

*Seeds, Weeds, and Walking the High Wire:
The Role of the Remnant - Embodying Israel's Destiny*

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In recent years, the leadership of the Union of Messianic Jewish Congregations has been anxious to maintain or rather, to attain, unity among its member congregations. We have been wrestling over what that unity is. How broad are its boundaries, and where is its center? What are the essentials, and what are the non-essentials? What should be included, and what omitted in the unity that gives the Union its character? Some are crying out for a return to the old paths, but wrangle over just which old paths we're talking about. Others distrust old paths, seeking to forge new avenues toward a reconceptualized future.

How can we and how shall we move forward when so much momentum is being dissipated through lateral conflict? What vision of unity will guide us toward the goals God has ordained for us?

Because we are part of the Messianic Jewish Remnant, the only unity appropriate to our Union is one aligned with God's greater purposes for Israel. As he intends for Israel to be one nation, one people,ⁱ so God intends for our Union to be unified. But that unity will not be a unity of consensus. It cannot be simply a unity of compromise or of mutual toleration. It will not be a unity of peaceable feelings and fond embraces. It is not a unity of avoiding substantive issues, nor a unity of autocratic domination. Rather, the unity that God intends for Israel and for our Union is a unity of covenant obedience. When we become a people of a poor and humble spirit, trembling with the knowledge of having been commanded by God—then we will unify, stumbling and stampeding over each other in the rush to comply with the rule of heaven.

Of course, this can only happen with the Spirit's help. One of the ways he helps us is through widening our understanding. I am seeking to be his agent toward that purpose through building a case for a covenant obedience rooted a vision of Israel's holy past and her holy consummation. As our Union learns to walk this pathway of covenant obedience we will fulfill our calling as the Messianic Jewish Remnant of Israel.

My argument grows out of two seeds—germinating ideas shaping our vision and role in the Kingdom of God. I also name four weeds to be uprooted if we would achieve that vision and build the Kingdom. Finally, I will speak of the high wire, that narrow pathway of obedience to which we are called, and the factors we must keep in balance if we are to move forward and avoid falling into irrelevance and ineffectiveness, instead reaching our goal to the thunderous applause of a great cloud of witnesses.

Today we will take steps toward apprehending that vision. But first, we must travel to England to meet a mentor.

The Times They Are a-Changing

In his eighty-eight years, he proved himself genius, linguist, evangelist, saint, missionary statesman, and writer known more for the strength of his ideas than the length of his words. Returning to his native England after four decades of mission service in India, he found the West changed and himself a stranger. Old ways of thinking about the gospel and telling it to others didn't work any more. He quickly realized that if the Church was going to have any chance at winning the post-Christian, post-Enlightenment

West to the cause to which he had devoted his life, it was going to have to find new, new, ways to tell the old, old, story. No sooner had he unpacked his bags than he began hammering away on his manual typewriter, crafting cogent analyses and strategies addressing the crisis.

Although he had arrived in England behind the times, he was soon decidedly ahead of them. He attracted a coterie of disciples, some of them improbable. That he was a Presbyterian didn't stop a prominent Roman Catholic theologian from referring to him as "his father in God" and speaking warmly of his missionary work, missionary thinking and published works. When others expressed astonishment to the priest for so naming a Protestant, he responded, "Who else is there?"ⁱⁱ

We too need to sit at the feet of Lesslie Newbigin. If we don't, we may find ourselves as out of step with our times as he was with his when he returned from India to England. Especially, we need to hear Newbigin's word that mission lives and moves and has its being only when it is "an action in which the Holy Spirit does new things, and brings into being new obedience."ⁱⁱⁱ The words leap off the page, demanding our response. What new things is the Holy Spirit doing today among the descendants of Jacob? And what new obedience is he agonizing to bring to birth from our Messianic Movement, two thousand years after Messiah came to shake us awake and point us toward the Kingdom?

Newbigin spoke in terms of the post-Enlightenment, post-Christian West. Mark Kinzer speaks of a postmissionary Messianic Judaism. Standing at the intersection of

changing times, changing minds, and changing paradigms, the term shouts at us, demanding that we re-conceive and redefine our mission task. In a world where so much is changing, if we want to lead others toward the Kingdom, we had better get reoriented.^{iv}

Part of that reorientation is adopting a postmissionary paradigm. This paradigm, explored at length in Mark Kinzer's *Post Missionary Messianic Judaism* (2005), may be summarized as follows.

- 1 God is honored by Jewish Torah obedience. This applies no less to Messianic Jews than to the wider Jewish community.
- 2 Such Torah-faithful Messianic Jews form the living link whereby the Church from among the nations is joined to the Commonwealth of Israel, and serve the Church by helping her reconceive of her identity and vocation as rooted in that of Israel.
- 3 Understanding her identity and vocation in this context, the Church will celebrate and support Jewish covenant faithfulness, seeing Yeshua-faith in the power of the Holy Spirit as its perfect embodiment, and will partner with Torah-faithful Messianic Jews as one ekklesia.
- 4 Messianic Jewish inreach to the wider Jewish community involves revealing the Presence of Yeshua amidst Jewish life rather than importing Him as an outsider or exporting Jewish Yeshua-believers to other communities.
- 5 Such inreach proclaims the Name of Jesus, not the neediness of Jews.

- 6 The honor of God is enhanced, and His reign established, when His people honor the Messiah whom he sent.
- 7 This paradigm enables concerned Christians to be both deeply faithful to Christ and deeply respectful of the living Jewish tradition and the Jewish community.

The last three points of this summary address issues of inreach to the wider Jewish community. This paper will develop the nature and implications of a postmissionary approach to inreach.

We need a postmissionary paradigm because Newbigin was right. Old ways of understanding the task and communicating the gospel aren't working any more. Having been warned to wait expectantly for the Day of God, and to work to hasten its coming,^v we must focus our best energies on rethinking and redefining our role if we are to unify, energize, and redirect our Movement toward advance. In times of transition, failing to advance means falling behind. Some day, perhaps sooner than we expect, we will each give an account of ourselves to God for how well, or how poorly, we did.

Turning from a martial metaphor, let us turn now to more agrarian terms. What seeds need to be planted in us and by us if we are to fulfill our remnant destiny?

Seeds

Yeshua taught, "The Kingdom of Heaven is like a mustard seed."^{vi} In every generation, God gives his servants mustard seed ideas with divine power to transform the landscape.

David Stern points us toward one mustard seed in his translation of Messianic Jews (Hebrews) 11:22: "By trusting, Yosef, near the end of his life, *remembered about the Exodus of the people of Isra'el* and gave instructions about what to do with his bones." Reflect for a moment. Joseph lived long before Moses, before any Hebrews were enslaved, centuries before the Exodus. How is it, then, that he "remembered about the Exodus?" This can only mean that he remembered what God had prophesied to his ancestor Abraham about the Exodus, centuries earlier:

Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years. But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions. As for you, you will join your ancestors in peace and be buried at a good old age. Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment.^{viii}

On the basis of the prophetic word, Joseph remembered in advance the destiny of his people, coordinating plans and actions around a confident vision of things to come. We too must anticipate and facilitate the foreordained destiny of Jacob's children by devising and accomplishing strategic plans suited to the prophesied consummation.

Ours is a *kairos* moment,^{ix} a doorway of opportunity. Missiologists call this “*adventus*”—a time of divine in-breaking.^x We need to hear Paul addressing these words to us: “You know at what point of history we stand; so it is high time for you to rouse yourselves from sleep; for the final deliverance is nearer than when we first came to trust.”^{xi}

Do we know at what point of history we stand? How can we act for the progress of the Kingdom if we don’t discern the times in which we live? Like arrows finding their target, the Apostle’s words strike home to our hearts: “It *is* high time for us to rouse ourselves from sleep.” Those of us gathered here are early-awakeners, responding to the wake-up nudge of the Spirit. We need to awaken many others to the challenges facing us all in changing times.

For centuries, Jewish missionary agencies have sponsored prophecy conferences and based their admonitions and appeals on prophetic scenarios. Messianic Judaism must go beyond such prophetic formulations, fascinations, and furors, instead shaping proleptic communities and institutions embodying and serving Israel’s destiny.

Serving this destiny requires that we understand three key terms: *prolepsis*, *zikkaron* and *anamnesis*. These name two reference points that plot out the pathway of faithfulness to our calling.

Prolepsis

“Prolepsis” is a Greek term that has passed into English usage because there is no suitable English equivalent. It refers to “the representation or assumption of a future act or

development as being presently existing or accomplished.”^{xii} Prolepsis names the future as dynamically present to shape and empower present thinking and conduct.

We must become a proleptic movement.^{xiii} As a community of covenant responsibility, God is calling us to focus on an idealized Jewish future theologically and canonically developed in Scripture, clarified in communal discussion, and enshrined in our sacred calendar, liturgy, and ritual life. This idealized future is our destiny. It must live within us, and we must live for it. Because the Holy One holds us responsible to be signs, demonstrations and catalysts of this proleptic future, we must become a community in which the future has arrived. This is our first mustard seed idea. Its significance will become clearer as we discuss its companion.

Zikkaron/Anamnesis

Our second mustard seed comes from the other end of the same pod. It focuses on our relationship to the past rather than our relationship to the future.

The Hashivenu motto, “Bring us back to you, Hashem, and we shall return; renew our days as of old,”^{xiv} was the seed of the Hashivenu vision. Proponents of the Hashivenu perspective have long known that contemporary Messianic Jewish renewal requires we reconnect with the holy Jewish past.

For a few years I have been maturing in my understanding of what this means. Now I see how this seminal idea is rooted in the biblical understanding of remembrance, as expressed in such terms as the Older Testamental *zikkaron*, and its Newer Testamental equivalent, *anamnesis*. I see as well that we will never comprehend who we are called to

be and what we are called to do until we understand what the Bible means by “memory”—*zikkaron*, or *anamnesis*.

In 1962, Brevard Childs wrote *Memory and Tradition in Israel*,^{xv} a monograph on the nuances of how the Older Testament uses words from the *zkr* word group, words relating to remembrance. Childs helps us understand how, in God’s design, the past is present among us, holding us accountable, transforming us, and propelling us forward.

