (Baltimore, MD: Messianic Jewish Publishers, 1998), 219-224; Leo Trepp, *Judaism: Development and Life*, Third Edition (Belmont, CA: Wadsworth Publishing Company, 1982), 345-353; Albert P. Wellington, *The Messianic Hope: How to Share it with Your Jewish friends* (Interlaken, NY: ADAR Publications, 1884), 33-39, and Jeff Zaremsky, *Reaching & Winning Your Jewish Friends* (Silver Springs, MD: General Conference Sabbath School/Personal Ministries Department, 2005), 67-76.

(also, Haggadah)	The Non-halakhic material in the Talmud and Midrash. It includes: legend, folklore, theology, theosophy, scriptural interpretations, biography, parables, and ethics. This is not the same as "The Haggadah," which is the text or manual used in the Passover Seder.
Akeidah	"Binding" God's command to Abraham to offer (or bind) Isaac as a sacrifice in Genesis 22.
Aleinu	"It is our duty" A prayer of allegiance attributed to Joshua upon entering Canaan, but it likely was written by Rav in the 3 rd century C. E.
Aliyah	"Going Up" It means immigrating to the Land of Israel (Eretz Yisra'el). When one "goes up" to read the Torah, he performs "aliyah" also.
Amida	"Standing" Next to the "Shema," this is the most important prayer of the Jewish liturgy. It is to be said while standing, facing Jerusalem. It expresses hope, peace, and holiness.
Ashkenazi	Jewish people from various European origins; mainly from Poland, Russia, Germany, France, and other countries.
Baal Shem (also Baal Shem Tov)	Master of the Divine Name; given to the Polish founder of Jewish mysticism (Hasidism).
Baal Tshuva	A Jew who did not adhere to the laws of God in the Torah, but who repented and returned to the practices and beliefs of his/her Jewish heritage.
Bar Mitzvah	"Son of the Commandment" A boy reaching the age of religious maturity, thirteen years old, participates in a ceremony to accept responsibility for his own actions before God.
Bat Mitzvah	"Daughter of the Commandment" The feminine equivalent to Bar Mitzvah, a girl accepts religious responsibility for her actions before God at age 13 (occasionally as young as 12 years old).
Ben	"Son" or "Son of" Used as a "patronymic" term to identify a person's father, as in Rabbi Akiba ben Joseph.

Bereshit	Hebrew word of Genesis taken from the opening words of the book.
Bet Kneset	“House of assembly” or a synagogue.
Bet Midrash	“House of study” or a place generally attached to the synagogue for studying sacred texts, Torah, or Talmud.
Bimah	The place at the front of the synagogue from which the service is conducted, or the pulpit.
Birkat Ha-Mazon	“Blessing of the food” Grace offered after the meals.
Birkat Kohanim	“Priestly Benediction” God, through Aaron and his sons, spoke this blessing on Israel in Numbers 6:24-26.
Blood libel	Accusations against Jewish people that they kill Christian children to use their blood in religious services and rituals, such as the making of the matzah.
B'nai Yisrael	The Children of Israel
B'nai B'rith	“Sons of the Covenant” A fraternal society for Jewish people established in 1843.
B'rakhah (pl. B'rakhot)	A blessing or prayer beginning with the words “barukh atah...” (blessed art Thou...)
Brit	“Covenant” In Judaism, it is used to define the special relationship existing between God and His Jewish people.
Chabad	An acronym for C[k]hokhmah (Widom), Binah (Insight), Da'at (Knowledge). It is used to refer to the Lubavitcher Hasidim.
Chazan (Chazzan, Hazan)	A cantor, or musically trained singer or choir director used in leading worship. Today they are frequently in charge of the educational program of the synagogue.
Commandments	Rabinnic Judaism recognizes 613 religious commandments in the Torah, and expounded by the sages. 248 of those are positive and 365 are negative.

