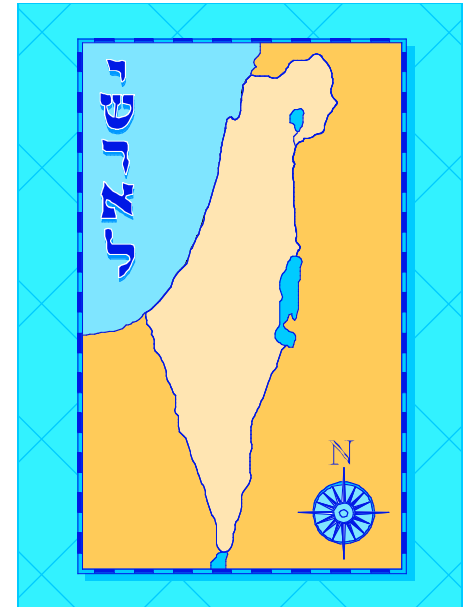
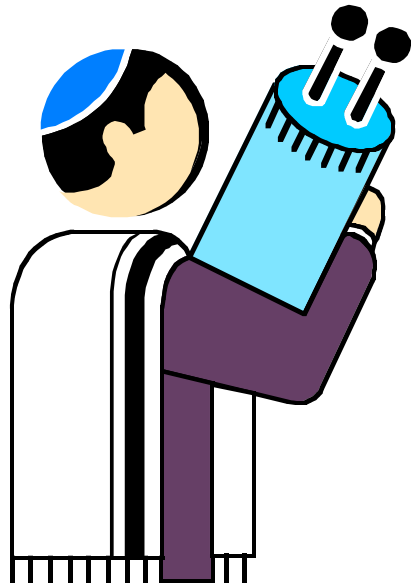


Mission and Ministry in a Jewish context



Key Questions in Jewish-Christian Relations

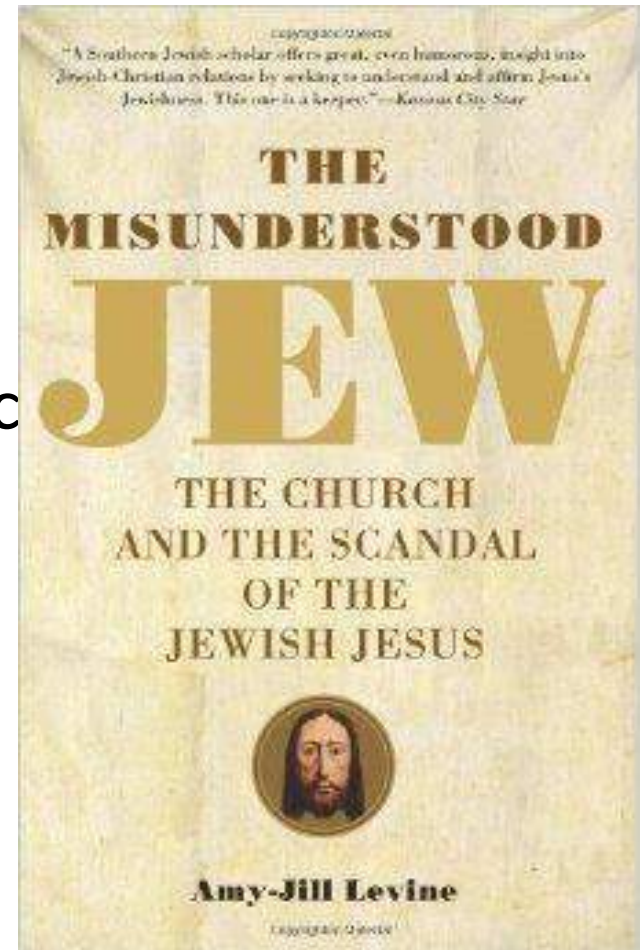
richardsharvey@gmail.com

What do “Jewish people” mean to you?

- Do you have any Jewish friends, colleagues, family?
- Have you met any Jewish believers in Jesus?
- What is the connection between Israel in the Old Testament, Jewish people in the New, and Israel/the Jewish people today?
- What are the main questions/issues you would like to discuss about Jews and Judaism?

Mind our assumptions!

“Sermons often present Jesus of Nazareth as rejecting a Judaism incorrectly characterized as legalistic, elitist, obsessed with ritual purity, misogynistic, vengeful, and xenophobic. Understanding Jesus in his Jewish context corrects false stereotypes, brings new meaning to his parables, politics, and piety, and offers a new path for Jewish-Christian relations.”
 (“Understanding and Affirming Judaism in Christian Preaching and Teaching” CCJ-CR, June 2011 conference)



What's in a name?

- Hebrew – one who has crossed over
- Israel – man who is righteous with God
- Israeli – modern Israelite
- Jew - praise – Yehudah/Judah
- Jewish – Ethnic/cultural
- Judean – Tribe, province, Jerusalemite
- Judaism – Religion, several forms
- Semite – Descendant of Shem through Eber



The Divided Kingdom,
10th - 6th Century BCE

Who is a Jew?

- Biological origin
 - Orthodox definition (B. Kid. 68b)
 - ‘Thy son by an Israelite woman is called thy son, but thy son by a heathen woman is not called thy son’
 - Reform definition –
Patrilineal and Matrilineal
 - Biblical definition – both!
- Religious affiliation
- Membership of community/culture
- Ethnic group
 - Nationality, language, culture, etc



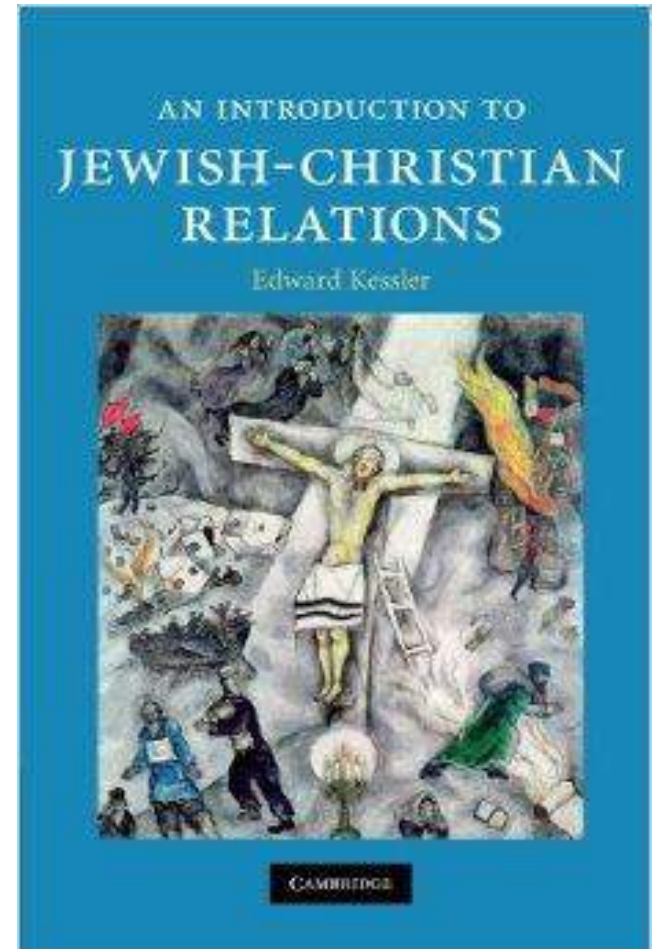
David Herbert's 4 factors

- Decline and marginalisation of traditional churches
- Impact of communism on eastern Europe;
- Increased immigration
- Increasing awareness of new religions
- David Herbert, "Religion and European Identities" in *Exploring European Identities*, ed. Cristina Chimisso (Milton Keynes: Open University, 2003), 183-229, 184.



Key Issues

- 1 Introduction
- 2 The New Testament
- 3 The writings of the church fathers
- 4 The writings of the rabbis
- 5 Biblical interpretation: Another side to the story
- 6 Medieval relations
- 7 Antisemitism and the Holocaust
- 8 Zionism and the state of Israel
- 9 Covenant, mission and dialogue
- 10 Jewish–Christian relations and the wider interfaith encounter



Christian Concerns in J-C Relations

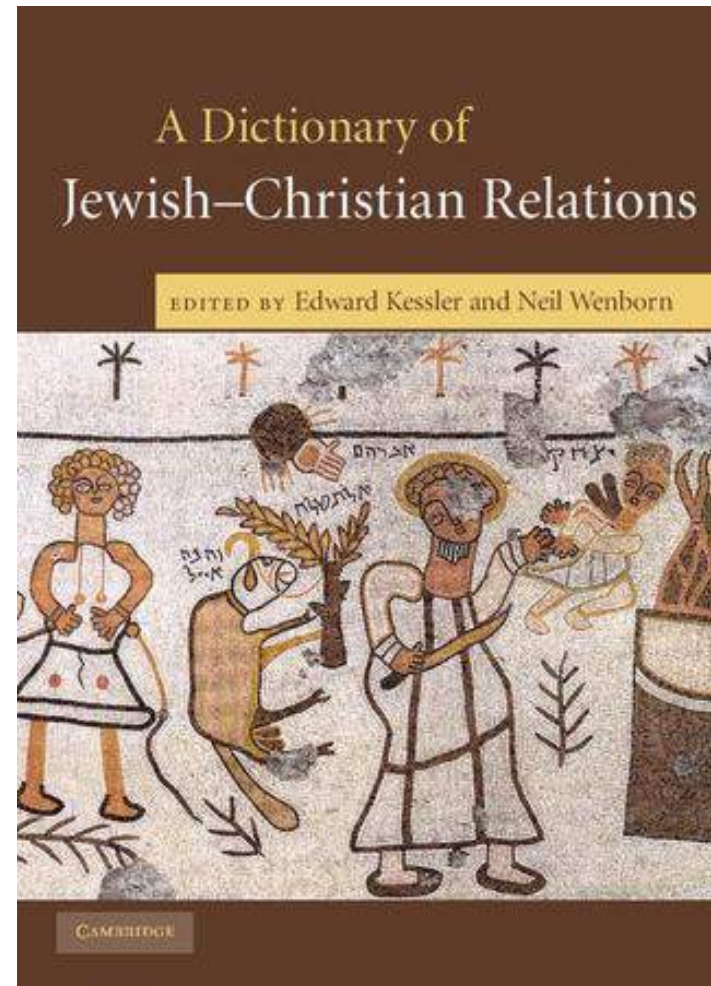
- Supersessionism and anti-Semitism
- Salvation and Christology
- Mission and Messianic Judaism
- Israeli-Palestinian Conflict



Jewish Concerns in J-C relations

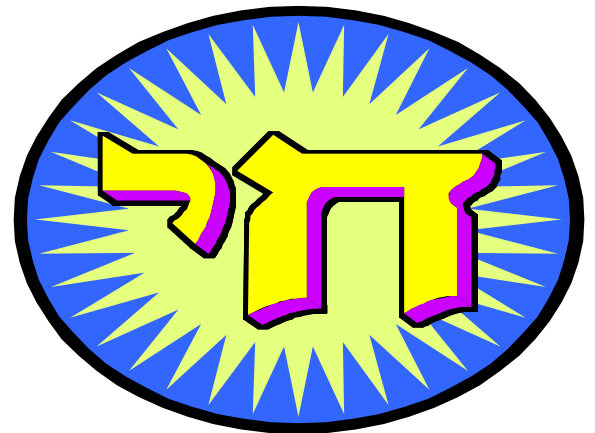
1. The persistence, and even revival, of traditionally negative attitudes.
2. The impact of the Palestinian-Israeli conflict.
3. The impact of radical Islam and massive Muslim immigration.

Debbie Weisman, "Should we be fearful? Jewish-Christian Relations in Europe Today" in *Common Ground: The Magazine of The Council of Christians and Jews* (Winter 2012/13), p.3.