The Holy Past is Present as Catalytic Memory: Obedience

Childs says, “Present Israel stands in an analogous situation with the people of the Exodus. Israel is still being tested [as to whether we will demonstrate by our obedience that we remember the saving acts of God and our covenantal obligations].”^{xvi} Typically, we are commanded to do “this” because God did “that.” A failure to obey is a failure to remember both what God has done, and the response he demands. *Zikkaron*-memory is more than mere recalling. Such memory demands honoring God’s redemptive mercies by embracing covenant obligations.^{xvii}

Childs reminds us, “As in the past, Israel’s history continues to be God’s forcing his people to decide between life and death.” We choose life by obedience, death by disobedience. “Memory plays a central role in making Israel constantly aware of the nature of God’s benevolent acts as well as of her own covenantal pledge.”^{xviii} The keyword here is “pledge.” Israel cannot fulfill its destiny nor honor its legacy apart from honoring

this pledge. And if we are part of the Messianic Jewish Remnant *of Israel*, this must be is true for our Union as well.

The Holy Past is Present as Catalytic Memory: Our Holy Calendar

Childs reminds us as well that honoring our holy calendar is crucial to remembering the saving acts of God. We cannot bypass our responsibility to honor the events of our holy calendar and their attendant covenant obligations through recourse to personal choice or the liberty of the Spirit. When our calendar confronts us with God's saving acts and our history with him, the Spirit gives us liberty to do only one of two things: we may desecrate the holy day or honor it. No third option is possible.

Providing an example, he states, "The festival of unleavened bread serves as a reminder to future generations of Yahweh's law. . . . Israel does not remember festivals, but observes them in order to remember [the saving acts of God and their attendant obligations]."xix The purpose of honoring our holy calendar through ritual observance goes far beyond maintaining a sense of Jewish identity, or differentiating our identity from that of the Church. The purpose of ritual observance is to remember and honor our covenant pledge, the binding oath of the children of Jacob.xx

The Holy Past is Present as Catalytic Memory: Once-for-All Yet Once Again

These redemptive events of the Old Testament shared a genuine chronology. They appeared in history at a given moment, which entry can be dated. There is a once-for-all character to these events in the sense that they never repeated themselves in the same fashion. Yet this does not exhaust the

biblical concept. These determinative events are by no means static; they function merely as a beginning (Childs, 83).

The Messianic Movement cannot and must not devolve into a religious equivalent of “The Society for Creative Anachronism,” which is “an international organization dedicated to researching and re-creating the arts and skills of pre-17th-century Europe.”^{xxi} We are not called to return to past glories. We must have a *living* relationship with the holy Jewish past shaped by who and where we are now in the flow of history. As Childs reminds us, “Each successive generation rewrites the past in terms of her own experience with the God who meets his people through the tradition. . . . These successive layers cannot be seen as subjective accretions covering the ‘real event.’ The remembered event [in the now] is equally a valid witness to Israel’s encounter with God as the first witness (Childs, 89).

We see new facets of the past as we grapple with the Holy One in the present, using the template of the past as a framework for self-understanding. When we encounter the story of the Exodus, we grapple with the God who redeemed us just as truly as did the Exodus generation. Our response now to the record of his saving mercies is as real and as consequential as was theirs, and the consequences of careless disregard, no less significant. We are as culpable for ingratitude as were they. “*Today*, if you hear his voice, harden not your hearts.”^{xxii}

The Holy Past is Present as Catalytic Memory: With Judicial Power

“Each generation of Israel, living in a concrete situation within history, was challenged by God to obedient response through the medium of her tradition. Not a mere subjective reflection, but in the biblical category, a real event as a moment of redemptive time from the past initiated a genuine encounter in the present” (Childs, 83-84). The events of Israel’s redemption were such significant realizations in history of divine redemptive intervention, that together with the rituals, rites, and commandments they entail, they have the authority to assess each successive generation of Israel, including ours. Our response to these events, rites, rituals and obligations, *is* our response to God, for which we are accountable.

The Haggadah, echoing the Talmud, agrees. It reminds us, “In every generation a man is bound to regard himself as though he personally had gone forth from Egypt. (cf. TB Pesachim). Torah tells us of Passover, “This will be a day for you to remember [v’haya hayom hazzeh lachem l’zikkaron].” The LXX translates zikkaron as “anamnesis.” It is also the term used in the Newer Covenant underlying the phrase, “Do this in remembrance of me.”

The holy past is no mere collection of data to be recalled, but a continuing reality to be honored or desecrated. As a *zikkaron*, a holy memorial, the redemption from Egypt is so authoritatively present with us at the seder, that a cavalier attitude toward the event marks as “The Wicked Son,” unworthy of redemption, anyone who fails to accord it due respect. In *zikkaron* or *anamnesis*, the holy past is present with power, assessing our response.

This is a new perspective for some of us and surely for most of our Movement. It makes us wriggle with discomfort because it contravenes our axiomatic commitment to autonomy. We reflexively think ourselves to only be responsible when we choose to be so. The Bible, and our tradition disagrees; hence the discomfort.

That anamnesis has intrusive and unavoidable authority to judge our response is proven in Paul's discussion of the Lord's Table. In First Corinthians 11, he states that those who fail to discern the reality present among them in the zikkaron/anamnesis, who drink the Lord's cup and eat the bread in an unworthy manner, desecrate the body and blood of the Lord and eat and drink judgment upon themselves. He makes this point unambiguous when he states "This is why many among you are weak and sick, and some have died."^{xxiii}

Because of this numinous power of zikkaron/anemesis, honoring the holy Jewish past and the holy Jewish future as re-presented in the liturgy, ritual, and calendar of our people must become a lived reality in our movement. Our only other option is to dishonor God and to trifle with his holy saving acts. I think it no exaggeration to say that failure to properly honor our holy past, present as zikkaron/anamnesis, is just as truly an act of desecration as was the failure of the Corinthians to honor body and blood of Messiah present in their midst in the bread and the wine.

Weeds

Sowing and growing the seeds of zikkaron/anamnesis and prolepsis is no uncontested operation. There are always weeds.^{xxv} I will name four.

The Weed of Antinomianism^{xxvi}

For more than thirty years, in Jewish Yeshua-believer circles, Arnold Fruchtenbaum has held a unique position as a tightly organized and highly focused Bible teacher. Although his audience among us is less than it once was, the spores of his perspective on Torah observance continue to sprout stubborn weeds throughout our Big Tent.^{xxvii}

Fruchtenbaum says that the authority of the Mosaic Law has been annulled with the death of Messiah.^{xxviii} He teaches that although there are those who may choose to obey some aspect, or even many aspects, of the Torah, as a badge of Jewish identity or means of identity preservation and inter-generational transmission, such actions must only be treated as matters of personal preference, and never regarded as either obligations or communal norms.^{xxix} For Fruchtenbaum and the Dispensationalism he champions, Torah obedience no longer has mandatory force. The one exception he allows is for those commandments required by Newer Testament teaching, by what he terms “the Law of Christ.”^{xxx}

It is right that we respect Fruchtenbaum and others like him who have worked hard and served well. However, spores spread by his brand of Dispensational theology posit the nullification of the Torah of Moses as a mandated standard of Jewish practice, and transplant personal volition and New Covenant standards in the place formerly occupied by Jewish life. We might even consider this a form of neo-Marcionism, under which the

expired, defunct, and impotent Older Testamental statues, ordinances, and commandments of God are replaced by a more “enlightened” canon, the Law of Messiah.

If we are only under the Law of Messiah, in what ways, beyond simply familial nostalgia and genetic markers, are we, our calling, and our legacy, actually, rather than simply theologically, different from other Yeshua believers? This perspective converts our covenantal Jewish identity into a genetic claim nurtured by nostalgia and collections of memorabilia, sustained by periodic get-togethers with other Jews.

Adherents to such a perspective are exiles from ongoing Jewish life and community, consigned to remember Zion by the waters of a strange theological Babylon, But how can we sing the songs of Zion in such a foreign land, exiled from the life of Torah, our spiritual homeland, and from the community to which we are joined by covenant?

Living under the Newer Covenant Law of Messiah, while treating the life of Torah obedience as “nice if that’s your style,” substitutes the cut glass of nostalgia for the bright diamond of Jewish covenantal life and community. Abandoning Israel’s call to covenant faithfulness dooms the Messianic Jewish Remnant to irrelevance. Instead, we condemn our families, our congregations, and our entire Movement to eventual assimilation, while nullifying our capacity to assist wider Israel in achieving and fulfilling its foreordained destiny.

The Weed of Anti-Judaism

Anti-Judaism is our second noxious weed. We must not confuse this with anti-Semitism. Lee Martin McDonald, speaking of the writings of the Church Fathers, makes

the distinction: “What at times may appear in the Church Fathers to be a reference to race—that is, Jews being condemned as a people or nation because of their race, is most often a reference to their *religious* identity rather than their ethnic origins.”^{xxx1} I am not saying we have inherited anti-Semitic assumptions from the Jewish missions culture and the Church. I am saying that we are frequently knee deep in anti-Judaism.

Anti-Judaism rises full-grown in Justin Martyr’s *Dialogue with Trypho the Jew*, where he states: “And along with Abraham we [Christians] shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being children of Abraham through the like faith. . . . Accordingly, He promises to him a nation of similar faith, God fearing, righteous . . . but it is not you [Jews], *in whom is no faith.*”^{xxxii}

Notice how he characterizes the Jews as a people “in whom is no faith.” This weed, widespread in the Jewish mission world, also dots the turf beneath our Big Tent.

About two years ago I received an inquiry from Reverend David Daniels, who directs the Toronto Jewish Mission. He is a very nice man, mannerly and courteous. He also differs sharply with the Hashivenu perspective. He wrote me to take sharp issue with a statement on our website. Notice his presuppositions, and see if you don’t hear Justin Martyr in the wings.

Our website said,

When we say that Messianic Judaism is "a Judaism," we are also acknowledging the existence of other "Judaisms." We do not deny their existence, their legitimacy, or their value. We are not the sole valid expression of Judaism with all else a counterfeit. We recognize our kinship with other Judaisms and believe that we have much of profound importance

to learn from them, as well as something vitally important to share with them.

Daniels responded as follows:

How does one recognize the "legitimacy" and "value" of a religious movement that, at its core, denies the all-sufficient atoning work of Yeshua, the Son of G-d. Given rabbinic Judaism's two millennia rejection of Yeshua, in what way does Messianic Judaism have "kinship with" these expressions of Judaism?

For example, how do I reconcile that view with the words of Yeshua? "He who is not with Me is against Me, and he who does not gather with Me scatters abroad" (Mt. 12:30).

"You know neither Me nor My Father. If you had known Me, you would have known My Father also" (Jn. 8:19). How should I understand the following text in light of the core value statement above?