Conservative Judaism	A Jewish denomination merging traditions with the congregational evolution of "positive historical Judaism." It reinterprets traditions in the light of a modern context. It is a recent movement reacting against early Reform Judaism. The Jewish Theological Seminary in New York is its American center of scholarship.
Days of Awe	The ten days from Rosh Hashanah to Yom Kippur which serve as a time for reflection, repentance, and introspection of the previous year's sins before the Yom Kippur judgment.
Derashah	Derived from Darash, "Search." The homily or sermon expounding on Bible passages.
Diaspora	The dispersing or scattering of the Jews outside of Israel after the fall of the Second Temple in 70 C.E. It is synonymous with "exile" or "galut."
Draven	"Pray"
El (pl. Elohim)	The general Jewish and a Canaanite name for their deity. The Hebrew name emphasizes the justice of God.
Erev	"Evening" The Sabbath and holidays of the Bible begin in the evening.
Galut	"Exile" A word expressing Jewish homelessness and exile among aliens. It can also mean spiritual alienation.
Get (pl. gittin)	A decree of divorce.
Gnostic (Gnosticism)	"Knowledge" A person who believes in a dualistic view of reality. A philosophy that infiltrated Judaism and Christianity just before and after the time of Jesus. It taught that secret knowledge would free a person from the physical, material world, which is in opposition to the spiritual world. It has had a comeback in the 21 st century in such books as <i>The Gnostic Gospels</i> and <i>The daVinci Code</i> , etc.
Goy (pl. Goaim)	"Nations" or "Peoples" "Goy kadosh" is used to refer to a holy nation or holy people. However, the Yiddish use of the word implies a negative, pejorative context when referring to non-Jews.

Haftarah	The reading of the Prophets immediately after the reading of the Torah in the Sabbath and holidays services.
Hakafah (pl. Hakafot)	The procession around the sanctuary carrying the scrolls of the Torah.
Halakhah	“The way” The practices, traditions, law, customs, behavior, or rites of Judaism. If the rabbis deem a practice or law “halakhic,” it becomes normative or proper behavior.
Hallah (also, Khallah)	A sweet, eggy, yellow, braided (usually) bread served on Sabbath and holidays. Breaking and partaking of it represents thanks to God for the blessings He has bestowed.
Hanukkah (also, Chanukkah)	“Dedication” The eight day festival in midwinter commemorating the rededication of the Temple by the Maccabees in 165 B.C.E. It is also called “The Festival of Lights.”
Hasidism (also, Chasidism)	“Pious ones” A mystical movement founded in Poland by Rabbi Israel Baal Shem Tov (1700-1760). It is an ultra-Orthodox form of Judaism. Martin Buber and Gershom Scholem favored this sect.
Haskalah	The Jewish rationalistic “enlightenment” in Europe during the 1700s to 1800s
Havdalah (also, Habdalah)	“Separation” A Jewish ceremony that uses wine, candles and spices in connection with a special prayer of separation at the close of the Sabbath and special holidays. The candle light symbolizes the hope for a bright new week; the spices represent wishes for the joy of the Sabbath fragrance to carry over through the days ahead, and a brief prayer separates the sacred Sabbath from the common days of the week ahead.
HUC-JIR	Hebrew Union College-Jewish Institute of Religion, the seminary for Reform Judaism in the United States.
Kabbalism	Jewish mysticism
Kaballah	A collection of mystic Jewish writings dating back to the 1600s.
Kashrut (also, Kashruth)	Kosher laws.

Kiddush	<p>“Sanctification”</p> <p>The verb form of this word is first used in Genesis 2:1-3. The benediction of sanctification affirming God’s goodness in creating and providing the wine and bread of the holidays, Friday, and Sabbath meals. It sanctifies Sabbath observance.</p>
Kippah (also, Yarmulke)	<p>A headcovering worn by men as a sign of reverence and acknowledgement of the presence of God, who is above our heads (Talmud <i>Qiol</i> 31a). It is worn for worship, religious study, meals, and at other appropriate times.</p>
Kosher	<p>“Proper” or “Ritually correct”</p> <p>It represents all the right, clean, fit, and proper foods designated for Jewish consumption, when prepared in a correct manner according to Jewish law. In America, the term has come to mean “right” or “proper.” Deuteronomy 14:3-21 defines clean and proper animal foods, which excludes swine, shellfish, etc.</p>
Ladino	<p>A Sephardic Jewish language that is based on Spanish with words from Hebrew, Arabic, and other languages mixed into it. It is written with Hebrew letters. It is a common dialect of Jews in Israel, Mediterranean, and Middle East countries.</p>
L’chayyim	<p>“To life!” A salute</p>
Liberal Judaism	<p>In the United States it refers to any adherent of non-Orthodox Judaism. In the United Kingdom, it is the British equivalent of Reform Judaism.</p>
Maccabees	<p>A priestly family who won Israel’s independence from the Syrians in 167 B.C.E. Their descendants became kings and high priests.</p>
Magen David	<p>“Shield of David”</p> <p>The six pointed shield or star of David, which has become a symbol for Judaism used since the seventeenth century.</p>
Marranos	<p>“Swine”</p> <p>An old Spanish term pejoratively used in medieval times for Spanish Jews who converted to Christianity, but continued to practice Judaism in secret. They were a prime target of the Spanish Inquisition.</p>