What is ethnic identity?

- A social way of organising cultural difference
- A combination of ancestry, territory, language and culture
- Identity markers shift



What is Jewish identity?

- Religious, ethnic or both?
- “A multiplexed phenomenon moving in a variety of historical as well as structural directions”

Jewish Identities?

Jewish Identity Stages

- Covenant 2000-1250
- Settlement 1250-500
- Rabbinism 500-500
- Diaspora 500-1800
- Emancipation 1800-1945
- Postmodernity 1945-present

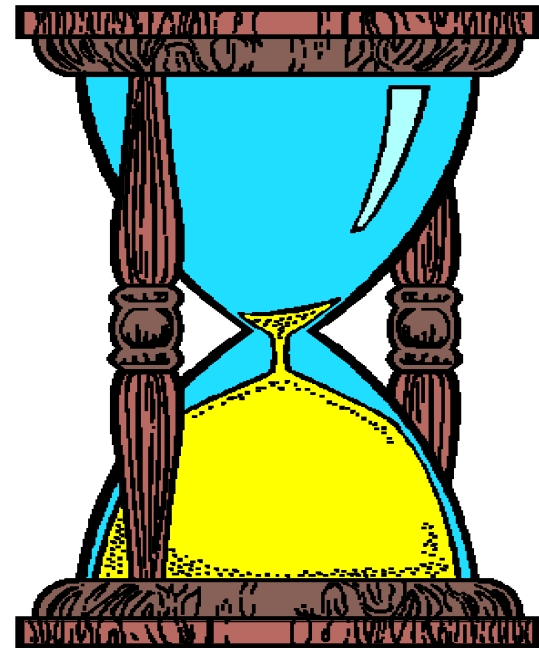


FIGURE 1. WORLD TOTAL POPULATION AND JEWISH POPULATION (CORE DEFINITION), 1945-2010

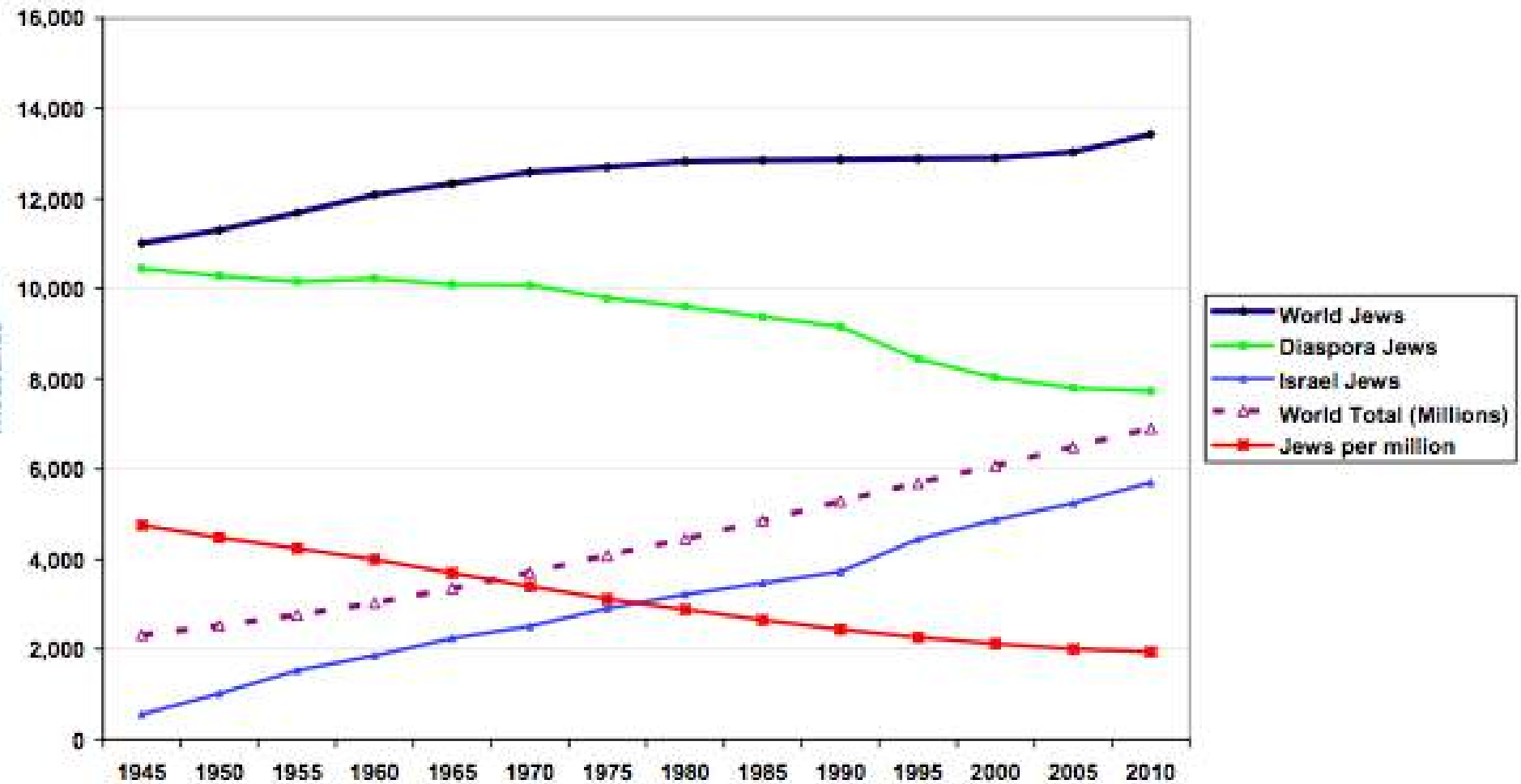


FIGURE 2. LARGEST CORE JEWISH POPULATIONS, 2010

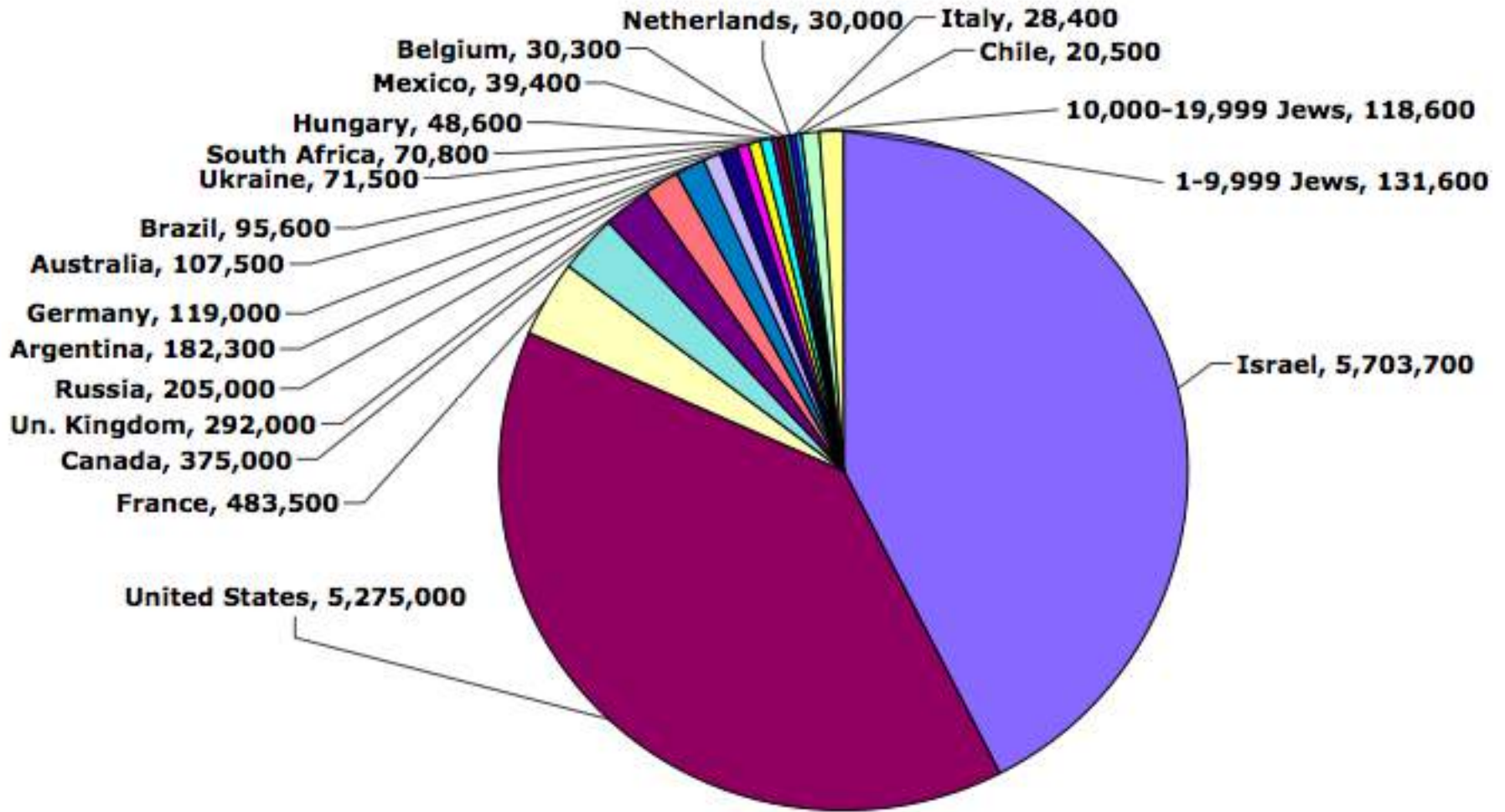
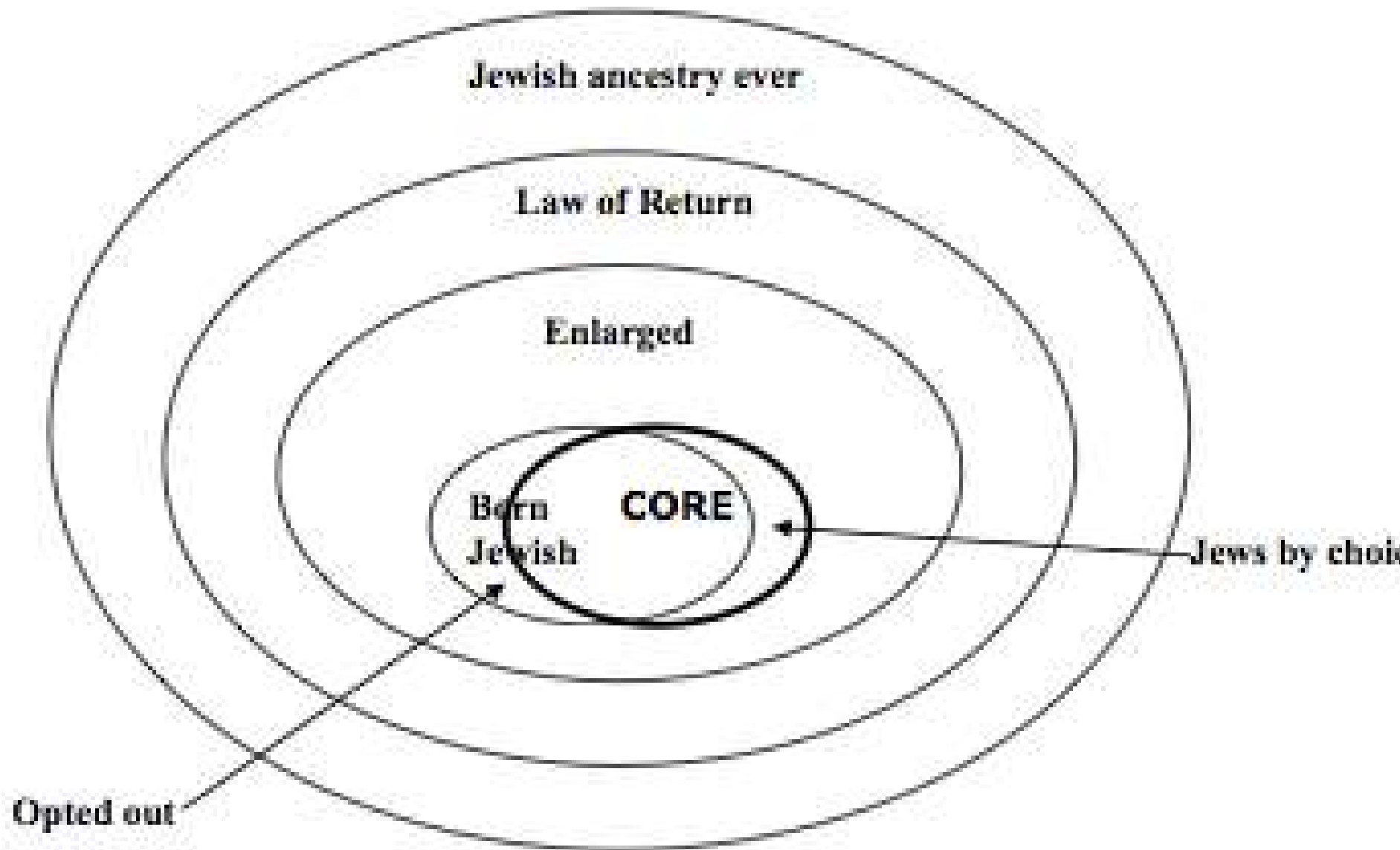