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed" (Gal. 1:6-8).

Stuart, if modern Judaism (Orthodox, Conservative, Reform, et. al.) denies Yeshua, in what sense can one say that these expressions of Judaism hold equal legitimacy and value with Messianic Judaism which embraces Yeshua as the Son of G-d and as Messiah and Saviour? However much the various denominations within modern Judaism differ, at their core they are all opposed to Yeshua.^{xxxiii}

Many in the Jewish mission world join Reverend Daniels, insisting that those who claim to be faithful to Christ denounce rabbinic Judaism. Derek Leman bearded this lion in his own den when he critiqued his colleagues on this very point at the 2006 meeting of the Lausanne Consultation for Jewish Evangelism:

Many in LCJE are still infected with anti-Judaism while at the same time being pro-Jewish. It is as if we imagine you can love Jews and oppose the religion that has preserved Jewish identity. It is Judaism that has held Jewish people together, even though many do not practice it. Judaism the religion is what led to the succession of Brit Milahs through the ages, entering Jewish boys into the covenant of God. It is Judaism that led Jews to marry other Jews and not assimilate into the surrounding cultures. It is Judaism that has caused Jewish people to remain distinct, keeping Sabbath and dietary law as God commanded in the Bible. Without Judaism there would clearly be no Jewish people.

Thus, when God tells us, “All Israel will be saved,” we should ask, “Who is Israel?” If our generation is the one that receives the promise, how will God define Israel? If it is a generation hundreds of years from now, how will God define Israel? The only answer consistent through history since the time Jesus wept over Jerusalem and Paul declared that all Israel would be saved is rabbinic Judaism. Rabbinic Judaism is God’s ordained instrument to preserve Israel for the last days and God’s restoration.

Seen in that light, *rabbinic Judaism is not quite the enemy many of us have made it out to be.* Ought we not to work with God and not against him? Should our methods encourage Jews to abandon the distinctives of rabbinic Judaism?^{xxxiv}

Although the views Derek Leman decries are widespread and deeply entrenched in the Jewish missions world, they are not universal, only almost so. In recent years, Mitch Glaser, President of Chosen People Ministries, has been going through his own shifting of paradigms. This has brought him closer to the Hashivenu perspective than either he or we would have deemed possible even a few years ago. Dr Glaser spoke of his changing views courageously and at length at the same Lausanne Consultation at which Derek Leman presented his report on Mark Kinzer’s *Post Missionary Messianic Judaism*.

The position Glaser now advocates is by no means identical to that expressed by Kinzer or myself, nor does it replicate Hashivenu's perspective point by point. Nevertheless, his new views are highly compatible with and sympathetic toward ours.

On the issue of ecclesiology, Glaser states, "We are one in Christ, but not the same. We may be *one new man* (or woman?), but that is only one part of the truth as we are still spiritually distinct - for God marked the distinction between Jews and Gentiles."^{xxxv} These are matters not normally discussed in polite LCJE circles, and are even hot button issues in the UMJC.

In his paper, Glaser speaks to three broad issues: identity, evangelism and community. On the matter of identity, he again takes positions that might just as well come from a Hashivenu Forum:

With regard to Identity, let me start by saying that I am beginning to believe that what some of our critics are saying is true – that we actually often do turn Jewish people into non-Jews by introducing them to Christ. We sometimes think that merely *getting* Jewish people saved is what evangelism is all about and it is not. That is not biblical – it is biblical reductionism and on a fast track towards Gnosticism! There is more to human beings than the soul. As Jews, we are an earthly people, attached to family, community and vitally interested in *Tikkun Olam* – the healing of our world.^{xxxvi}

Relating these convictions to the area of evangelism, Glaser goes further, stating:

In fact, by viewing ourselves as Jews, or by recognizing that we hope the Jewish people who come to Jesus will remain Jews and live within the Jewish community, [we will be caused] to rethink the manner and methods of our evangelistic approach.

Effective Jewish evangelism should produce *better* Jews – both in their love for God, their holy lifestyle and in their identity as Jews. Again, this type of

thinking will impact our strategy for evangelism, change the way we present the Gospel to Jewish people and impact the manner of our discipleship efforts.

Without realizing it, I believe, primarily through omission, we have encouraged Jewish believers in Jesus to live detached from the Jewish community and eventually to become aliens within our own community.^{xxxvii}

This entire quotation is significant, and for me, gratifying. But notice especially his phrase, “aliens within our own community.” For Glaser too, as for Hashivenu, “the Jewish people are us, not them.” On the subject of community, Glaser’s words to the LCJE constitute an act of contrition, and a mandate for redirection for his mission’s efforts. More than that, he is calling the mission community to repentance on these matters.

He also speaks of how rethinking our relationship to the Jewish community gives rise to new possibilities which formerly may have been categorically excluded.

More and more I am convinced that Messianic Jews have told themselves they cannot be part of the Jewish community and that this has become somewhat of a self-fulfilling prophecy.

. . . I do not intend to paint a rosy picture that even suggests that all is OK between missionaries to the Jews who are Jewish and with the mainline Jewish community. This is not true. But, I do believe that if we want, relationships can improve without our needing to compromise on our message and stand for Jesus within the Jewish community. However, we might think through how we take that stand. Especially if we live within the community and are not simply as “evangelistic” visitors to the Jewish communities we hope to reach for Yeshua.^{xxxviii}

I am tempted to continue quoting Glaser’s monumental paper, having collected thirteen pages of quotations that excited me. I am excited not simply because of the

changes evident in my long term friend, nor simply because he is echoing the ethos and principles of Hashivenu. I am most excited because his own transformation, that of his organization, and his call to the Jewish missions world to do likewise confirms what I have long felt, a foundational conviction underlying this paper: that we are living in changing times. The Spirit of God is up to something parallel to issues we in Hashivenu have been championing since our founding.

Without diminishing in any degree our excitement over these developments, we must exercise restraint. We need to remember that Mitch is still in process, that his views, while not identical to our own, are stigmatized minority views in Jewish mission circles. In addition, calling for changes and seeing them implemented are far different things. In fact, we can expect a backlash and retrenchment on the part of missions leaders and structures seeking to justify their own policies through denouncing new paradigms as “dangerous” or even “heretical.” The majority viewpoint in Jewish mission circles is antithetical to the views Glaser reported. And echoes of this majority viewpoint persist in our own circles, creating a kind of drag that slows down our momentum toward necessary changes.

The majority view is more weed than wheat. Having considered the weeds of antinomianism and anti-Judaism, we turn now to yet another.

The Weed of Anti-Rabbinism

A third, closely related weed, is anti-rabbinism—opposition to “the rabbis” as a class. The way the term “the rabbis” is used in Messianic Jewish circles demonstrates a polemical disdain fit only to be uprooted and discarded. A quick search of the Jews for

Jesus website using the search term “religion of the rabbis” turned up quotes such as the following:

When I talk about being a Jew, I'm talking about something that is different from the religion of the rabbis. I'll be quick to tell you that I do not follow the Jewish religion.

You might be surprised that the Jewish Bible, the T'nach, does not mention rabbis. According to Scripture, the priesthood was to be in charge. What is now considered "traditional Judaism" began at the Council of Yavneh, when a group of rabbis met and made certain decisions in light of the destruction of the Temple and the growth of Christianity. What decisions they made, we can only surmise. But after Yavneh, rabbis were in control of the religion.^{xxxix}

Regardless of the degree to which one agrees or disagrees with the author's historical reconstruction, we find here an appalling categorical hostility toward Judaism, toward the rabbis, and their religion. Can the rabbis be wrong? Certainly! Has the rabbinical establishment been almost entirely opposed to Jewish Yeshua-faith? Surely! But should we therefore distrust all rabbis and all rabbinic writings as is commonly the case in our thinking, discussion and polemical rhetoric? Must we consider the rabbis and their teachings to be guilty until proven innocent? Should we consider all of them to be seducers and enemies of Yeshua-faith, to be avoided by all who would exercise due caution? Must we assume, as some in the mission culture have stated, that those seeking irenic relationships with rabbis do so only to pander for approval, prepared to sell out the gospel as a means to that end? In the service of truth, I cannot go there. In fact, this weed nauseates me.

This antipathy to “the rabbis” extends beyond distrust to disdain. A typical mission publication states, “Unfortunately, most rabbis have accepted the role of an apologist for Judaism, rather than a spiritual authority who can aid in or inspire a true encounter with God.”^{x1} Will you join me in finding this comment presumptuous? How do we know the motivations of “most rabbis?” Where do we sign up for a dose of such omniscience concerning the motivations of the majority of an entire class of people? I submit that what we are hearing are echoes of Justin Martyr and the *Adversos Judaeos* tradition.

We ought not comfort ourselves that these are someone else’s statements, not our own. Axiomatic suspicion of and distancing from the rabbis and their religion is endemic to our movement.

As another case in point, consider our respected friend Dr. Michael L. Brown. One of his recent blog postings includes ample evidence of the weeds of categorical anti-Judaism and anti-rabbinism persisting in our ranks. For example, he states that he has “come to the conclusion that rabbinic traditions have little or no place in our private lives or public services.” Brown continues, “While it is one thing to follow the rabbinic calendar as a matter of convenience, it is another thing entirely to pray the prayers of the rabbis or utilize their varied religious expressions and methods.” He asks, “How can we pray the prayers of men whose very faith presupposes that Yeshua is not the Messiah?”^{xli} These positions will sound very familiar to all of us in this room, because this viewpoint is not his alone. Even though he is not active in the Messianic Jewish congregational movement, through his influence, he and his views are very much present.

I am asking all of us gathered at this Forum, and those we represent, to spread the word: “The rabbis” should not be used as an epithet of scorn. We need to recognize and repudiate the tradition of anti-Judaism and anti-rabbinism as weeds, not wheat. Uproot them.

The Weed of Illusory, Culturally Neutral, Biblicism

It is healthy for people to differ with our position. However, when doing so, some will set forth their own position as biblical and ours as cultural.^{xiii} What such persons fail to recognize is that all parties in such debates perceive and interpret the Bible in accordance with their own cultural conditioning and communal frame of reference. Those challenging others to forsake a “rabbinic position” for their own, which they view to be “the biblical view,” are actually asking that people accept a Calvary Chapel perspective, a Neo-Pentecostal perspective, a New Apostolic Reformation perspective, a Dispensational perspective, a Reformed perspective, etc., as an alternative. It is not the Bible against culture. Rather, it is almost invariably one culture, tradition, or party line against another.