Mesorettes (Mesoretic texts)	<p>“Tradition”</p> <p>Mesorettes were ninth century rabbis in Palestine who endeavored to preserve the traditional text of the Bible. They were very careful scholars in studying and reproducing copies of the original texts.</p>
Matzah	<p>“The bread of affliction”</p> <p>Jewish unleavened bread. It is especially used for Passover.</p>
Mazel tov	<p>“May the constellation be good!”</p> <p>A Jewish expression of congratulations and good luck in Yiddish and Hebrew. Mazel means star or constellation.</p>
Menorah	<p>“A candelabrum”</p> <p>The seven branched candelabrum used in the Temple is also the symbol for the State of Israel. A nine branched candelabrum used at Hanukkah is called a “hanukiyah.”</p>
Messiah (also, Mashiach)	<p>“The Anointed One”</p> <p>Ancient kings, priests, and sometimes prophets were anointed with oil. In later history, it also was used to refer to a descendent of King David who would restore the kingdom of Judah and Israel and reign during an era of peace, plenty, and justice called the Messianic Age. Jesus of Nazareth was seen by His followers to be that Messiah of David. In Islam, Jesus is also the “Messiah.” The word “Christ,” from the Greek word “christos” also means “anointed one.”</p>
Mezuzah (also, M'zuzah)	<p>“Doorpost”</p> <p>A small scroll containing passages of Scripture and the Shema placed on the doorposts of Jewish homes.</p>
Midrash	<p>“Search”</p> <p>The homiletic commentary on Scriptures that search for the meaning of the texts. It also applies to portions of texts that have been exegetically studied.</p>
Mikvah	<p>A ritual bathing for religious purification. It also applies to the immersion of converts.</p>
Minyan	<p>A prayer quorum of ten men over age 13 required to conduct a public religious service.</p>
Mitzvah (pl. Mitzvot)	<p>“Obligation,” “Good deed,” or “Commandment”</p>

Modim	“We give thanks” or “We recognize, we confess” It is a very old benediction of thanksgiving for God’s blessings.
M’shummad	“A Destroyer”, “An Apostate Jew” One who “converts” to “Christianity.” One who is crazy.
Musaf (also, Mussaf)	“Additional” or “Supplement” The additional service that follows the Sabbath or holy day “shakharit”, commemorating the sacrificial services in the old Temple.
Orthodoxy	The most traditional form of Judaism, which believes in the literal truth of the Torah, its absolute historical accuracy, and the binding obligation of Halakhah, as interpreted by the sages of Torah.
Pentateuch	The Five Books of Moses found in the first part of the Tenakh.
Pessah (also, Pesakh, etc.)	“Passover” A feast commemorating Israel’s freedom from bondage in Egypt.
Pharisees	“Separatists” A Jewish movement of unclear origin which believed in immortality of the soul, resurrection of the dead, high ethical standards, a balance between predestination and free will, angels and divine intervention, and the authority of oral law.
Pogrom	“Devastation” A Russian word for an unprovoked attack, or attacks, on a Jewish community, or communities.
Purim	A festival remembering the deliverance of the Jews in Persia from Haman during the time of Esther. It is usually celebrated with a carnival-like feast.
Qumran	A site near the northwest corner of the Dead Sea where the Dead Sea Scrolls were found in 1946. It is believed to have been an Essenes settlement from the third century B.C.E. to the first century C.E.
Rabbi	“My teacher” or “My master” A spiritual leader of a congregation who is an ordained expert on Jewish worship and law.
Reform Judaism	A liberal religious movement, originating in eighteenth century Europe, that is based on the scientific study of religion in an attempt to make Judaism meaningful in modern times. Only in

most current decades has it regained many of the traditional values and rituals of more traditional forms of Judaism.