TABLE 3. COUNTRIES WITH LARGEST CORE JEWISH POPULATIONS, 1/1/2010

Rank	Country	Jewish Population	Percent of Total Jewish Population			
			In the World		In the Diaspora	
			%	Cumulative %	%	Cumulative %
1	Israel ^a	5,703,700	42.5	42.5	^b	^b
2	United States	5,275,000	39.3	81.8	68.3	68.3
3	France	483,500	3.6	85.4	6.3	74.5
4	Canada	375,000	2.8	88.2	4.9	79.4
5	United Kingdom	292,000	2.2	90.3	3.8	83.2
6	Russian Federation	205,000	1.5	91.9	2.7	85.8
7	Argentina	182,300	1.4	93.2	2.4	88.2
8	Germany	119,000	0.9	94.1	1.5	89.7
9	Australia	107,500	0.8	94.9	1.4	91.1
10	Brazil	95,600	0.7	95.6	1.2	92.4
11	Ukraine	71,500	0.5	96.1	0.9	93.3
12	South Africa	70,800	0.5	96.7	0.9	94.2
13	Hungary	48,600	0.4	97.0	0.6	94.8
14	Mexico	39,400	0.3	97.3	0.5	95.3
15	Belgium	30,300	0.2	97.5	0.4	95.7
16	Netherlands	30,000	0.2	97.8	0.4	96.1
17	Italy	28,400	0.2	98.0	0.4	96.5
18	Chile	20,500	0.2	98.1	0.3	96.8

FIGURE 3. DEFINING CONTEMPORARY JEWISH POPULATIONS



World Jewish Population

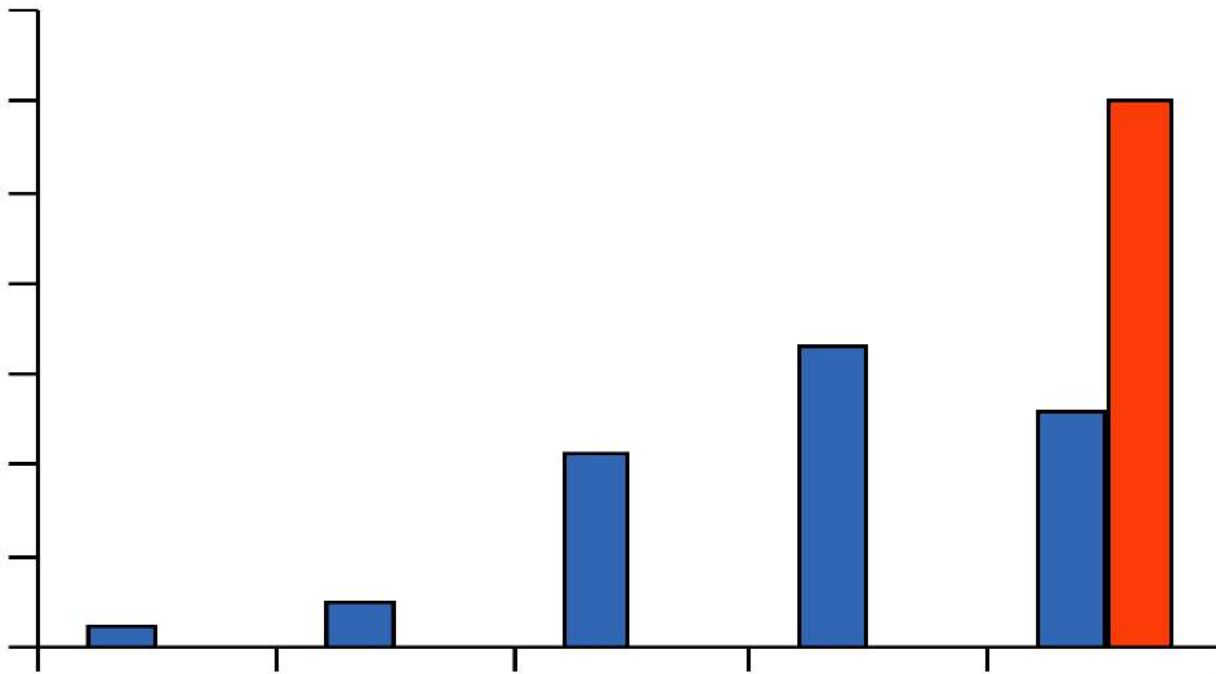
Millions

35
30
25
20
15
10
5
0

1700 1800 1900 1940 2000

Year

Actual
Projected

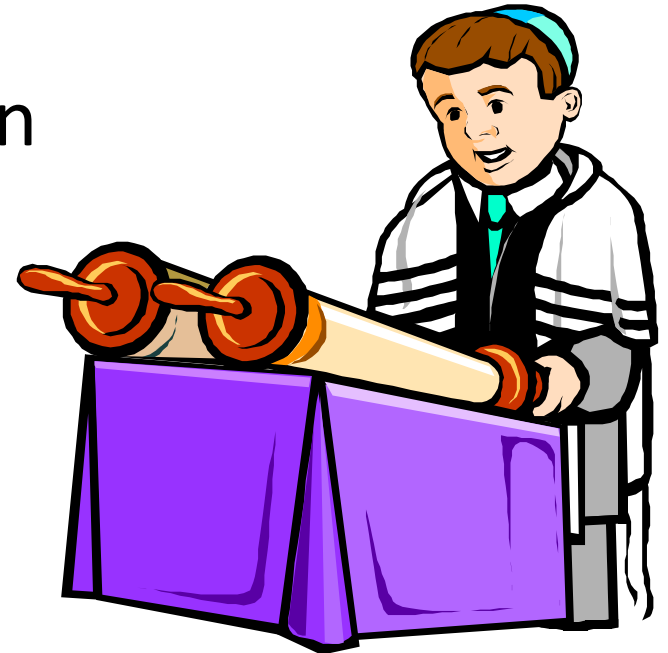


World Jewish Population 2007 (Dellapergola/JPPP1)

	1970	2007	2020?
World	12,633,000	13,155,000	13,558,000
Israel	2,582,000	5,393,000	6,228,000
North America	5,686,000	5,649,000	5,581,000
Europe non-FSU	1,331,000	1,155,000	1,030,000
France	530,000	490,000	482,000
United Kingdom	390,000	295,000	238,000
Germany	30,000	120,000	108,000

Types of Jewish Identity

- Normative/Traditional 2 million
- Ethnicity/Communal 6 million
- Cultural Residue 4 million
- Dual Jewish/Non-Jewish 1 million



Main Cultural Divisions

- Ashkenazi (Germany)
- Russia, Poland, N. Europe
- Different culture
- Different liturgy
- Different pronunciation of Hebrew
- Oy, oy, oy
- Sephardi (Spain)
- Spain, Portugal, N. Africa
- More established
- More scholarly (Rambam, Caro)
- Less successful in Israel
- Ai,ai, ai!



Two Chief Rabbis!

(Yona Metzger - Shlomo Amar)



Religious Groupings



- Ultra -Orthodox – Hasidim
- Orthodox – Jonathan Sacks
- Conservative (USA) = Masorti (Israel, UK) – Louis Jacobs
- Reform (USA) = Liberal (UK) – Alexandra Wright
- ‘Just Jewish’ - non-religious Jewishness
- Messianic – Helen Shapiro

World Religions - Judaism



Session 2

What do Jewish people believe?

Key Dates in Orthodox Judaism

- Mishnah – 200 c.e. (Judah the Prince)
- Talmud 400 – 500 c.e. (JT and BT)
- Mishneh Torah – 1180 (Maimonides)
- Shulchan Aruch – 1550 (Joseph Caro)