Of course I am not arguing against the authority of Scripture, nor against the need to ground and test our views through reference to the Bible. I am not arguing for the superiority of one position over another. But I am saying that people arguing for “the biblical perspective” are really arguing from and for the perspective of some culture or subgroup as opposed to another.

Whether our rabbi is Judah the Prince or Derek Prince, Lewis Sperry Chafer or John Calvin, we all have our rabbis, and our own Oral Torah. So let us be done with naïve

rhetorical one-upsmanship. Let's call a moratorium on dismissing a tradition-oriented Messianic Judaism as cultural in contrast to a cultureless biblicism. Such does not exist. It never has and never will.

The careful reader will note that these seeds and weeds all have one thing in common. All relate to the path of obedience to which God has called the Jewish people and us, the Messianic Jewish Remnant. It is a weed-strewn path between faithful response to the zikkaron/anamnesis of a holy past, the legacy of faithful Israel, and faithful proleptic service to a holy future, Israel's destiny. The Messianic Jewish Remnant can only be faithful by honoring that legacy with our obedience, and serving that destiny by proleptically conforming our lives and institutions to an anticipated consummation.

We turn now to considering that consummation and our remnant responsibility.

The Messianic Jewish Remnant

I identify the Messianic Jewish Movement as part of the Messianic Jewish Remnant of Israel. Deborah Pardo-Kaplan, one of my respondents at this Forum, suggested some months ago that I define what I mean by the term "remnant."

It will help to first differentiate between two uses of the term. Dan Johnson demonstrates that Scripture presents two different modalities of remnant identity, one being survivors of a time of judgment, the other being the seed from which God's continuing purposes will be realized. He points out how the verb form used in Gn 7:23, "only Noah was *left* (*vayisha'er akh noakh*), along with those who were with him in the ark," is related

to the noun *sh'erot* (remnant). This is the first appearance of the verb in Scripture. Just as Noah/Noah, his family, and the animals in the ark were a sign of God's continuing purpose for the earth, and instruments for its realization, so the eschatological remnant of Israel discussed in Romans 9-11 is meant to be a sign, demonstration and catalyst of God's continuing purposes for the Jewish people.^{xliii}

The survivors of judgment motif is evident in Romans 9:27: "And Isaiah cries out concerning Israel, 'Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved.'" This in turn references Isaiah 10:22, a word of temporary judgment: "For though your people Israel were like the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness."

The other use of "remnant," as a seed sign of hope, is apparent in Isaiah 11:10-16.

10 On that day the root of Yishai, which stands as a banner for the peoples - the Goyim will seek him out, and the place where he rests will be glorious. **11** On that day Adonai will raise his hand again, a second time, to reclaim the remnant of his people who remain from Ashur, Egypt, Patros, Ethiopia, 'Eilam, Shin'ar, Hamat and the islands in the sea. **12** He will hoist a banner for the Goyim, assemble the dispersed of Isra'el, and gather the scattered of Y'hudah from the four corners of the earth. **13** Efrayim's jealousy will cease - those who harass Y'hudah will be cut off, Efrayim will stop envying Y'hudah, and Y'hudah will stop provoking Efrayim. **14** They will swoop down on the flank of the P'lishtim to the west. Together they will pillage the people to the east - they will put out their hand over Edom and Mo'av, and the people of 'Amon will obey them. **15** ADONAI will dry up the gulf of the Egyptian Sea. He will shake his hand over the [Euphrates] River to bring a scorching wind, dividing it into seven streams and enabling people to cross dryshod. **16** There will be a highway for the remnant of his people who are still left from Ashur, just as there was for Isra'el when he came out from the land of Egypt.

This seed nature of the remnant is also evident in Isaiah 37:31-33.

Meanwhile, the remnant of the house of Y'hudah that has escaped will again take root downward and bear fruit upward; [32](#) for a remnant will go out from Yerushalayim, those escaping will go out from Mount Tziyon. The zeal of ADONAI-Tzva'ot will accomplish this.' [33](#) "Therefore this is what ADONAI says concerning the king of Ashur: "" (check number of “)He will not come to this city or even shoot an arrow there; he will not confront it with a shield or erect earthworks against it.”

Although here, as in Isaiah 11, the term remnant denotes survivors of judgment, the second theme of the remnant as a seed of hope is evident. John Paul Heil demonstrates how Romans 9-11 focuses on this second usage of the term remnant, and how the Apostle uses the term as a sign of hope even in Romans 9:27-29, normally viewed as a judgment text.

Heil shows that standard translations of Romans 9:27-29 obscure the strong note of hope in Paul's language, and fail to heed intertextual voices. Contrary to those who see the text as a judgment text, Heil views Romans 9:27-29 as foreshadowing the climactic note of victory, “and so all Israel will be saved,” in Romans 11:26. After meticulous exegesis, he offers this translation of Rom 9:27-29, revealing Paul's use of remnant as a sign of hope:

But Isaiah cries out on behalf of (not “concerning”) Israel (= still unbelieving Israel, not those from the Jews (9:24) who believe in Christ): “If the number of the sons of Israel be (not ‘were’) as the sand of the sea (which they will be in accord with God's word of promise in Gen 16:13; 22:17; 28:14; 32:121), surely, at least (not ‘only’) a remnant will be saved! For definitely deciding a word (that Israel will be as numerous as the sand of the sea), the Lord will accomplish (it) on the earth” (Isa 10:22-23; 28:22b; Hos 2:1a). And as Isaiah had foretold (and still foretells), “If the Lord Sabaoth had not left for us (= the unbelieving majority of Israel) a seed (= a remnant who will believe and be saved), we would have become like Sodom and we

would have been made like Gomorrah” (Isa 1:9).^{xliv} (are parenthesis yours or in the text? like (not ‘were’)), if yours then add a note to that effect)

Heil highlights what is often missed, that the remnant is a sign of hope concerning the Divine purpose *for the rest of Israel*. This remnant is not simply the residue left after a time of judgment, nor a sign there are others who comprise the remnant as well, but rather, this remnant is the earnest of God’s continuing purposes *for Israel as a whole*.

Following both Johnson and Heil, I use the term remnant to indicate that communal seed of hope which is meant to serve as a sign, demonstration, and catalyst of God’s gracious purpose for all Israel. Serving as this sign, demonstration, and catalyst is the job description of the Messianic Jewish Remnant.

We may differentiate between a variety of Jewish remnants. What might be termed the General Jewish Remnant, fully known only to God, is his sum-total Jewish Remnant in the earth, objects of His grace, and precious in His sight—comprised of those who are explicitly Yeshua believers, and others whom God judges to be faithful Israel. This includes those who have gone before, and those who will come after us. The Messianic Jewish Remnant is the body of Yeshua-believing Messianic Jews within that group seeking, however imperfectly, to live in continuity with Jewish life and community. Not all Jewish believers are part of the Messianic Jewish Remnant in this sense, although all are part of the General Jewish Remnant. I reserve the term “Messianic Jewish Remnant” for those Jewish Yeshua-believers seeking to live in continuity with Jewish life and community.

Other Jewish Yeshua-believers, living assimilated Jewish lives in churches, are also part of the General Jewish Remnant, with the likely exception of those Jewish people who seek to obscure or deny their Jewish identity. But we ought not say that the Messianic Jewish Remnant plus other Jewish Yeshua believers is the sum total of the General Jewish Remnant. My caution is due to Yeshua's warnings that many who are first will be last, and the last first,^{xlv} and to God's warning to Elijah as repeated by Paul, that the true extent of the remnant is greater than we can know.^{xlvi} Therefore, claiming remnant status does not entitle us to deny that status to others known only to God. To insist on doing so is to repeat the error for which God chastised Elijah.

Some write more extensively on remnant theology, discussing matters such as the role of the remnant in the Millennium, the role of the 144,000, and related issues. These are not my concerns.

My concern is a missiological one: to address the responsibilities of the Messianic Jewish Remnant now, especially regarding our relationship with rest of the Jewish world.^{xlvii}

The Messianic Jewish Remnant and Older Expiring Paradigms

Although most agree that the Jewish people will experience a spiritual renewal, a major eschatological revival, in the latter days, few have asked, "What shape will this renewal take?" To answer this question, we must ask another: "What are the consummating purposes for Israel in which the Messianic Jewish Remnant is called to be involved?"

Before addressing both of these questions, first let us consider why current paradigms/approaches are not working and deserve to expire. Among these expiring paradigms evident especially in the Jewish missions world is one that conceives of outreach as primarily a matter of making the sale, or closing the deal. In our evangelicalized culture, we are too wedded to a sales model of outreach.^{xlviii} We make our pitch to the person we are witnessing to, who is called a “contact,” a term borrowed from the world of sales. We know we have closed the “sale” when the “contact” prays to “accept Messiah as their personal savior.” Forgive me, but this sounds like a person buying a car and signing on the dotted line.

Another inadequate concept of outreach sees it primarily in terms of increasing the size of our congregational population. Outreach then becomes not so much a matter of sales, as a matter of advertising. Here again, the emphasis is on numbers, on statistics, on the bottom line.

Confrontational approaches are equally unsatisfactory. These seem to vitiate the very nature of the kingdom message, robbing it of its relational spirit. Such approaches are overly message-centered, usually treating relational matters as secondary, temporary, and purely utilitarian. I remember a woman telling me that she could always expect a phone call from “her missionary” on Thursday night, because Friday was the day when statistical reports had to be handed in to mission officials. This kind of utilitarian approach that cares about the message, while treating the recipients as a means to statistical ends, is far from

satisfactory. We instinctively sense such approaches do violence to the deeply relational nature the Kingdom of God.

These approaches all reduce the gospel to a propositional message suitable for bumper stickers. Mitch Glaser wisely critiques this widespread error:

Some of us would perhaps define evangelism as communicating the Gospel message and stop there! Others, like myself, might suggest that there are issues beyond the communication of the Gospel message – such as follow-up, ongoing discipleship and congregational planting which are also part of the evangelistic enterprise and that the separation between these critical activities is somewhat artificial. [Glaser later adds issues of identity and community as being likewise intrinsic to the evangelistic enterprise].^{xlix}

In addition to rejecting sales-oriented, reductionist models, we must also reject approaches to Jewish evangelism that treat as axiomatic Judaism's supposed spiritual bankruptcy and inability to meet the spiritual needs of its adherents, and postulate the certain and universal perdition of all Jews except those who welcome the evangelist's message. Even on purely pragmatic grounds, predicating one's gospel "pitch" on selling one's "contact" on the inadequacy of his own religious heritage severely limit one's pool of "buyers." As for the "find heaven/avoid hell approach," although axiomatic in Jewish missions, one fails to find it represented in the preaching of the Apostles to Jewish audiences. And claiming to know the full census of perdition entails a claim to omniscience not likely to find favor in the postmodern world, nor with the Holy One of Israel, I would guess.