Rosh Hashanah	<p>“Head of the year” Jewish New Year celebrated in the month of Tishri (usually in September). It begins the Ten Days of Awe, or repentance.</p>
Shabbat	<p>“Sabbath” or “Rest” The seventh-day biblical day of rest commemorating the Rest taken by God after creating the world. It is also the Sabbath of the fourth commandment, which begins at sunset Friday to sunset on Saturday (Leviticus 23:3). Ceremonial sabbaths generally have designated names.</p>
Sadducees	<p>A sect of conservatives in the Second Temple period, who were allied with the priestly caste of Judah, in opposition to the Pharisees. They denied the validity of the oral law, the existence of angels, the resurrection of the dead, immortality of the soul, and divine providence. Some became quite worldly and sided with Roman interests.</p>
Sanhedrin	<p>The Jewish Supreme Court and lawmaking body during the time of the Temple. It had 71 members.</p>
Seder	<p>“Order” The traditional order of a family service and meal held on the first two nights of Passover.</p>
Sefardim (also, Sephardim)	<p>Jews of Iberian (Spanish and Portuguese) ancestry</p>
Septuagint	<p>The Greek translation of the Hebrew Pentateuch probably made in Egypt during the time of Ptolemy II, about 250 B.C.E. Later, it referred to the whole body of Scriptures used by Greek-speaking Jews and Christians.</p>
Shalom	<p>“Peace” It is also a name for God meaning absolute perfection that brings peace. It is also an Israeli term of greeting.</p>
Shema (also, Sh'ma)	<p>“Hear” It is the first word of Deuteronomy 6:4-7, which affirms faith in these words: “Hear, O Israel, the Lord our God, the Lord is One.”</p>
Sheol	<p>The place of the departed dead, without rewards or punishments.</p>
Shofar	<p>A ram's horn; sounded at Rosh Hashanah, the end of Yom Kippur, and other times to call the people to worship.</p>

- Shoa
(also, Shoah) "Whirlwind" or "Holocaust"
The Nazi extermination of six million Jews during the Second World War.
- Shtetl
(pl. Shtetlakh) A small Eastern European town that is entirely (or nearly entirely) Jewish, while surrounded by a larger non-Jewish world. Distinct customs and cultures in these communities helped to form a distinctly Jewish way of life.
- Siddur A Jewish prayer book.
- Simhat Torah "Rejoicing in the Torah"
The final day of the Sukkot festival. The one cycle of Torah readings ends and another begins anew. It is a time for public witnessing for Russian Jews.
- Sukkah "A booth"
A small hut made with leaves and branches during the Sukkot celebration. Families eat and sleep in them as a reminder of the ancient wanderings in the wilderness before entering the Promise Land.
- Sukkot "Booths" or "Tabernacles"
The Feast of Tabernacles, Thanksgiving, Harvest, or Ingathering, as it has been called, is a seven day feast beginning on Tishri 15. See Leviticus 23:33-36.
- Synagogue "Gathering"
A building dedicated to prayer, study and assembly. It previously meant the congregation itself. The ark in it contains the Torah scrolls and always faces Jerusalem.
- Tallith
(also, Tallit) "Prayer shawl"
A large shawl with knotted tassels (tzitzit) on all four corners worn to remind Jewish men of the commandments of God. And His presence among them, especially during worship. See: Numbers 15:38-39.
- Talmud "The Compendium of Learning"
There are two Jewish Talmuds; the Babylonian Talmud (5th century C.E.), and the Palestinian or Jerusalem Talmud (4th century C.E.). It contains the Mishna (commentaries) and the Gemara (discussions) by the rabbis and teachers of those respective locations. They form the basis for Jewish laws and codes.