Torah she'b'al Peh
Oral/Conversational Torah

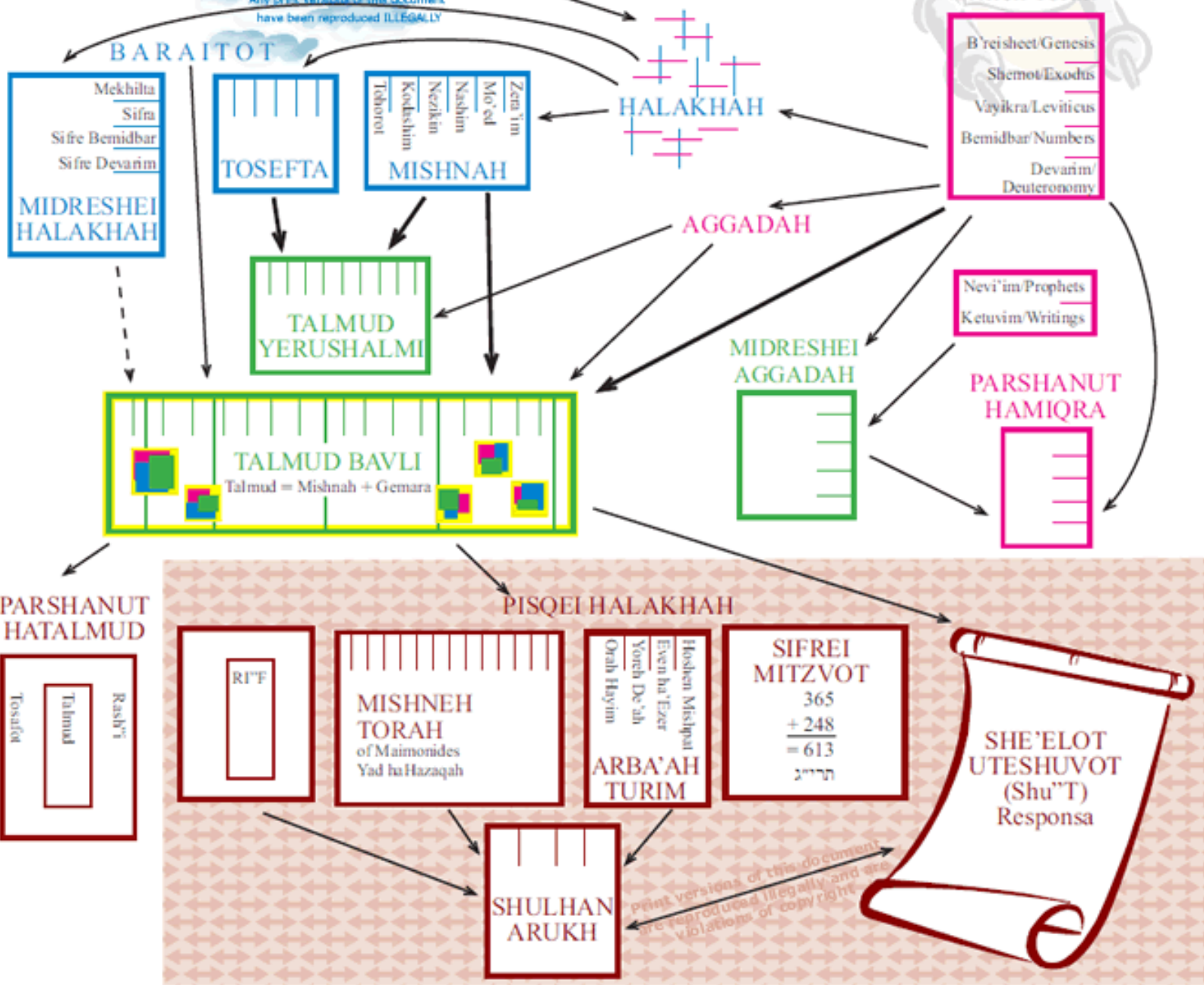
Torah she'bikhtav
Written Torah

Tannaim
-200

Amoraim
200-500

Rishonim
1000-1500

Aharonim
1500-



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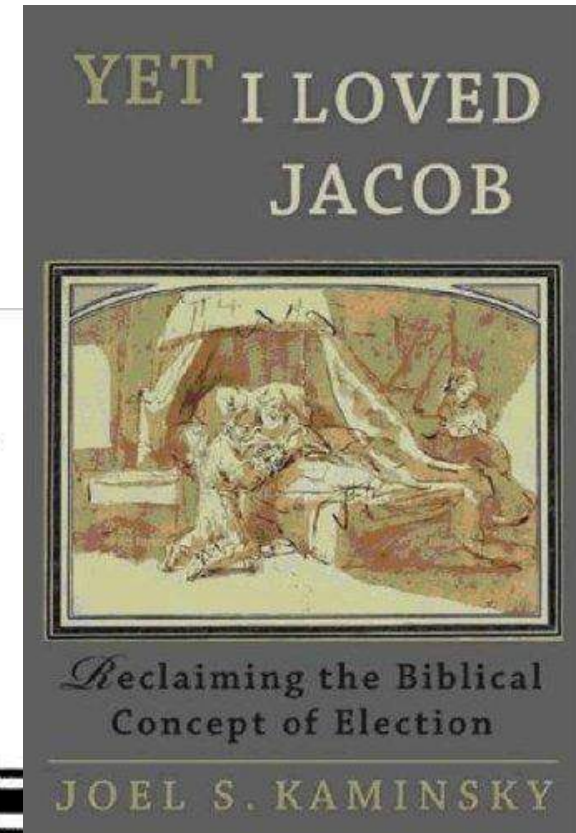
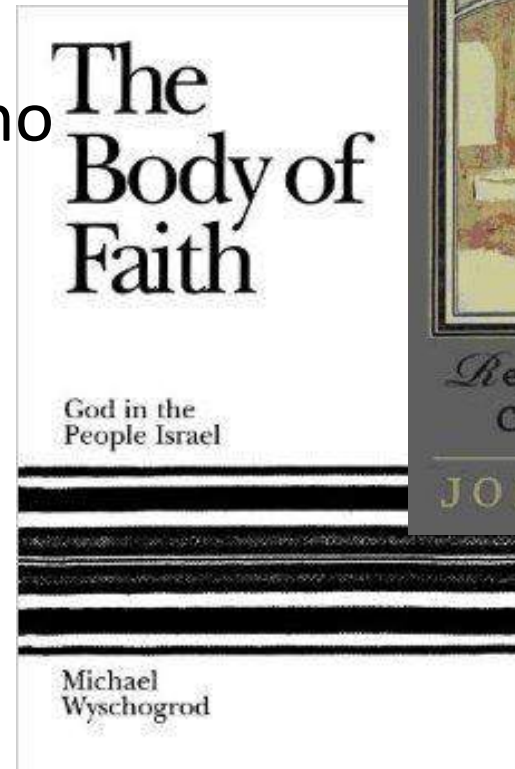
Jewish Beliefs

- There is no official creed
- Maimonides' 13 articles of faith summarises orthodox belief.
- God – exists, eternal, indivisible, immaterial
- Torah – revealed, written and oral, irreplaceable
- Israel – people of God, light to the nations
- Messiah – yet to come



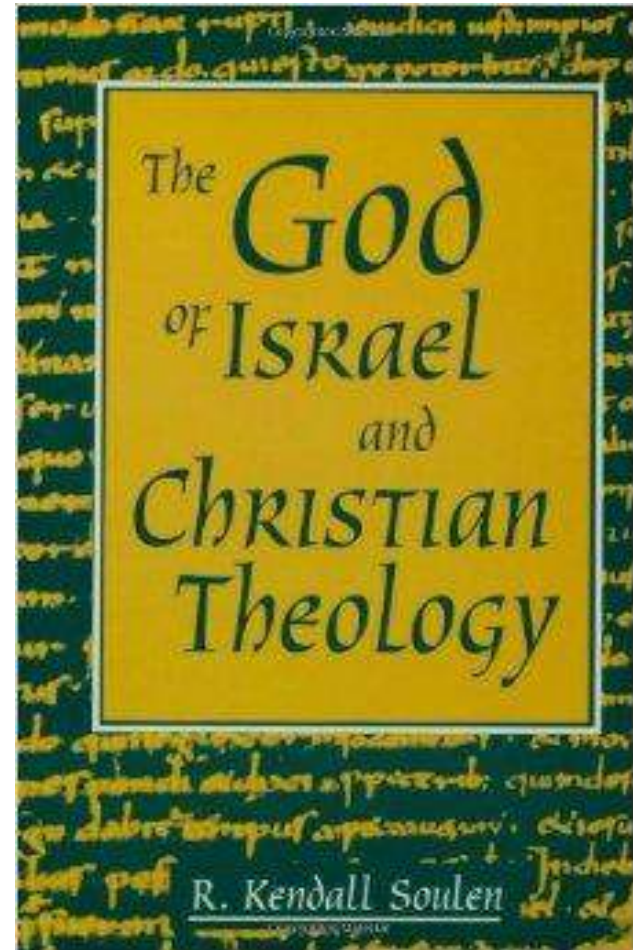
The *Unconditionality* of Election

- The communal and carnal, eternal and unconditional choosing of Israel by God, through which Israel is constituted as a people who will embody a ‘politics of blessing’ to the nations.
- Gen 12:1-3, 17:7-8, Deut 29:13-14, Jer. 31:35-6, Is. 54:10



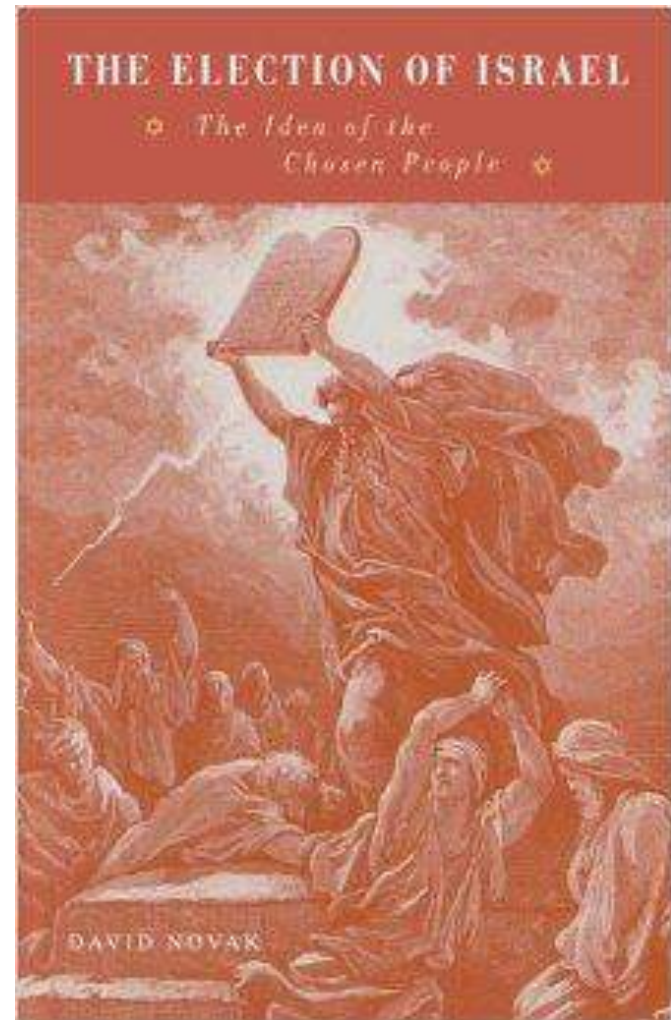
The *Materiality* of Covenant

- Covenant determines the material and political shape of Israel's free and holy life in relation to God, through practice of Torah and living in the Land
- Requires mutuality and response to God's offered love
- Recognises mutual risk and particularity of relationship
- Spiritual and formal aspects can not be separated from political and material



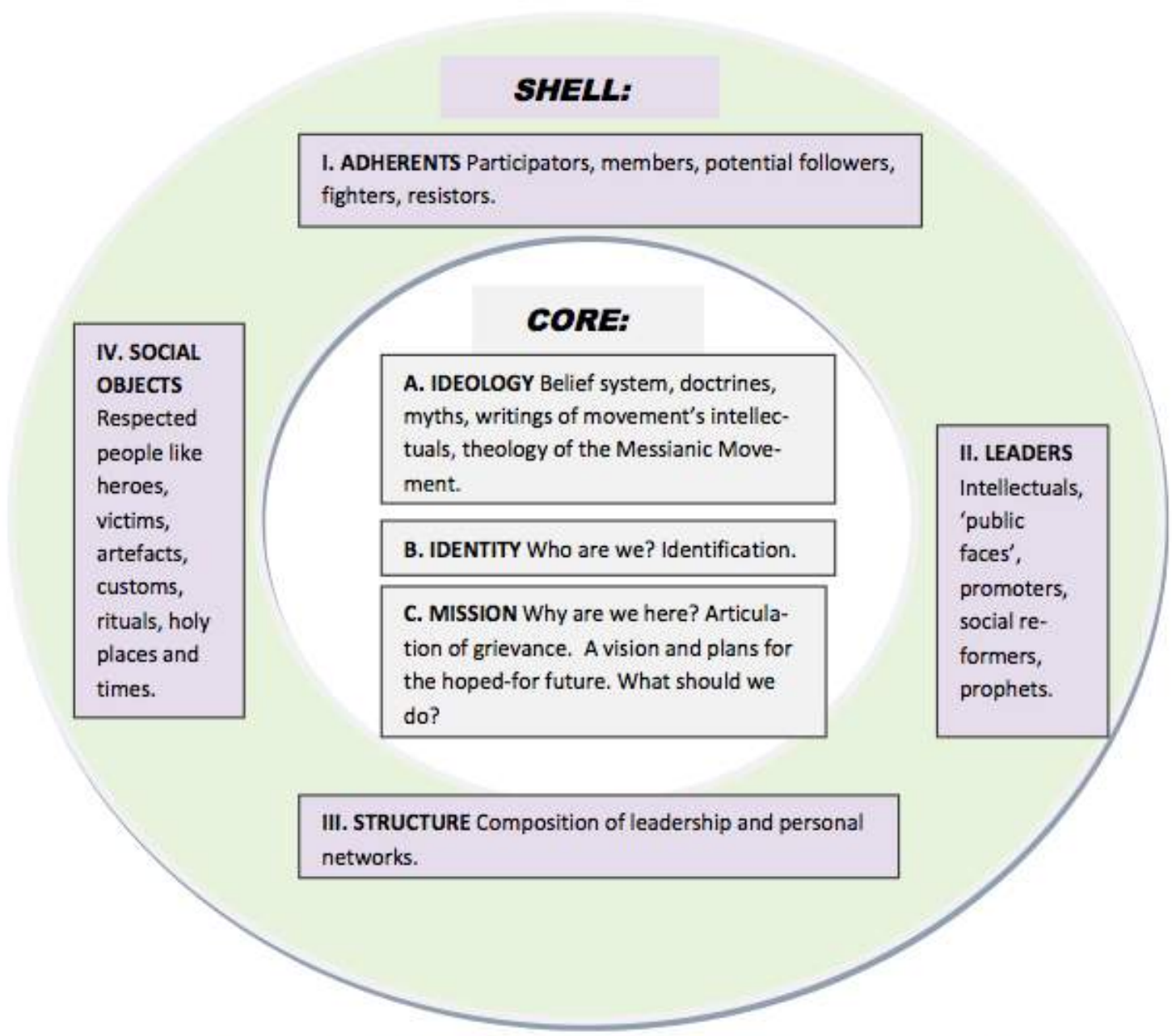
The *Promise* of Redemption

- The promised redemption of Israel and the inclusion of all nations and all creation in God's reign of peace is the unseen political and historical horizon of God's election