This gospel normally presented to Jewish people under the standard Jewish missions approach is anything but good news for the Jews. It assumes that the Jewish person receiving the witness is most likely the first person in fifty generations of his/her family to avoid hell.¹ How is such a message good news for the Jews? It is the worst possible news for the Jews, except for persons receiving the witness, provided they are narcissists. Only a narcissist will experience delight in being saved, while suppressing awareness of the abysmal and certain eternal fate suffered by countless forbears and family members. This is not good news for the Jews, and not an approach likely to win many. Of course, in the main, the approach fails, and deservedly so.^{li}

All of these approaches are substandard products of a Western marketing mentality. Very few are likely to purchase such a product, which is likely to expire on the shelf. In our post-Enlightenment, post-Christian, postmodern world, tomorrow's Messianic Judaism must replace these caricatures with a postmissionary paradigm.

Changing the Paradigm

Is there a better paradigm for effective Messianic Jewish “inreach” than those we have inherited from the Jewish missions culture? There most certainly is. Beginning with a succinct definition, we should define Messianic Jewish inreach as *the Messianic Jewish Remnant being what it should be, and doing what it should do with respect to God's consummating purposes for the descendants of Jacob.*

What is it that we should be and do? Despite much remnant rhetoric in our circles, little if any attention has been paid to the responsibilities of the Messianic Jewish Remnant. They may be outlined as follows:

(1) The Messianic Jewish Remnant must serve as a *sign* that God has a continuing purpose for the Jewish people.

(2) The Messianic Jewish Remnant must serve as a *demonstration* of that purpose - a proleptic preview.

(3) The Messianic Jewish Remnant must serve as a *catalyst* assisting greater Israel toward that Divine purpose.^{lii}

God's Consummating Purposes for the Descendants of Jacob

What does Scripture say about God's consummating purposes for the descendants of Jacob?

Repeatedly and often, Scripture portrays God's ultimate purpose for Israel in terms of national repentance-renewal^{liii} evidenced in a return to Torah-based covenant faithfulness. Messiah's centrality to this scenario is not a Newer Covenant addition, but a datum established in the Older Testament.^{liv} Frequently, this return to covenant faithfulness is linked to a Jewish return to the Land. Three key texts best portray these interconnected eschatological expectations.

The first text is the thirtieth chapter of Deuteronomy. Notice the repeated linkage of spiritual repentance-renewal, return to the Land, and covenant obedience.

When the time arrives that all these things have come upon you, both the blessing and the curse which I have presented to you; and you are there among the nations to which *ADONAI* your God has driven you; then, at last, you will start thinking about what has happened to you; and you will return to *ADONAI* your God and pay attention to what he has said, which will be exactly what I am ordering you to do today - you and your children, with all your heart and all your being. At that point, *ADONAI* your God will reverse your exile and show you mercy; he will return and gather you from all the peoples to which *ADONAI* your God scattered you. If one of yours was scattered to the far end of the sky, *ADONAI* your God will gather you even from there; he will go there and get you. *ADONAI* your God will bring you back into the land your ancestors possessed, and you will possess it; he will make you prosper there, and you will become even more numerous than your ancestors. Then *ADONAI* your God will circumcise your hearts and the hearts of your children, so that you will love *ADONAI* your God with all your heart and all your being, and thus you will live. . . you will return and pay attention to what *ADONAI* says and obey all his mitzvot which I am giving you today. Then *ADONAI* your God will give you more than enough in everything you set out to do - the fruit of your body, the fruit of your livestock, and the fruit of your land will all do well; for *ADONAI* will once again rejoice to see you do well, just as he rejoiced in your ancestors. ”not needed However, all this will happen only if you pay attention to what *ADONAI* your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to *ADONAI* your God with all your heart and all your being.^{iv}

Another example is the very familiar and central Messianic Jewish text, Jeremiah

31:31-33, where Jewish spiritual renewal is evidenced by a return to Torah obedience.

31 "Here, the days are coming," says *ADONAI*, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah. **32** It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says *ADONAI*. **33** "For this is the covenant I will make with the house of Isra'el after those days," says *ADONAI*: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people." add here when the “ “ are in the actual quote – generally do not use “ “ when quotes are indented in this way.

Perhaps the strongest prophetic text on this end-time renewal, return to the land, and return to covenant faithfulness, is found in Ezekiel 36, beginning at verse 24. This text reads like a checklist of Jewish eschatology.

Ezekiel 36:24 - *“For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.”* (Regathering: Most Messianic Jews are prepared to say “Amen” to this: Hallelujah, we believe in the regathering of our people to the Land). 36:25 - *“And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.”* (Renewal: We are likewise prepared to say “Amen” to this national spiritual renewal as well). 36:26 - *“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.”* (We say “Hallelujah” to this as well: national regeneration . . . a new heart of flesh instead of a heart of stone).

But then things get “difficult”—at least for some of us wedded to old and expiring paradigms: 36:27 - *“And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.”* (Here is where many apply their brakes. But is it not clear that this spiritual renewal, this return to the Land, is evidenced and accompanied by a return to the commandments God gave to our people? This is all signed, sealed, and delivered through an “inclusio,” a verse ending this section which echoes what was said at the beginning of the section). 36:28 - *“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”*

Nothing could be clearer: repentance/renewal, return to the Land and return to covenant faithfulness are all joined in Scripture. Yeshua is central this scenario, and not as a New Covenant add-on. The Older Testament itself establishes this inseparable centrality (see Jer 30:9; Ezek 34:23; 37:24-25; Hos 3:5). There is no end time consummation for the Jewish people apart from Messiah. And there is no gospel appropriate to the Jewish people that separates Messiah from this end-time consummation. As the Messianic Jewish Remnant, our message is not simply “Yeshua only.” Our message is *this* Yeshua, the one through whom all of this is accomplished and who is glorified by these things coming to pass. Anything less is a truncated gospel that should not be foisted upon the Jewish people.

The Letter to the Romans and Messianic Jewish Inreach

In the Newer Testament, Romans 11 further explores aspects of this consummating purpose for the descendants of Jacob. Romans 9-11 ends in a doxology of astonishment. Paul is amazed at the outworking of God’s consummating purposes. Who would have guessed that the people of Israel would turn down their Messiah when God sent Him? And who would have guessed that non-Jews, pagans, would come to a living relationship with the God of Israel without having to become Jews first? And who would have guessed that at the end of history, God would bring the Jewish people back to covenant faithfulness through this same Messiah, with the Jews being regathered and renewed, in the power of the Spirit, and through the very same Messiah through whom pagan nations turned to this

same God, while for their part, not having been required to embrace Jewish life? How astounding! How miraculous! How unexpectedly and uniquely the work of God!

Is it not clear that this is what is astonishing the Apostle? Or do we imagine that the best God can pull off at the end of history, when “all Israel will be saved,” is that vast numbers of Jews will become Baptists, Pentecostals, or Presbyterians?

To just ask the question is to answer it.

We must remember that in Romans 9-11, Paul is contrasting Israel and the other nations as aggregates. He is not speaking of Gentile and Jewish individuals, but of these respective groups, the dyad found throughout Scripture: Israel and the nations.

God’s final act toward the Jews will be directed toward us as a people—he will bring the Jewish people to covenant faithfulness and to repentance/renewal through the one despised by the nation.^{lvi}

At the end of history God will clarify two realities, despite the widespread denial that has historically prevailed. Yeshua, whom Isaiah refers to as “the one despised by the nation,” the one “despised and rejected by men,” will be demonstrated to be everlastingly God’s beloved One, and Israel, the nation so long despised by the nations, will be demonstrated to be God’s beloved, His chosen people.

Therefore the inreach responsibility of the Messianic Jewish Remnant includes the following:

(1) Our inreach is accomplished as we serve as a sign that God has a continuing purpose for the Jews, a consummating purpose of renewed covenant faithfulness in obedience to Torah in the power of the Spirit through Yeshua the Messiah.

(2) Our inreach is accomplished as we demonstrate that purpose communally – becoming collectively a proleptic preview of that covenant faithfulness which will one day be true of all Israel: a return to the Land, and to Torah-living in the power of the Holy Spirit, to the honor of Yeshua the Messiah

(3) Our inreach is accomplished as we catalyze and assist greater Israel toward this consummating purpose.

Implications of the Remnant Model for Messianic Jewish Inreach

If this analysis of Scripture is true, what might the results be for how we pursue inreach?

First, inreach would no longer be adversarial and confrontational. We would commend all religious Jewish efforts toward Torah-based covenant faithfulness. We would seek to assist and would applaud all efforts by religious Jews to honor God in the context of Torah.^{lvii}

Second, we ourselves would form communities committed to this kind of Torah-based covenant faithfulness, for we could not be faithful to our remnant responsibility unless we served as a sign, demonstration and catalyst of this kind of faithfulness. True, our Torah faithfulness would have its own unique aspects due to the impact of Yeshua and the Apostolic Writings on our halacha, our honoring of Yeshua, and our experience of the

Spirit. Yet, we would live in continuity with historic Jewish practice and precedent, and would seek to be exemplars and prototypes of a covenantal renewal anticipated and coveted by other Jews, to which the Holy Spirit would draw many.

Third, our mission to the wider Jewish world would be to advocate faith in Yeshua and the power of the Spirit as the divine means toward their own greater covenant faithfulness. This moves inreach beyond simply individual soul salvation. We would be walking the same road as the rest of religious Israel, seeking to take the wider Jewish religious world further in the direction in which they are already heading—in the power of the Spirit and through Yeshua the Messiah.

Fourth, in addition to affirming and yet further catalyzing and challenging religious Jews, our ministry to secularized Jews would be very strong, calling them back to the God of our ancestors and the ways of our ancestors, back to Jewish community through Yeshua the Messiah in the power of the Spirit.

Fifth, church people would applaud us for being fully Jewish in practice and in community rather seeking to woo us to being more like themselves. They would realize that moving deeper into Jewish life is our destiny and remnant responsibility.