Targum	<p>“Translation” or “Interpretation”</p> <p>Targums are Aramaic translations of the Hebrew (also Greek) Scriptures.</p>
Tefillah	<p>“Prayer” It is usually said while standing.</p>
Tefillin	<p>“Phylacteries”</p> <p>Small boxes, tied with leather straps, containing the Shema, Scriptures, or small scrolls, are worn by adult men during prayer and morning worship. One is placed on the forehead, while another is wrapped around the hand and left arm, near the heart, as a reminder to keep God in one’s heart and mind. See: Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21.</p>
Tenakh (also, Tanakh)	<p>An abbreviation for the Hebrew Scriptures. The first letters of the three sections of the Hebrew Bible are combined to form this word. They are: Torah (“T”), Nebee-im (which becomes “na”), and Khetubim (“kh”). It is used to represent the whole Jewish Bible.</p>
Torah	<p>“Instruction”</p> <p>The divinely revealed instructions of God as given in the Five Books of Moses. The term was later expanded to include both Oral Torah and Written Torah.</p>
Tzaddik	<p>“Righteous one” or “Just one”</p> <p>A righteous person, usually the master of a Hassidic group.</p>
Tzedakah	<p>“Righteousness” or “Justice”</p> <p>It is usually applied to good deeds of charity.</p>
Tzitzit	<p>“Fringes”</p> <p>The knotted tassels on the four corners of the Tallit</p>
Yeshivah (pl. Yeshivot)	<p>“Seated”</p> <p>A rabbinic school or academy of advanced studies, usually in the Talmud</p>
YHVH (also, Yahweh)	<p>The sacred name for God in Hebrew Scriptures and tradition. It is an unpronounceable consonantal tetragrammaton to which the vowels of “Adonai” (“Our Lord”) was later added to make it pronounceable. It is generally still not spoken in Judaism as a sign of respect. Other names are used as a substitute for the sacred name.</p>
Yiddish	<p>A medieval German to which Ashkenasic Jewry has added Hebrew and words from other languages. It is written with Hebrew script and used by American and Ashkenasic Jews around the world.</p>

- Yom Kippur “Day of Atonement”
It is the most solemn and important holy day in the Hebrew year, marked with a fast.
- Zion A hill in Jerusalem on which is located David’s castle. It can also represent the Temple, Jerusalem, and the whole Land of Israel.
- Zionism A movement founded by Theodor Herzl in the nineteenth and twentieth centuries, it helped to establish a Jewish State of Israel in 1948. The term refers to a Jewish person who supports Jewish life and the State of Israel in what was known as Palestine.

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VITA

Robert Clyde Quillin was born in Albany, NY on March 12, 1942; married Linda Irving on June 14, 1964. They have four married children and eight grandchildren.

Education:

Colonie Central High School, Colonie, New York, 1960
 Bachelor of Arts, Atlantic Union College, 1968
 Master of Education, University of Maine, Orono, 1972
 Educational Specialist, Central Michigan University, Mt. Pleasant, 1985
 Master of Arts in Pastoral Ministry, Andrews University, 1992
 Doctor of Ministry, Andrews University, 2007

Ordination:

Ordained at Cadillac, Michigan Conference, June 23, 1984

Teaching Experience, 16 years:

Northern New England Conference of Seventh-day Adventists, 1964-1974
 Pine Tree Academy, principal, K-12, Freeport, Maine, 1974-1977
 Michigan Conference of Seventh-day Adventists, 1977-1980

He holds denominational professional elementary and secondary teaching and administrator's certificates through August 31, 2011.
 Member Phi Kappa Phi Honor Society, 2007

Pastor Experience, 27 years:

Michigan Conference of Seventh-day Adventist, various churches, 1980-2007
 Ministerial District Superintendent, Michigan Conference, 1993-2007

Professional Experience:

Atlantic Union College Board of Trustees, 1976-1977
 South Haven Area Ministerial Association, 1991-1993
 Lake Union Executive Committee, 1996-2006
 Director of Camp Sagola, Crystal Falls, Michigan, 1993-2001
 Upper Peninsula Camp Meeting Superintendent, 1993-2001
 North American Division Jewish Advisory Council, 1998-2007
 World Jewish-Adventist Council in Jerusalem, participant, 2006
 Conducted Jewish Awareness Seminars, 1986-2007