Jewish Life-Cycle





1. Birth, naming, circumcision

- “O my God, the soul which you gave me is pure, you created it, you fashioned it, you breathed it into me” (Morning Prayers, Berakhot 60b)
- *Brit Milah* - Covenant of circumcision (Gen. 17:9-14, Luke 2:21)- on 8th day



The Circumcision Ceremony

- Performed by *mohel*/physician. *Sandek* holds child on Elijah's chair.
- Prayer for child to study Torah, marry, practice good deeds
- *Pidyon Haben* - Redemption of the Firstborn - 31 days after birth (Exodus 13:1-2, 22:28-29, Luke 2:22-24).
- *Kohen* receives 5 shekels in place of child. (Numbers 8: 14-18;18:15-16)



Naming

- Naming of children - boys at circumcision, girls at Sabbath after birth - Hebrew/civil names



2. Bar-Mitzvah

- Boys at age of thirteen, girls at twelve (Orthodox *Bat Chayil*, Reform *Bat-Mitzvah*)
- *Aliyah* (call up) to read the Torah in Synagogue, and deliver address
- Did Jesus have a *bar mitzvah* (Luke 2:41-52)?
- Liberal Jews have confirmation service for group at 16



3. Marriage

- The role of the *shadchan* - matchmaker
- *Kiddushin* (betrothal) followed by *nisuin* (marriage)
- The function of the *chupah* - wedding canopy



The Service

- The reading of the *ketubah* - marriage contract
- Other elements - exchange of rings, sharing of wine, breaking of glass
- Divorce through *get*. The *agunah* (chained woman) and forbidden marriages.



4. Death and Mourning

- Jewish views of life after death. Burial, cremation, re-incarnation?
- Funeral customs - burial, tearing of garments, outward expressions of grief
- Mourning - sitting *shiva*, 30 days, 1 year, *Yahrzeit* and stone-setting
- The mourner's *kaddish*



5. Daily Rituals

- *Tefillin* - “phylacteries” (Matt. 23:5) containing Ex.13:1-10 (firstborn), 13:11-16 (land), Deut 6:4-9 (Shema), 11:13-21 (Obedience)
- *Mezzuzah* - “door-post” (Deut.6:4-9, 11:13-21)
- *Tallit* - prayer shawl and *tzitzit* - fringes (Numbers 15:37-41)



6. Kashrut - Food LAws

- “A man ought not to say ‘I do not wish to eat the flesh of the pig’. Rather he should say: ‘I wish to do these things, but my Father in Heaven has decreed otherwise.’ ” (cited in Donin p.98)
- “When the Temple stood, sacrifices would secure atonement for an individual; now his table does.” (B. Hagigah 27a)



Kosher - “fit or pure”

- 1. Clean and unclean animals (Lev. 11, Deut 14:2-21)
- 2. Milk and meat (Ex. 23:19, 34:26, Deut 14:21 - “cooking, eating, deriving benefit)
- 3. Ritual slaughter (*shehitah*) and preparing meat.
- Reasons given for observance: religious, self-discipline, health, social, the authority of God’s word
- Messianic Jews and *kashrut*

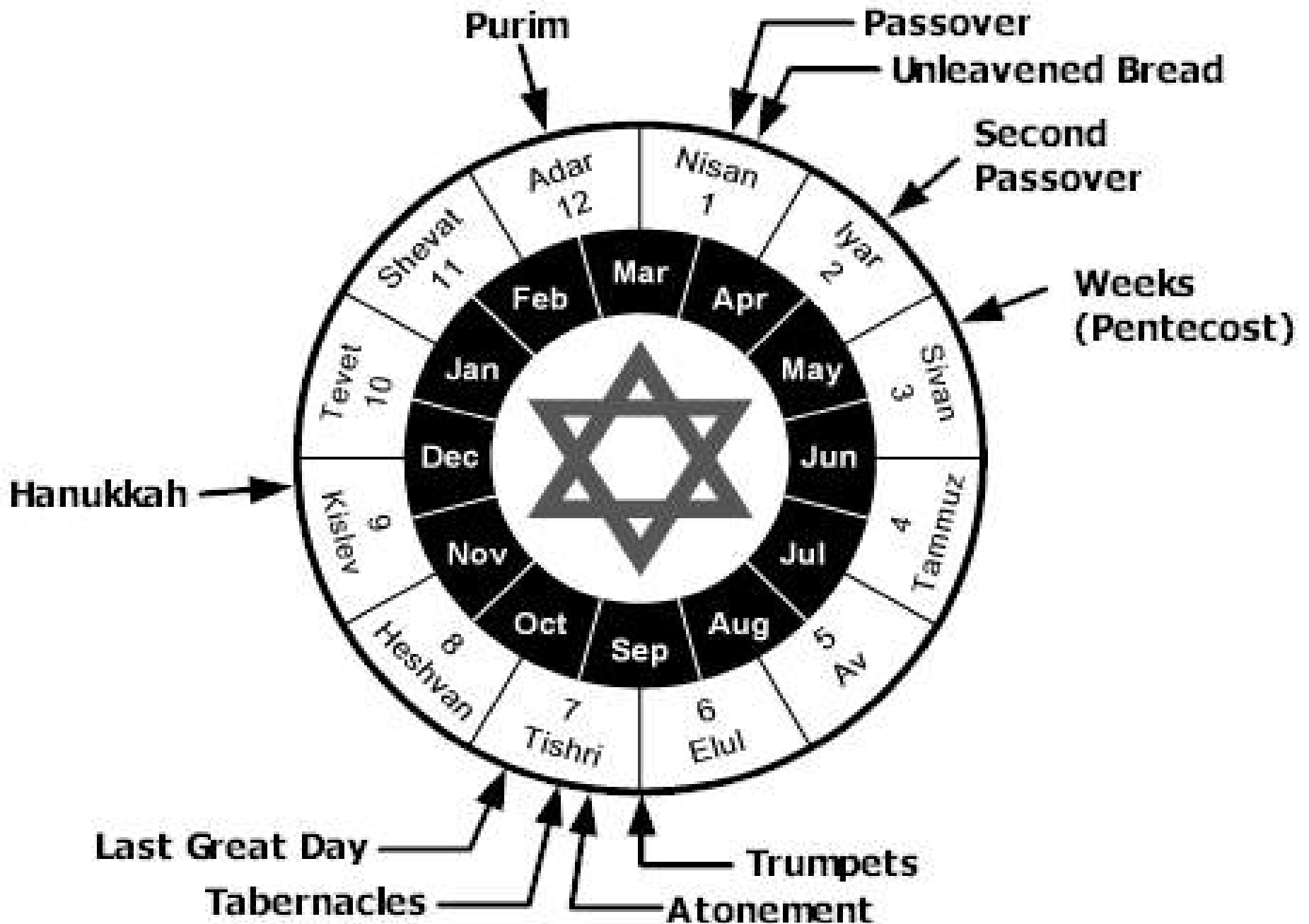


7. Conversion

- *Mikveh* (ritual bath) and *teshuvah* (repentance)
- At time of Jesus, Sacrifice, Circumcision and Immersion.



The Jewish Calendar



II. Shabbat - Sabbath

- The Main Festival of Judaism - The Bride - 1/60 of Heaven
- Begins at sunset (Genesis 1.31)
- Memorial of Creation and Exodus
- No work - 39x39 types forbidden
- *Kiddush*, *challot* and candles
- Family celebration - blessing of wife and children
- Ends with *Havdalah* (“separation”)

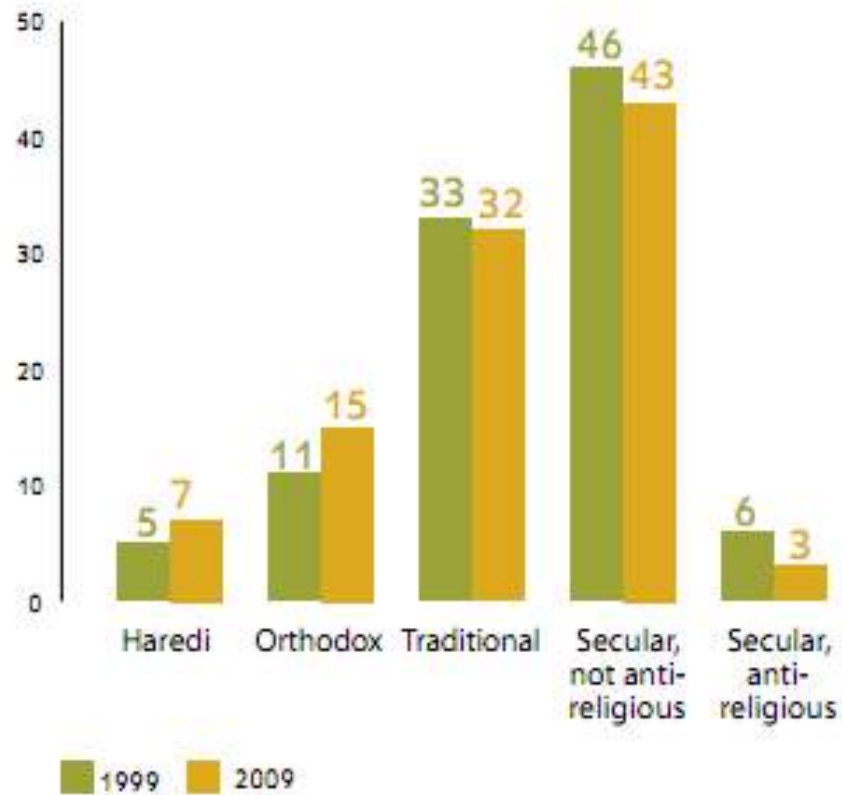


Survey conducted by the Guttman Center for Surveys of the Israel Democracy Institute for The AVI CHAI–Israel Foundation