Sixth, we would return to a communal concept of inreach rather than an individualistic one.^{lviii} Our communities, living in covenant faithfulness, would be missional magnets as was the case for the earliest Yeshua-believing Jerusalem congregation which proved so attractive to the surrounding Jewish world. We would be a proleptic preview of Israel's future, a foretaste of things to come.^{lix}

Why is it Crucial That We Adopt a Postmissionary Messianic Jewish Inreach Paradigm?

This paradigm of Messianic Jewish inreach should not be viewed as one option among many, but as the wave of the future shaping our present and continuing agenda. I offer the following reasons for the superiority of this paradigm over others we have known:

(1) It better aligns Messianic Jewish inreach with the revealed purposes of God for the Jewish people. It is fully consonant with our responsibilities toward our holy past and our holy future—zikkaron/anemnesis and prolepsis.

(2) It is a necessary corrective to the kind of truncated and supersessionistic gospel that separates Yeshua and his work from his central role in the consummation of God's promises to Israel. Yeshua is not simply the Savior of individual souls, nor simply the Lord of the Church. He is the Son of David, through whom Israel's return to the Land, spiritual repentance-renewal, and restoration to covenant faithfulness is guaranteed and accomplished. We ought not to think of Yeshua apart from this eschatological agenda. This is the agenda which we are called to serve, and which constitutes a major component of the armature of Messianic Jewish discipleship.

(3) It is an antidote to culturally determined and limited sales-oriented approaches to the task such as closing the sale, confronting the avoidant, filling the pews, and "find heaven avoid hell" predicated on the bankruptcy of Jewish spirituality.

(4) It instantly neutralizes the adversarial posture that we have inherited from generations past which ill-serves the greater purposes of God.

(5) It articulates a call to the Jewish people to a return to covenant faithfulness that we must heed ourselves.

(6) It challenges us to expand and reevaluate the role of the Holy Spirit's presence in our congregations, "And I will put my Spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances" (Ezek 36:27). Contrary to those whose reflex is to polarize the life of the Spirit and commandment-keeping, this paradigm calls for a return to that biblical perspective which sees the life of the Spirit and commandment-keeping as coordinate.

(7) It provides a firm theological foundation for vigorously supporting and participating in aliyah for others and ourselves. We would see aliyah, and support of our people in the Land, as a necessary aspect of the consummation of all things. We would see our support of aliyah as hastening the end through accommodating ourselves to the foreordained shape of that consummation.

(8) It provides better, transcendent motivations for our inreach. Our gospel for the Jews would be more positive than that formerly preached, which has been predicated on the universal perdition of Jews who fail to accept the evangelist's message and on the spiritual impotence of the Jewish way of life. Instead, our gospel message would be this: "*The Messiah has come, and he is coming again. His name is Yeshua. Through him, all of God's promises to Israel and the nations are being fulfilled.*"

Until now, proponents of the standard Jewish Missions model have resisted this kind of message. They imagine that the motivation and momentum of outreach to the

Jewish people dies if we disengage the missional engine from a “find heaven-avoid hell” paradigm rooted in the superiority of Christianity to a bankrupt Judaism. They contend that a postmissionary Messianic Judaism is *anti*-missionary and spells the end of faithful mission/outreach to the Jewish people. They are wrong. This approach is not less but more: more solid, more effective, more faithful to Scripture, and more missional.

The great missiologist Johannes Verkuyl lends support to these bold assertions. Among six motivations for mission he names, the first three are: the doxological motive—in our terms, *kiddush Hashem* (the sanctification of God’s Name); the eschatological motive—in our terms, *acharit hayamim* (the end of days), involving pursuit of that fullness suitable to the consummation; and obedience to the Divine command—in our terms, *avodat Hashem* (*service/obedience to God*). These are the very motivations Yeshua taught us when he said, “Hallowed be Thy Name” (*kiddush Hashem*), “Thy Kingdom come” (*acharit hayamim*—the eschatological motive), and “Thy will be done” (*avodat Hashem*—service/obedience to God).^{lx} These motivations are not less but more than those commonly driving the Jewish mission enterprise, and form the firm foundation for an eschatological postmissionary Messianic Jewish inreach suited to the times and hastening the consummation of all things.

(9) It addresses the greatest obstacle to effectiveness in Messianic Jewish inreach: the widespread assimilation of Jewish Yeshua-believers. Even the secularized Jewish community has a right to assume that when the Messiah comes, he will make Jewish people into better Jews. When Jewish Yeshua-believers assimilate and become indifferent

to Jewish life and community, the Jewish community has a right to say: “Don’t be ridiculous! Put your Bibles away and don’t waste your time trying to convince us! What kind of a Messiah makes goyim out of Jews?” Game. Set. Match. But our own return to Jewish covenant faithfulness, which is the will of God for the Messianic Jewish Remnant and for all Israel, has the added benefit of rendering this objection null and void.

Some protest that most Jews today are not religiously observant, and that we ought therefore to abandon such a vision of Torah-true Messianic Judaism in favor of one more marketable to today’s secularized Jews. The answer to this objection is manifold.^{lxi} First, we are not engaged in sales, but in prophetic faithfulness. We are not simply called to sell what will sell but to speak in His Name. Second, we ought not forget that the Jesus Revolution of the late 1960’s and early 1970’s came during the era of “Sex, Drugs, and Rock and Roll,” a time manifestly ill-suited to a young people’s revival. And yet, that is what we had.

Therefore, in accordance with the promise of the prophetic word and the precedent of the Spirit’s action, how can we not anticipate and seek to be a sign, demonstration and catalyst of a renewal of covenant faithfulness among our people Israel hastening the consummation of all things? Is it not clear that we are being called to sacrificial commitment to this kind of vision, grounded as it is in the Scriptures?

Keywords, Key Concepts and Key Practices

How can we make this paradigm stand up and walk in the various contexts in which we live? The following keywords, concepts, and practices will help make this happen.

- 1 *In our relationship to the wider Jewish world, we must begin to see ourselves not as a missionary movement but as a prophetic movement.* Missionaries are people from another context, prophets are people from within one's own context. We must see ourselves as a prophetic movement calling our own people as well as ourselves to ongoing repentance/renewal, to return to the Land, and to return to that covenant faithfulness which yet remains the only proper indicator of our reverence for our holy past [zikkaron/anamnesis] and our service to Israel's holy future [prolepsis]. Being a prophetic movement must become one of our key concepts.
- 2 *In our relationship to the wider Jewish world, we must seek out every opportunity to partner together in matters of common concern.* We must shuck off the polemical garments which we have outgrown, and, as a proleptic community, begin to model wherever and however we can that unity which will one day be manifest, when Hashem will make us "one nation in the land, on the mountains of Isra'el; and one king will be king for all of them. . . .My servant David will be king over them."^{lxii} Partnership must become one of our key words.
- 3 *In our relationship with the Church among the nations and its missionary mandate, we must begin to see our role in these times of eschatological change as "paramission."* We ought to support our brothers and sisters in the Church as they seek to bring about the fullness of the Gentiles, in service to the Great Commission. But Paul refers in Romans 11 to another fullness, the fullness of Israel, and speaks of this fullness as "greater riches" than the fullness of the nations.^{lxiii} As the

Messianic Jewish Remnant in times of eschatological transition, our primary missional call is to this Greater Commission, not to the exclusion of our support of our brothers and sisters in the Church in their primary call, the Great Commission. And they for their part, should support us in fulfilling our primary missional call. It is true that this approach has not existed until now. However, it is right and necessary that roles should shift considering signs that God's focus is shifting toward pursuing the fullness of Israel. Again, the keyword here is paramission. By all means, let us work side by side, fulfilling our complementary callings, hastening that day when Israel and the nations will all proclaim Yeshua their King to the honor of God the Father. And in that day, the Lord will be one, and His Name one. Paramission is another key word.

- 4 *We must learn to accept process and commit to it.* It is one thing to have a compelling vision of a goal toward which one is heading. It is quite another to initiate and sustain proper processes to facilitate the journey. Some of us are impatient. Certainly I am. If we are to succeed, we will need wise and trusted leaders who understand and respect process, who will outline and even detail how we might best get where we are headed. Such parties will help us exercise proper patience and discretion in traveling on, while building and preserving rather than dissipating momentum.
- 5 *We must work out the political implications of this vision.* If we change our paradigm, we will alter every line of association and affiliation. Some present

organizations, groups, or individuals will be enthusiastic, some will not know what to think, and others will mobilize against us. If we are serious about partnering with the Jewish community in matters of common cause, and about redefining our relationship with the Church from among the nations, we will need to form new alliances, new organizational and affiliational structures, both informal and formal. As we do so, we will encounter fierce opposition and frequently, misrepresentation and polemical attacks. We must prepare to face these things: They will surely come at us, and seldom at a time of our choosing. We will need new and renewed institutions, compatible with this vision and the lines of association it embodies.

- 6 *If we sense that this description of our Remnant calling and our positioning between zikkaron/anamnesis and the consummation is a calling from God and not just an intriguing idea, we must devote ourselves to prayer of all kinds, most certainly including communal liturgical prayer. God has summoned us to be servants of a high and holy calling. Therefore, we should devote ourselves to prayer as individuals, working groups, minyanim of various kinds, and as a Union, finding strength and guidance for our service.*
- 7 *We must commit to an ongoing process of diligently studying and teaching the nature and implications of this paradigm, relating it to Scripture. One of the reasons I am growing in my commitment to this vision is that the Bible make more sense to me from this perspective. More pieces fit in place, and the overall picture is growing clearer. We will need to devote ourselves and lead others into a renewed*

engagement with Scripture that these insights might be tested, refined, and hopefully, deepened into firm convictions. And we must diligently study and teach from liturgical and traditional sources useful in informing and shaping our covenant faithfulness.

- 8 *If this is a holy calling, and if the measure of our service to God as the Messianic Jewish Remnant is how we honor our holy past and serve our holy future, then we must become a community that walks in reverence toward God—a people “of a poor and humble spirit, who tremble at his word in conformity to the demands of this model.”*
- 9 *We must commit to listening to one another in order to discern the will of God.* If what I have written here, and what Mark Kinzer has set before us, is substantially true and a calling from God, then listening to others, to their views, their fears, their objections, and their accusations, will not be threatening. I am sensing that it is our responsibility to open up dialogue on these matters within and around our community, and the time to do so, if not right now, is near. The purpose of such listening to one another is not to simply canonize diversity but rather to discern the will of God.
- 10 *We will need to develop halachic guidelines suited to our holy calling and not dictated by our preferences, convenience, or communal issues.* These guidelines must express the freedom of the Spirit, but also embody the obedience of faith for

the sake of His name. The key word here is obedience to a standard to which we are called, not simply one that is self-chosen.