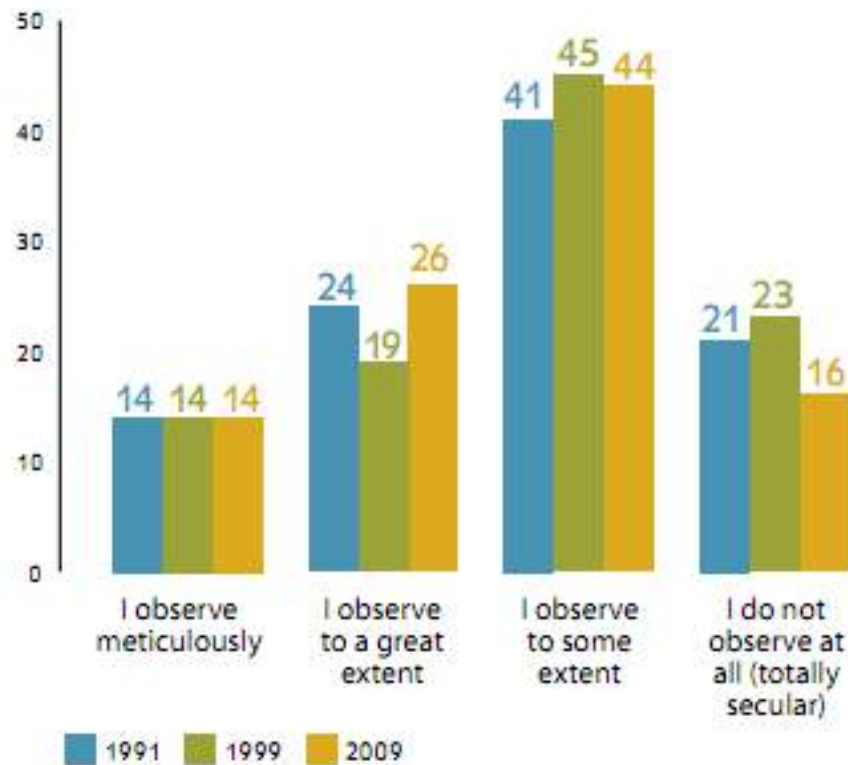
Religious Types in Israel

How would you define yourself religiously?*



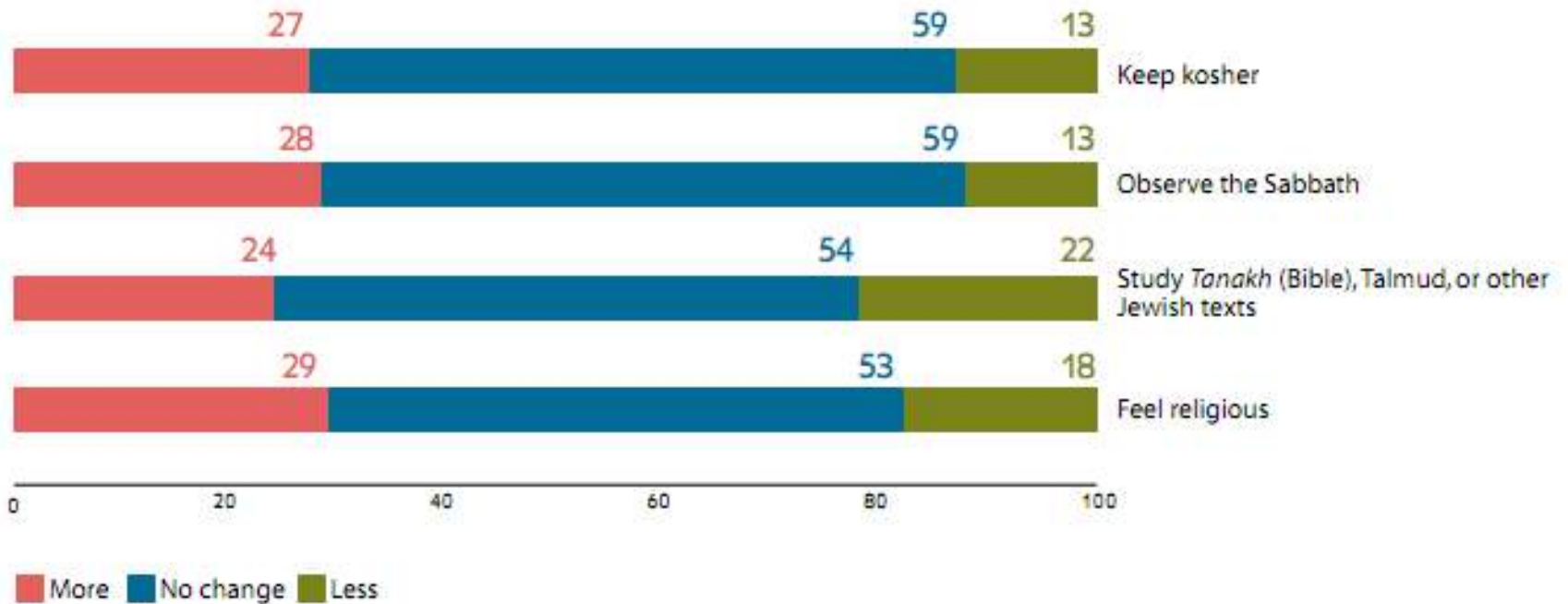
Degrees of Observance

To what extent do you observe religious tradition?



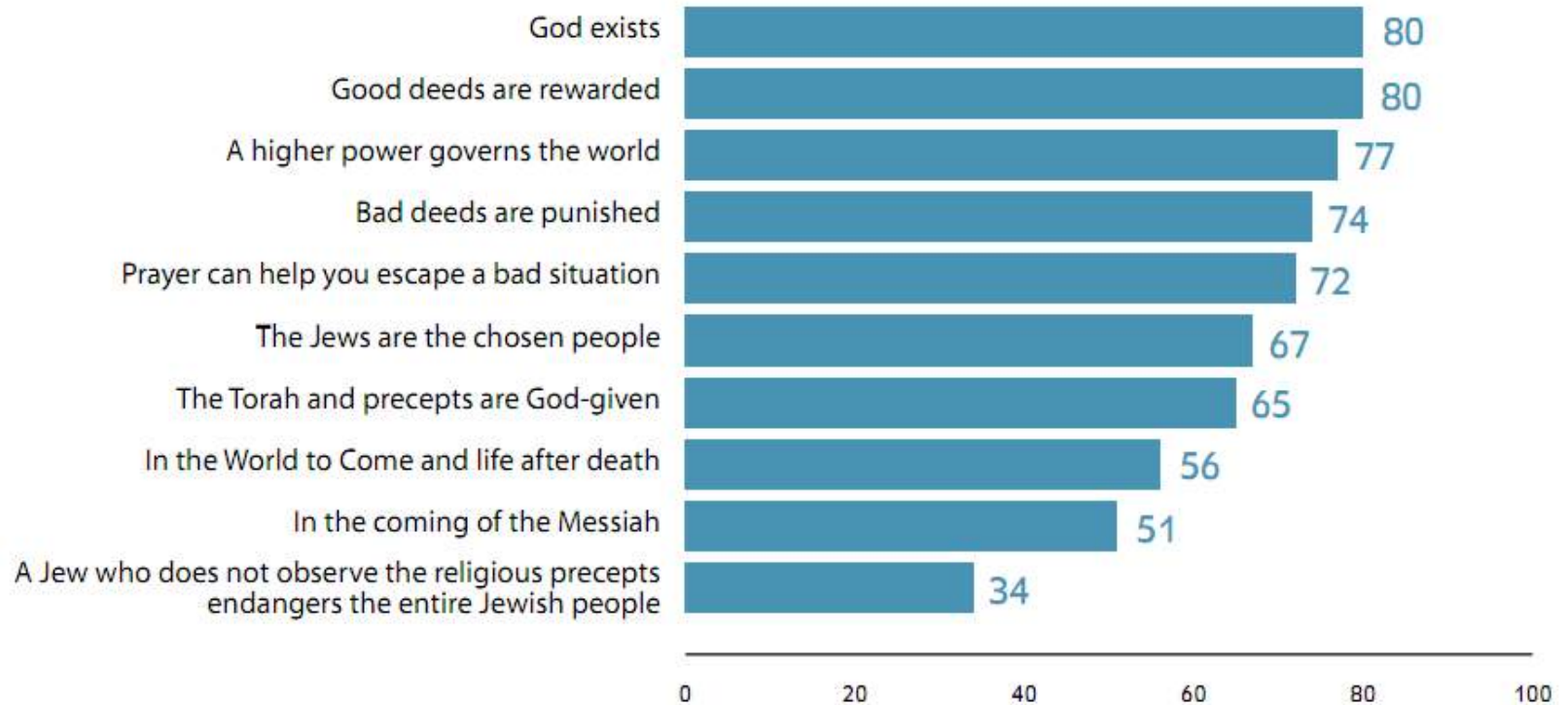
Increasing Observance?

Figure 7: Today, as compared to the past, I ... (2009, percent)

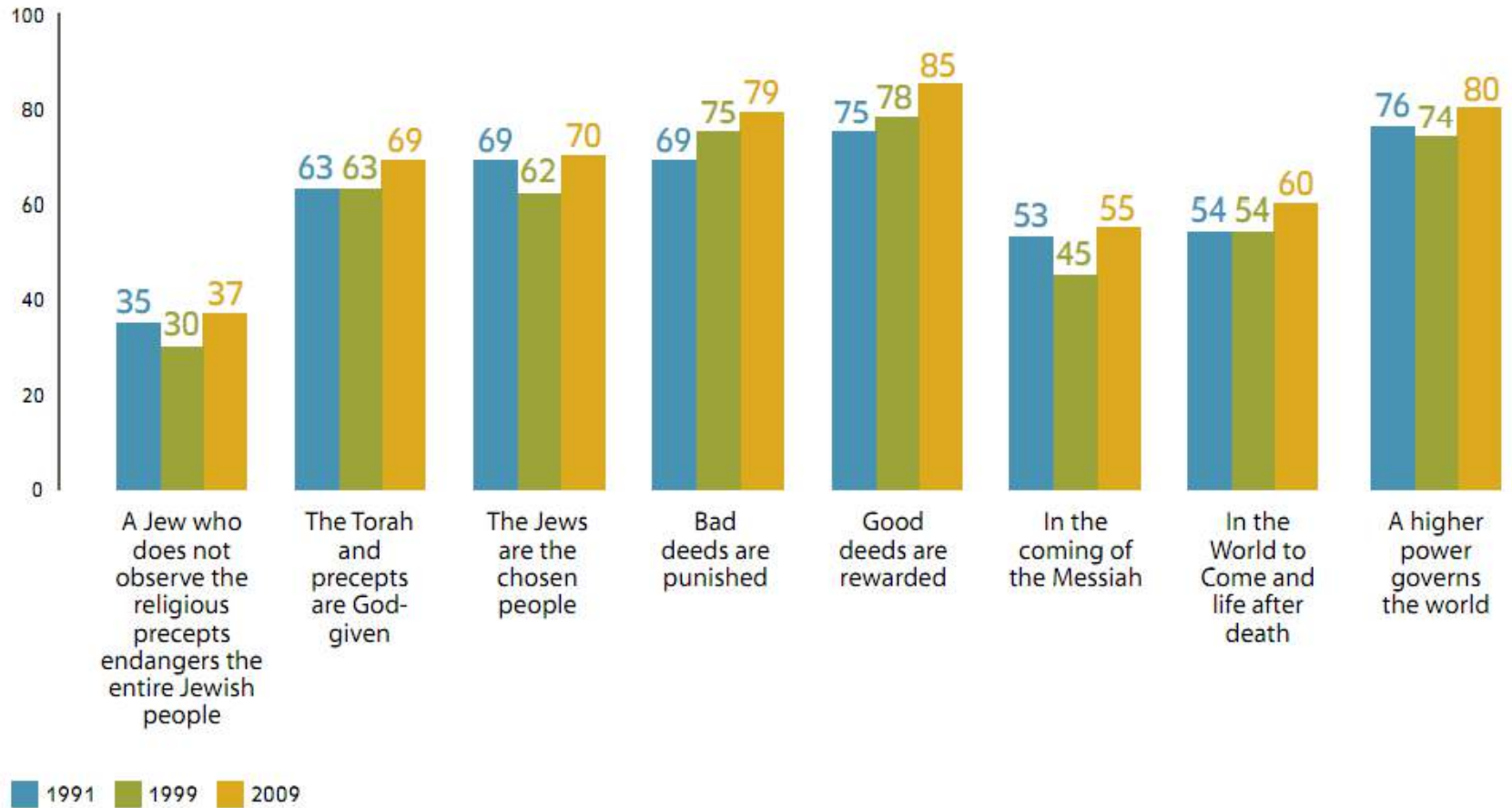


Core Beliefs

Figure 23: **To what extent do you believe or not believe that...** (Answering “believe wholeheartedly” or “believe but sometimes doubt”; 2009; percent)