Walking the High Wire

Picture us as a movement walking a high wire strung between the poles of a holy past and a holy future.^{lxiv} This is our path of covenant faithfulness. If either end of the high wire disconnects, we tumble into unfaithfulness, irrelevance and disconnection from the path God called us to. Both poles must be firmly in place. To be anchored only to anamnesis, remembering a holy past, consigns us to irrelevant but seductive restorationism. To be anchored only to prolepsis, to embodying a holy future, consigns us to irrelevant undisciplined apocalypticism. Both ends of the high wire must be anchored and the tension maintained.

However, we do not walk this high wire alone. Obedient Israel is on the high wire with us, and has been there for a long time. We would do well to learn from their experience up there. We should look and listen, relying upon the wisdom of tradition to tell us how to keep the wire taut, connected rightly to both poles, how fast to move, and how to maintain our balance.

It is helpful to summarize the thrust of this paper in the following terms: *Messianic Jewish covenantal and missional faithfulness is lived out in the interplay between honoring an idealized Jewish past (our legacy), and an idealized Jewish future (our destiny), in the inter- and intra-communal present, which is the ever mobile intersection of that future and that past.*

When I speak of the inter-communal and intra-communal present, I mean that these commitments must be fleshed out in our own community and in our relationship with other communities; the wider Jewish world, the Church world, Jewish mission agencies, the wider Messianic Jewish context, and the general culture. This is no merely theoretical construct. The context of our divine service is the world(s) in which we live.

Keeping Our Balance On The High Wire

High wire walkers routinely carry long poles, held perpendicular to their bodies. These poles, weighted at the ends, help high wire walkers to adjust their center of gravity, thus helping them maintain their balance. We too will need to maintain our balance as we walk the high wire of the present, strung between honoring a holy past and serving a holy future. The question arises, what are some factors we must keep in balance in order to not lose our footing? Such factors will warrant much care and consultation as we journey together. Here are some of those factors.

- 1 Finding the balancing point between Older Testament and Newer Testament perspectives - Issues of continuity/discontinuity.
- 2 Being able and willing to hear others shouting good directions to us as we walk the high wire.
- 3 Being able to recognize, screen out, and not lose our balance due to distracting voices and obstacles thrown in our path by others, maliciously or otherwise.

- 4 Being adept at navigating gusts and contrary winds of viewpoint and perspective.
- 5 Pursuing covenant faithfulness in ways that breathe and are warmly human, eschewing both rigidity and laxity.
- 6 Being both humble, yet confident—without both one cannot walk the high wire.
- 7 Being team players—we need to be the Flying Wallendas and not solo acts. If we don't work together we will fall together.
- 8 Learning to keep our eyes on the goal
- 9 Learning to not be over-reactive in any manner.
- 10 Achieving a balance between being decisive and courageous—too much caution on the high wire is the most dangerous thing of all.
- 11 Making room for both leaders and laity, women and men, Jews and Gentiles to make the contributions God has called them to make in our movement.
- 12 Finding the balancing point between pastoral sensitivity to the Gentiles who have given their lives to our movement and avoiding being diverted, losing our way and compromising that faithfulness to which God is calling us.
- 13 Finding the balancing point between a sense of urgency and a respect for process.
- 14 Finding the balancing point between the demands of our filial relationship with the Church and the prior calling of our familial relationship with Israel.

- 15 Finding the balancing point between aiding the Church in its pursuit of the Great Commission and not sacrificing our prior Messianic Jewish Remnant responsibility to serve the Greater Commission.
- 16 Finding the balancing point between being peace-makers and being prophetic.
- 17 Finding our center of gravity in being both filled with the Spirit and covenantally faithful.

If We Don't Change our Paradigm? Then What?

Joel Barker is an independent scholar and “futurist” who popularized the term “paradigm shift” in his book, *Paradigms: The Business of Discovering the Future*.^{lxv} Using compelling illustrations, he demonstrates why understanding paradigms and how they work is a life or death issue whether we are marketing products, promulgating concepts, or building the Kingdom of God. Any and all desiring to play their parts in molding the future of the Church, of the Messianic Jewish Movement, and of the world need to heed his able counsel. When paradigms change, the world changes, and the labors of those who do not change with the paradigm suddenly become irrelevant.

Barker illustrates this from the experience of the Swiss watchmaking industry. He tells how a change in paradigms revolutionized the industry almost overnight, leaving advocates of the older paradigm suddenly and irrevocably irrelevant, and ultimately, out of work.

In 1968, the Swiss sold 65 percent of the watches manufactures world-wide and controlled well over 80 percent of watch-making profits. They dominated watch making for generations by making the best mainsprings, gears, jewels and cases. For generations it was axiomatic that if you wanted a fine watch, you wanted a Swiss watch. By 1980, their market share collapsed to less than 10 percent, and in two years, 50,000 of the 62,000 watchmakers lost their jobs. What happened?

What had happened was that the Swiss slept through a paradigm shift—and when they woke up, their world had changed, while they hadn't. Almost overnight they became irrelevant. The wave of the future—the quartz crystal watch— had descended upon them. The Swiss were unprepared. The wave became a tsunami descimating their share in an industry they had dominated for generations.

It is astounding that it was *Swiss* scientists who invented the electronic quartz movement in 1967 at their Research Institute in Neuchâtel, Switzerland. However, the Swiss manufacturers and decision-makers dismissed the idea. “Everyone knows that watches are made with gears and springs! You call yourselves scientists and you don't know that?” They laughed the idea off the stage of industrial opinion.

They did think the idea at least a cute novelty. That is why, without protecting the patent, they displayed the technology as a gimmick at the World Watch Congress that year. Some Japanese observers from a company called Seiko walked by, and having the imagination and flexibility the Swiss lacked, picked up the idea and ran with it, running away with the watch-making market as well.

Jamie Cowen and Bob Dylan were right: “The times they *are* a-changing.” If we don’t want to become as irrelevant as a Swiss watch in the 1970’s, we will need not only to change with the times, but also become change agents. Scripture agrees, challenging us to be like “the descendants of Yissachar who understood the times and knew what Israel ought to do.”^{lxvi} If we as members and leaders of the Messianic Jewish Remnant will not understand the times and becoming God’s change agents hastening Israel’s rendezvous with its foreordained destiny, who will? And if not now, when?

ⁱ 2 Sa 7:23; 1 Ch 16:20; Jer 37:39; 50:4; Hos 1:11; 37:22

ⁱⁱ Data from H. Dan Beeby. “Obituary; The Right Rev Lesslie Newbigin.” *The Independent*. London: Feb 4, 1998.

ⁱⁱⁱⁱ Newbigin, Lesslie. *The Open Secret: An Introduction to the Theology of Mission*. Revised edition. Grand Rapids: Eerdmans, 1995:139.

^{d^{iv}} I mark five signs as evidence that we are living in changing times: (1) the rebirth of Israel; (2) the liberation of Jerusalem; (3) the regathering of the Jews to Israel especially from “the lands of the north,” the Former Soviet Union (Jer 23:7-8); (4) spiritual renewal among the Jewish people, including the Jesus Revolution of the late 1960’s and early 70’s, the large proportion of Jews from the Former Soviet Union who have come to Yeshua-faith in recent years, and recent statistics of an upsurge in Israelis coming to Yeshua faith; and (5) a notable upsurge in Messianic Jewish discussion of Torah-based covenant faithfulness, something not even on the radar screen as little as twenty years ago. These indicators coordinate with prophetic descriptions of spiritual developments among the Jewish people in the latter days to demonstrate that we are indeed in times of transition, changing times.

^v 2 Pe 3:11-13. The New Living Translation adds additional verve to this text: “Since everything around us is going to melt away, what holy, godly lives you should be living! You should look forward to that day and hurry it along—the day when God will set the heavens on fire and the elements will melt away in the flames. But we are looking forward to the new heavens and new earth he has promised, a world where everyone is right with God.”

^{vi} Mt 13:31-32

^{viii} (Gen 15:13-16).

^{ix} In 1987, Eric Charles White wrote:

Kairos is an ancient Greek word that means “the right moment” or “the opportune.” The two meanings of the word apparently come from two different sources. In archery, it refers to an opening, or “opportunity” or, more precisely, a long tunnel-like aperture through which the archer's arrow has to pass. Successful passage of a kairos requires, therefore, that the archer's arrow be fired not only accurately but with enough power for it to penetrate. The second meaning of kairos traces to the art of weaving. There it is “the critical time” when the weaver must draw the yarn through a gap that momentarily opens in the warp of the cloth being woven. Putting the two meanings together, one might understand kairos to refer to a passing instant when an opening appears which must be driven through with force if success is to be achieved (White, Eric Charles. *Kaironomia: On the Will-to-Invent*. Ithaca: Cornell UP, 1987:13).

In theology and in missiology "kairos" is used to describe the qualitative aspect of time, as opposed to “chronos” which refers to the quantitative aspect of time. In the B'rith Chadasha, kairos means "the appointed time in the purpose of God", the time when God acts (e.g. Mark 1.15, the kairos is fulfilled).

^x Charles Van Engen comments:

Mission is also both *missio futurorum* and *missio adventus*. *Missio futurorum* has to do with the predictable results of God's mission as it takes place in human history. Thus *missio futurorum* extrapolates into the future the natural human results of the missions of the churches in the midst of world history.

But the story of mission is incomplete if it stops there. We must also include *missio adventus*. *Adventus* is the inbreaking of God, of Jesus Christ in the incarnation, of the Holy Spirit at Pentecost, of the Holy Spirit in and through the church. *Missio adventus* is, then, God's mission as it brings unexpected surprises, radical changes, new directions, almost unbelievable transformation in the midst of human life: personal, social, and structural. God works in the world through both *missio futurorum* and *adventus*. And in sorting out the theological issues of mission

theology the mission theologian needs constantly to be asking about their difference and their interrelation” (Charles Van Engen. *Mission on the Way: Issues in Mission Theology*. Grand Rapids: Baker Book House, 1996:28).

^{xi} Rom 13:11.

^{xii} *ad. loc.*, Webster’s Third New International Dictionary, Third Edition. Springfield, Mass.: Merriam-Webster, 1986.

^{xiii} As will become evident later in this paper, our role as the Messianic Jewish Remnant of Israel demands that we embody a proleptic perspective.

^{xiv} Lam 5:21

^{xv} Childs, Brevard S. *Memory and Tradition in Israel*. (SCM Press, 1962)

^{xvi} Childs, 50-51.