Increasing Belief



Types of Supersessionism

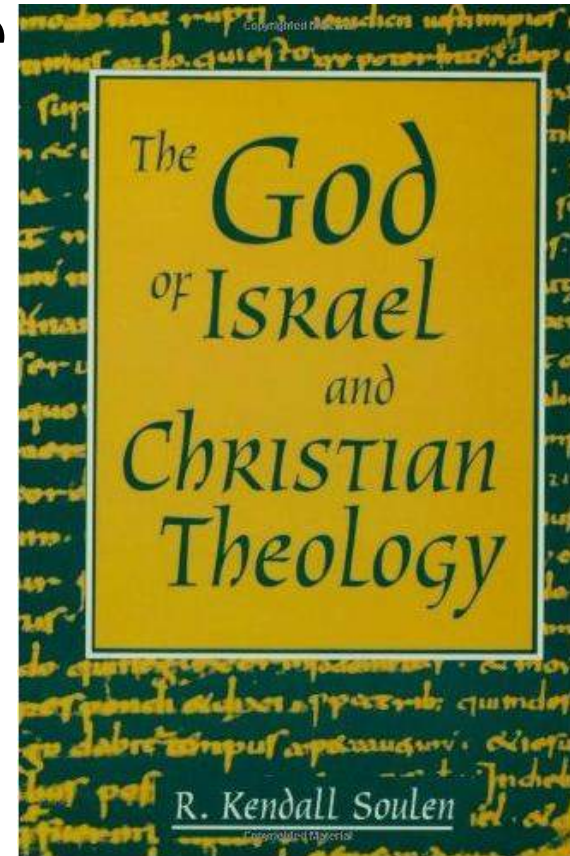
- φ Punitive supersessionism
 - φ Israel punished for her rejection of Jesus
- φ *Economic supersessionism* -
 - φ Israel no longer needed in the purposes of God - no continuing theological significance outside the Church
- φ *Structural supersessionism* -
 - φ the Christian reading of the biblical canonical narrative goes from Creation and Fall to Redemption and Consummation omitting the election of Israel as a means of blessing to the Nations



R K Soulen and the Reframing of the Canonical Narrative

‘The standard model drives a *historical* wedge between the gospel and the God of Israel by *collapsing God’s covenant with Israel into the economy of redemption in its prefigurative form*’

Economy of Creation, Fall, Election of Israel, Redemption, Restoration



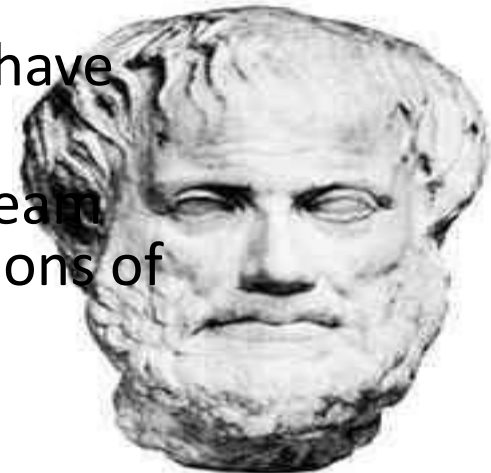
Covenant Theology

- Strengths
 - Shows how plan of God applies today for Christians
 - Uses major biblical theme
 - Shows progression of God's revelation and purposes
- Weaknesses
 - Most covenant theology does not accept Israel as God's continuing covenant partner
 - Covenant theology not easily defined
 - Most covenant theology argues the Church is the New Israel



Covenant in Christian Theology

- ‘Covenant’ a key concept in HB and NT, but not systematically outworked
- The New Testament expresses a variety of approaches to the election of Israel in relation to the Church (James, Paul, John, Hebrews)
- Aristotelian dualism, Scholastic essentialism, Enlightenment Rationalism, and cultural biases have developed two main views
- Restorationism/Dispensationalism, and mainstream covenant theology are the two modern expressions of the question of Church and Israel



Aims of Covenant Theology

- To stress the moral obligations of Christianity
- To show God's grace in including the Nations in the Abrahamic blessings
- To deny that Israelites received the promises simply because they were physical descendants of Abraham
- To demonstrate the unity of the divine economy of salvation
- To explain the discontinuity between the Old and New Covenants in scripture

Covenant Theology in History

Irenaeus

Covenantal pre-millennialism applied to Church



Augustine

Jewish people preserved as reluctant testimony to Christian faith

Calvin

Salvation dependent on election and inclusion in fellowship of Israel

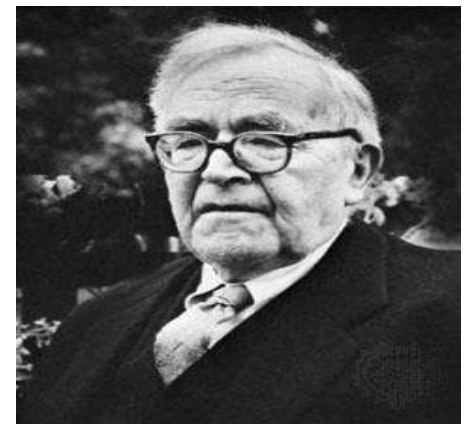
Does not allegorise or spiritualise Israel

Two types of election – corporate and individual – not all Jews are ‘true Israel’



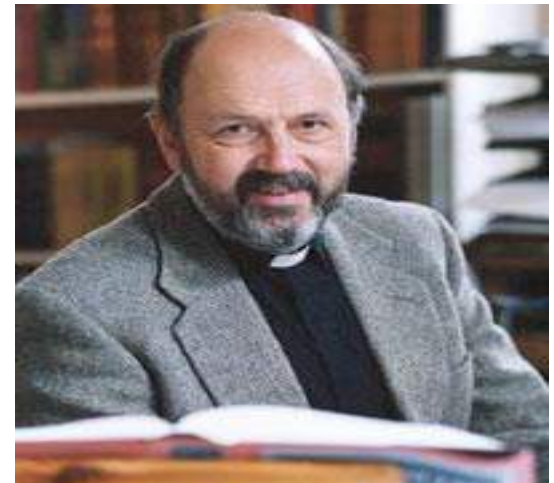
Barth

Israel and the Church are the one elect people in two forms – for either reprobation or salvation



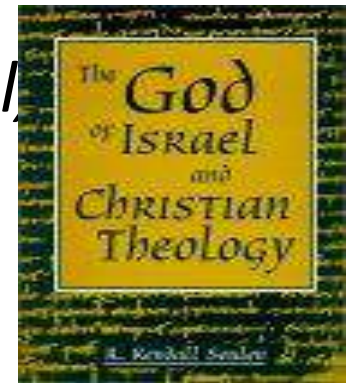
N. T. Wright and the Shape of the Canonical Narrative

- Creation
- Fall
- Functional Covenant with Israel –
- Jesus Christ – Israel's special privilege cancelled
- Church – replaces Israel as people of God
- Consummation



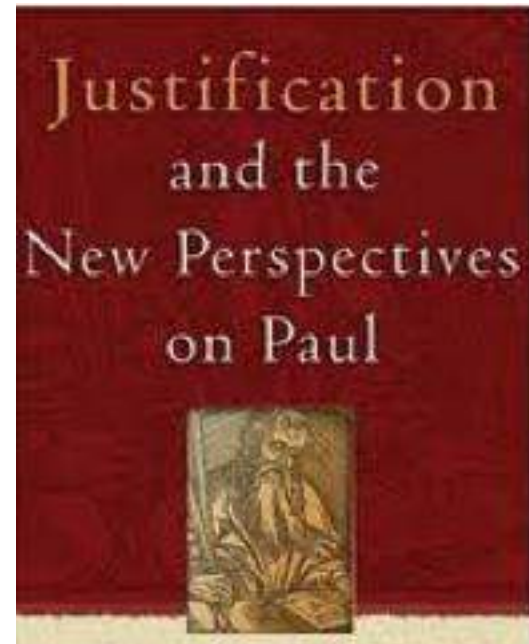
R K Soulen and the Reframing of the Canonical Narrative

- ‘The standard model drives a *historical* wedge between the gospel and the God of Israel *by collapsing God’s covenant with Israel into the economy of redemption in its prefigurative form*’ (1996:110)
- *Economy of Creation, Fall, Election of Israel, Redemption, Restoration*



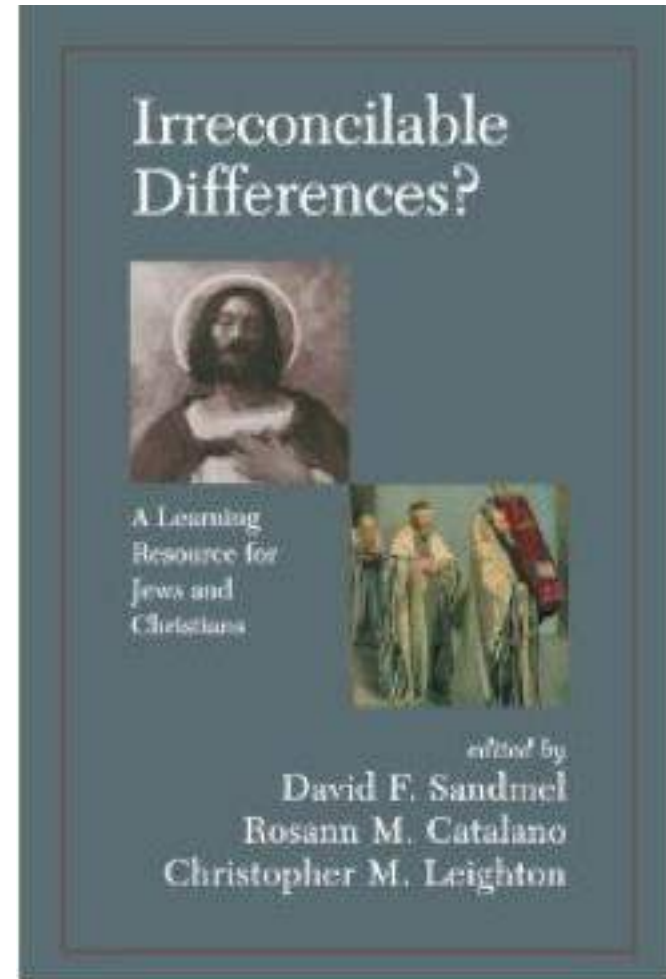
2. The dimensions of soteriology

- a. What to say to the Jewish 'no' to Yeshua?
- b. Biblical Soteriologies in the light of the NPP
- c. Soteriology in Systematic Theology in the light of the ongoing election of Israel
- d. Practical out-workings in MJ Theology and Practice



Christian Views

- “Redemption and salvation are grounded in God, who saved us through the life, death and resurrection of Jesus of Nazareth. Raised up to new life by God, Jesus Christ still lives and works with us to redeem the world in this age and will come again for the final redemption in the age to come” (ibid.)