^{xvii} This is especially highlighted in Deuteronomy.

^{xviii} Childs, 51.

^{xix} Childs, 55.

^{xx} Ex 19:8; 24:7; Deut 29

^{xxi} Found on the Internet 10/11/06 at <http://www.sca.org>.

^{xxii} Hb 3:15, emphasis added. See 3:7-19, Ps 95:7.

^{xxiii} 1 Cor 11:23-31

^{xxv} The American Heritage Dictionary defines “weed” as “A plant considered undesirable, unattractive, or troublesome, especially one growing where it is not wanted, as in a garden.” weed. Dictionary.com. *The American Heritage® Dictionary of the English Language, Fourth Edition*, Houghton Mifflin Company, 2004. <http://dictionary.reference.com/search?db=dictionary&q=weed> (accessed: October 12, 2006). Apparently, the distinction between a plant or flower and a weed is subjective and culturally determined. The weeds I mention in this article are judged weeds because of how they hinder the growth of the mustard plants I believe us called to plant and cultivate for the Kingdom. However, just one man’s weed is another man’s wild flower, so our mustard plants will be judged weeds by others. Sitting under the authority of the Holy Scripture, may we all remember that only God can unerringly separate the wheat from the weeds (Mt 13:24-30).

^{xxvi} Antinomianism in the Messianic Jewish Movement refers to the denial that Torah-based covenant faithfulness is a divine mandate for Messianic Jews.

^{xxvii} The “Big Tent” is a metaphor used by the leadership of the UMJC to describe the attempt to create and maintain in the Union a collegial diversity, allowing for and respecting differing interpretations of how pathways of Messianic Jewish faithfulness are to be understood and pursued.

^{xxviii} “The Law is a unit comprised of 613 commandments, and all of it has been invalidated. There is no commandment that has continued beyond the cross of Christ. . . . It has completely ceased to function as an authority over individuals.” Arnold G. Fruchtenbaum. *Hebrew Christianity: Its Theology, History, and Philosophy*. Seventh Printing. Tustin, CA: Ariel Ministries Press, 1995:86.

^{xxix} Arnold G. Fruchtenbaum, “Messianic Congregations May Exist Within the Body of Messiah as Long as They Don’t Function Contrary to the New Testament.” In Louis Goldberg, ed. *How Jewish is Christianity? Two Views On the Messianic Jewish Movement*. Grand Rapids: Zondervan, 2003:124-127.

^{xxx} Fruchtenbaum, “Messianic Congregations May Exist,” 121-122.

^{xxxi} McDonald, Martin Lee. “Anti-Judaism in the Early Church Fathers,” in Craig A Evans and Donald Hagner, eds., *Anti-Semitism and Early Christianity: Issues of Polemic and Faith*. Minneapolis, MN: Fortress Press, 1993:215.

^{xxxii} Material found on line September 9, 2005, at <http://www.theologicalstudies.citymax.com/articles/article/1546226/17516.htm>, emphasis added.

^{xxxiii} Private e-mail correspondence from Reverend David Daniels to Stuart Dauermann, September 14, 2005. The letter and Reverend Daniels’ discussion of it may be accessed on the Internet at <http://www.newcovenanthouse.org/feature20060104a.shtml>

^{xxxiv} Derek Leman. *Judaism and New Testament Faith: Evaluating Mark Kinzer’s Post-Missionary Messianic Judaism - A Chapter by Chapter Summary of Kinzer’s Argument*. A Paper presented at the 2006 North American LCJE Conference. Pittsburgh, PA, April, 2006, (emphasis added).

^{xxxv} Mitch Glaser. *Towards a New Model for Jewish Evangelism in the 21st Century*. A Paper Presented to the LCJE North America, April, 2006.

^{xxxvi} Glaser, 15.

^{xxxvii} Glaser, 18.

^{xxxviii} Glaser, 26.

^{xxxix} http://www.jewsforjesus.org/publications/newsletter/2004_03/messagemoishe

^{xi} http://www.jewsforjesus.org/publications/havurah/5_4/question

^{xli} Found on line, November 7, 2006 at <http://blog.myspace.com/index.cfm?fuseaction=blog.view&friendID=86182827&blogID=189155954>

^{xlii} For example, Michael Brown, in his blog posting, and teaching ministry, contrasts Judaism with “biblical truth,” and seems unaware or unprepared to acknowledge that his vision of true spirituality is a particular brand of Pentecostal revivalism. He acts as though what he advocates is simply biblical, spiritual and life-giving, as opposed to rabbinic Judaism and Messianic Judaism influenced by it, which he views to be categorically “man-made” and “fleshly.” He says, “Let me state clearly that the very best rabbinic traditions are still man-made, and as far as man-made religion goes, Yeshua spoke with unmistakable clarity: ‘That which is born of the flesh is flesh; that which is born of the Spirit is spirit. . . . And the flesh [i.e., human effort] profits nothing. It is the Spirit that gives life’ (John 3:6, 6:63). If we are going to worship and serve God in the Spirit, flesh-born traditions can only get in the way” (Brown, *loc cit*). Does Dr. Brown imagine that the traditions of approach, practice and emphasis with which he aligns himself are purely God-given and not at all man-made? Apparently so. The fact is, God can and does work through man-made traditions. Traditions may or may not be God-honoring, but all of them are man-made. There is no other kind.

^{xliii} Dan G. Johnson, "The Structure and Meaning of Romans 11." *Catholic Biblical Quarterly*, 46(1), 1984:91-103.

^{xliv} Heil, John Paul. “From Remnant to Seed of Hope for Israel: Romans 9:26-29.” *Catholic Biblical Quarterly* 64(4), October 2002:719-720.

^{xlv} Mt 19:30, 20:16; Mr 10:31; Lk 13:30

^{xlvi} Rom 11:4; 1 Kings 19:18

^{xlvii} I am foregoing interacting with the excellent recent discussions of remnant theology such as those by N.T. Wright, *Jesus and the Victory of God*. Minneapolis: Augsburg/Fortress, 1997; M.A. Elliot, *The Survivors of Israel: A Reconsideration of the Theology of Pre-Christian Judaism*. Grand Rapids and Cambridge: Eerdmans, 2000, and Brant Pitre, *Jesus, the Tribulation, and the End of the Exile: Restoration Eschatology and the Origin of the Atonement*. Grand Rapids: Baker Academic, 2006. My focus is both narrower and more general than these fine treatments, restricted to missiological concerns pertaining to the present role of the Messianic Jewish Remnant, especially in view of the general picture of Jewish eschatological faithfulness and fulfillment I find in Scripture.

^{xlvi} In referring to standard mission approaches, I use the term “outreach,” because missions generally see themselves as extensions of the Church’s witness to the Jewish people, and accordingly use the term “outreach.” In our postmissionary model, we use the term “inreach” to name our representation of Yeshua-faith to the wider Jewish world, because we see ourselves within that community. In discussing standard missional approaches I will use the term “outreach.” In discussing what is coming to be called “The Emerging Messianic Jewish Paradigm” growing from Mark Kinzer’s *Postmissionary Messianic Judaism*, I will revert to using the term most appropriate to our context and approach, that is, “inreach.”

^{xlix} Glaser, 15, 14-29.

^l Fifty generations is computed as 2000 years at forty years per generation.

^{li} I will later discuss other motivations for mission to the Jews which I view to be more biblical and appropriate. See discussion of Johannes Verkuyl below, page 42 ff.

^{lii} This breakdown of the responsibilities of the remnant is based on Dan G. Johnson, "The Structure and Meaning of Romans 11." *Catholic Biblical Quarterly*, 46(1), 1984:91-103, discussed earlier in this paper.

^{liii} I have chosen here to use the compound noun “repentance-renewal” because the two always accompany each other, although the order varies. They are also inseparably conjoined in the texts under discussion.

^{liv} See, among others, Jer 30:9; Ezek 34:23; 37:24-25; Hos 3:5.

^{lv} Dt 30:1-6, 8-10.

^{lvi} Isa 49:7; Zech 12:10; Isa 53:3.

^{lvii} Some wrongly imagine that the perspective being advocated here envisions making all Messianic Jews into Orthodox Jews. Hardly! What I am advocating is a covenantally faithful observant Messianic Judaism. Not all observant Jews are Orthodox, nor are all who call themselves Orthodox Jews observant. In view of our loyalty to the teachings of Yeshua and the apostolic writings, as we awaken to the responsibility to be covenantally faithful, and thus observant, our community will have to work hard exploring issues of continuity and discontinuity concerning our practice and that of the wider Jewish community. This will require of us responsible and ongoing halachic discussion honoring our continuity with Jewish tradition and our unique perspective as Messianic Jews. The Torah of God is no straight jacket, and I would be ecstatic to live as part of a broad community serving as a foretaste, a sign, a demonstration, and a catalyst of that observant Messianic Judaism which is our prophetic destiny and missional responsibility. May it come speedily and soon!

^{lviii} Glaser also calls for a return to communal witness, stating:

There are two ways a Messianic community evangelizes – through the efforts of those natural evangelists who are part of the community and also through more programmed efforts. Both gifted evangelists and programs are important. However, my assertion is that all efforts, spontaneous and planned will become more effective in a community context (Glaser, 24).

^{lix} This is not to say that we ought to embrace a realized eschatology. Until Yeshua returns, we know in part, and prophesy in part, and have only a foretaste of the powers of the Age to Come. Still, we *are* called to be a foretaste of that future consummation.

^{lx} Verkuyl, Johannes. *Contemporary Missiology: An Introduction*. Grand Rapids, Eerdmans, 1978:164-167.

^{lxi} Mark Kinzer handily addresses this issue, summarizing his exegesis of texts from Matthew, Luke-Acts and Paul, in his “Rejoinder to Responses to Postmissionary Messianic Judaism” in the Winter/Spring 2006 issue of *Kesher: A Journal of Messianic Judaism*, (20), 2006:58-62, responding to a critique on this point by Mitch Glaser.

^{lxii} Ezek 37:21ff.

^{lxiii} Rom 11:12

^{lxiv} I didn’t have the heart, or perhaps the nerve, to introduce another arcane term besides anamnesis and prolepsis, but the technical term for tight-rope walking is funambulism. Save that one for your next scrabble game!

^{lxv} Joel Arthur Barker. *Paradigms: The Business of Discovering the Future*. HarperCollins Canada / Collins Business; Reprint edition, April 1 1993.

^{lxvi} 1 Chron 12:32