Jewish Views



- “Through adherence to God’s commandments as revealed in the Torah, we work to bring the coming of the Messiah, who, as God’s servant, will redeem the Jewish people by bringing us back to the land of Israel, where national sovereignty will be established and God’s presence will shine forth from Jerusalem to all the world.”
- (Irreconcilable Differences? A Learning Resource for Jews and Christians, 156)

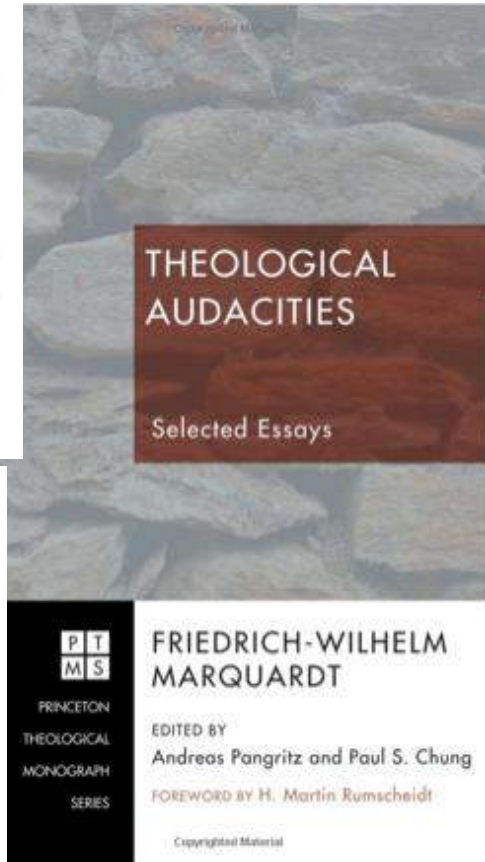
Marquardt's 'Jewish No to Jesus'

"Enemies for Our Sake"

The Jewish No and Christian Theology

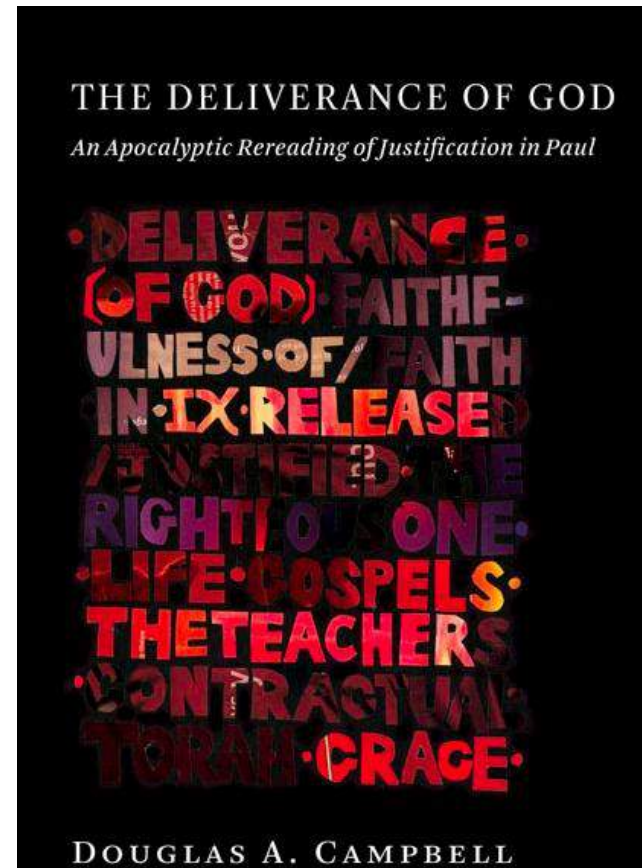
WE WILL NOT HAVE CHRISTIAN ANTI-JUDAISM BEHIND US UNTIL WE are theologically able to do something positive with the Jewish No to Jesus.

Again and again this No was and is for Christian theologians an occasion for their thesis about the "end of Israel." According to the different positions regarding the Christian meaning of the Hebrew Bible, theological traditions cannot come to agree even about the value of pre-Christian Israel in the history of salvation. All the more, a majority of Christian theologians are convinced that, after Jesus' death and resurrection, Jewish Israel has become meaningless for theology and the history of salvation, and has nothing more of importance to say to our understanding of God and our faith.

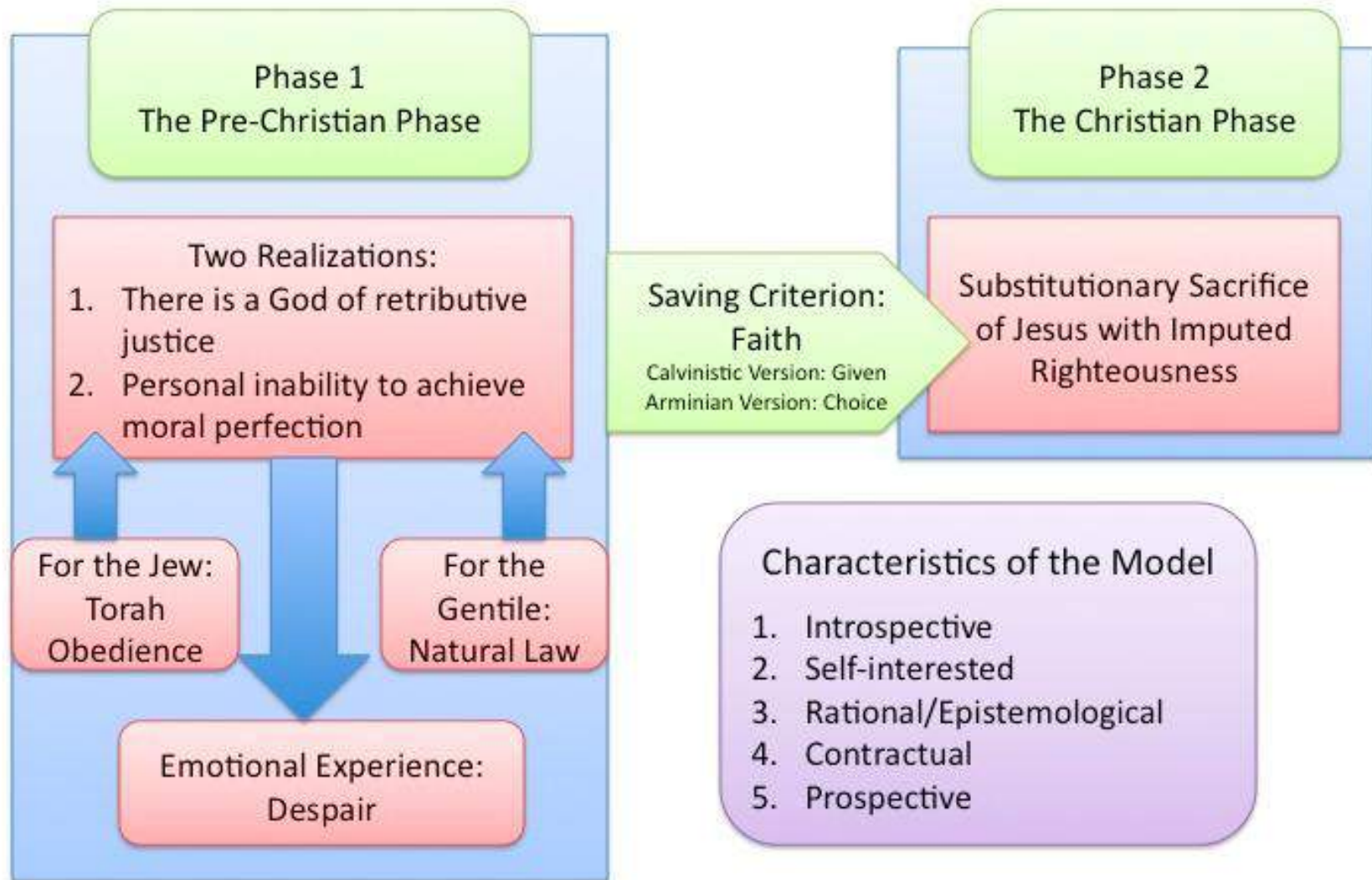


b. Pauline Soteriologies in the Light of the NPP

- Traditional View: Individual and Declarative
- N.T. Wright: Declarative and Covenantal
- Gorman: Covenantal and Participatory
- Duncan Campbell: Participatory and Apocalyptic



Justification Theory



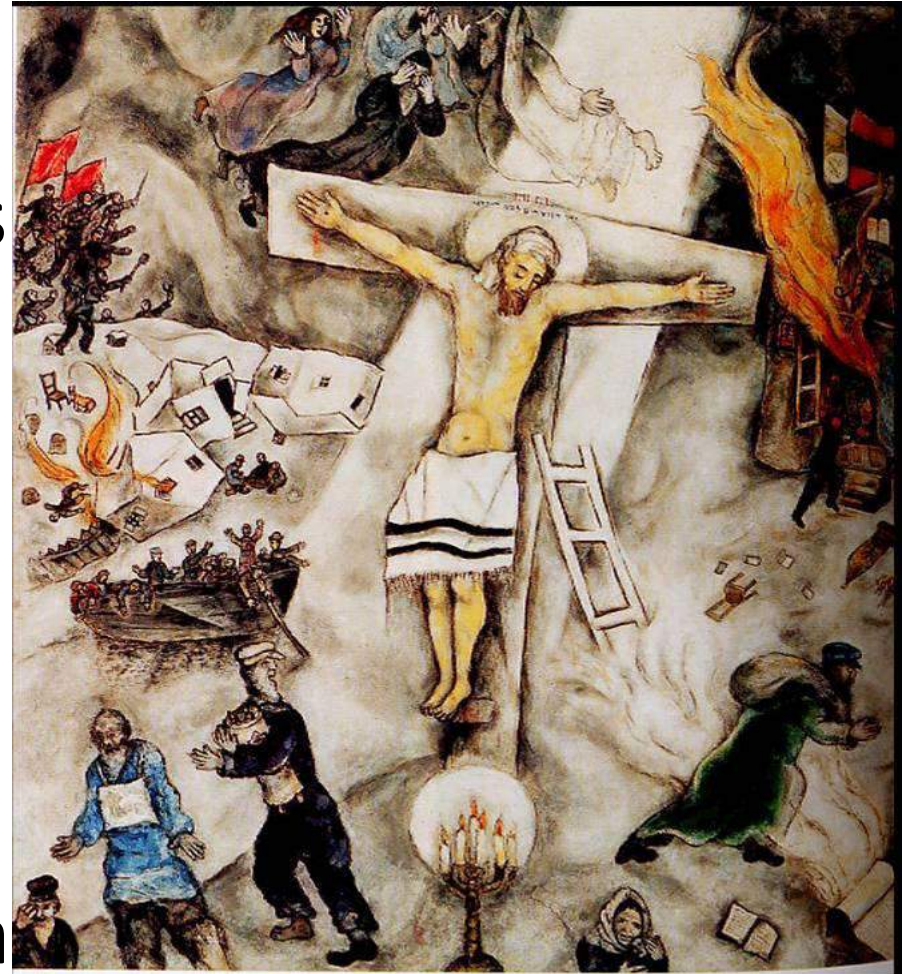
Salvation in Jewish Thought

- Election – the choice God made of Israel to be his people
- Covenant – the form of the communal relationship He calls them into
- Redemption – the goal, promise and ultimate universal purpose towards which election and covenant move



What is Messianic Judaism?

- A Jewish form of Christianity
- A Christian form of Judaism
- 150,000 worldwide of 14m Jewish people
- 300 Messianic Congregations
- Jewish identity, faith and practice in light of Messiah



Resources

- European Messianic Jewish Theological Symposium
- Messianic Jewish – Roman Catholic Dialogue Group
- Helsinki Consultation on Jewish Continuity in the Body of Christ



Bibliography

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