History of Jewish-Christian Relations
A Bibliography

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________. "The OT and Judaism in the Writings of Justin Martyr," *Vetus Testamentum* 14 (**1964**), 395-406.


Contents: Circumcision, allegory, and universal "man" -- What was wrong with Judaism? : the cultural politics of Pauline scholarship -- The spirit and the flesh : Paul's political anthropology -- Moses' veil, or, The Jewish letter, the Christian spirit -- Circumcision and revelation, or The politics of the Spirit -- Was Paul an "anti-semite"? -- Brides of Christ : Jewishness and the Pauline origins of Christian sexual renunciation -- "There is no male and female" : Galatians and gender trouble -- Paul, the "Jewish problem," and the "woman question" -- Answering the mail : toward a radical Jewishness.


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----------------------------- The Messianic Jewish Revival -----------------------------


*Contents:* Israel the channel of world blessing -- The task of evangelizing Israel -- The program of the Biblical Research Society -- Israel's being providentially prepared for her world mission -- Jewish sections of Palestine blossoming as a rose -- Facts about the Biblical Research Society.

--------- Reconciliation between Jews & Gentiles in the Church ---------


Finto, Don. *Your people shall be my people: How Israel, the Jews and the Christian church will come together in the last days*. Ventura, Calif. : Regal Books, c2001.


*Contents:* Are the gospels reliable? — Are the gospels anti-Semitic? — Has the church been anti-Semitic? — A battle of religious worldviews — A modern script for the Passion story — Cinematic choices that could lead to anti-Semitic conclusions — God’s master plan for humanity — Have the Jewish people responded to God’s master plan? — Does it matter? — What you can do to end the distortion.

--------- Reconciliation between Arab Christians & Messianic Jews ---------


*Review:* Of course this is not a political book, nor a theological book, nor one that is concerned with the background of the Arab-Israeli conflict, but an account of Brother Andrew's underground work — spread out over the last 30 years — bringing the Gospel to Palestinians (even Hamas) to steer them away from terror and to direct Arab Christians towards reconciliation with Messianic Jews. Though some might not agree with his approach, Brother
Andrew presumably avoids "taking sides." His focus is on reaching Muslim unbelievers with the gospel and on Christ as the only peacemaker in the conflict-ridden region. Media bias against Israel or Muslim propaganda are not discussed. Partisanship is avoided as well as any one historical interpretation of events. The book consists mainly of snippets and snapshots of reality with and without Christ, highlighting the hope and promise within the harsh conditions in Israel today. This is standard fare to be expected from Palestinian Christian theological literature or Pro-Palestinian Christian literature that is unconcerned with Israel in prophecy. This is evidenced by the emotional tension at a meeting, described on p. 308-311, where the topic of study for Arab and Jewish pastoral leaders was the meaning of "Israel" in the Scriptures. This begs the question: Does a much needed theology of reconciliation mean putting up with replacement theology lurking behind it? Even a good missionary cannot rise above his own eschatological position, and the direction of his ministry, Open doors, is colored by his glasses (a-mil, in this case). But thanks to Open Doors, Arafat and many leaders of Hamas were exposed to the Gospel through Open Doors for a while, and they will have to reckon with what they did with it before the Lord. Some may question why Brother Andrew's ministry aims at reaching primarily Muslims with the gospel, and not the Jews. But then doing both at the same time presents a number of logistical problems that are sure to compromise success. So, we need another similar book to report on efforts made from the other side, highlighting the struggles of the Messianic Jews in Israel and their tales of peace and reconciliation with Arab Christians through their common Messiah, preferably written by Messianic Jews in Israel. Indeed for now, this book is sure to be controversial and a challenge for readers of all persuasions. All sides are sinners, including those that would represent Christ.


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This autobiographical interpretation of the Israel-Palestine conflict, covering the period of 1948 and 1984, is a personal story revealing the development of the writers' emotional and intellectual reactions and theological reflections often intermingled with political comments that may or may not originate in his later conclusions. At the same time it is the account of his struggle to find his own identity and calling as a Palestinian Christian with apparently an extraordinary long line of ancestry in the upper Galilean Lebanese borderland. This book seeks to have a mission of 'educating' others to the situation of the Palestinian people – 'not to hate the Jewish people as a result' (p. 218) - , of restoring the dignity of the victimized, suffering Palestinians, of reconciliation between Jews and Palestinians who are said to be 'blood brothers' with equal rights to the land. Dignity and equality are seen as the prerequisites for peace.

The real strength of this book lies both in the process of how a Palestinian overcomes his personal hatred of Zionism through repentance and forgiveness on the basis of the example of Jesus Christ. It lies in the message that the Church needs to demonstrate the "spirit of the Gospel" (p. 174) in its own life in order to build bridges for peace. The application of a personal experience as a Christian Palestinian as a vision of hope for dignity and justice for a whole people, as Christian as this vision is, is not without problems where it is based on unrealistic assumptions. Even if it is correct that his Melkite Church has been in the land since the time of the first Christians, the Church is not a legitimization for the claims of the Palestinians as a whole that the land is theirs. Even if it is conceivable that the Jews would trust the loyalty of Palestinian Christians, this does not imply that the Jews could trust all the Palestinians, especially as the Muslim majorities have a history of hatred for Jews and Christians alike. On the other hand, the author has a sharp eye for the weaknesses of the Zionists in their dividedness, in their excesses of violence and injustice and in their own betrayals.
Its weakness is that in spite of its remarkable honesty this book is necessarily one-sided in its filtering out all aspects that do not correspond to this Palestinian perspective especially with regard to the history of Zionism and to historic facts such as the Pogroms as early as 1929. The charter of the PLO does not receive a single comment even though it reflects the goals of the Palestinian leadership. There is no discussion of reasons behind the refugee problem. As to the Zionist army (Chacour avoids the term Israel’s Defense Force), it is surprising that a Christian perspective as that of Chacour’s should expect the IDF to have an ethical standard that would do justice to the Sermon on the Mount. With regard to the return to their former homeland, one gains the impression that the Jews were comfortably settled in their respective countries and that there was no real need for them to leave their respective countries. As to the problem of Islam, one would have expected to see it at least touched on, yet it is just as absent as the theological differentiation between prophecy and fulfillment of prophecy or a discussion of the influence of Catholic amillennialism on Chacour’s theology. Although history is recognized as important, there is no definition of a biblical concept of history in his thinking. One wonders if the history of Israel and the history of the nations in Chacour’s mind is really ‘His story’ or merely a human construct comparable to other conflicts in this world. One also wonders if an autobiography with its scraps of conversations reporting ever so often what others have said is a suitable literary category to interpret the complexity of the middle-eastern conflict, if boyhood snapshots of the political scenario and interim conclusions are not integrated in the framework of a mature portrait as the result of his research. Such practice can be dangerously misleading where the political reality is concerned. The reader would be well advised to balance Chacour’s presentation with books such as Joan Peters’ “From Time Immemorial” (1984), Claude Duvernoy’s ‘The Prince and the Prophet’ (1966) and “Controversy of Zion” (1987), not to forget books that deal with the problem of Islam. Chacour may well claim that the greatest need for Palestinians is “hope for the future. Hope that one day we can reconcile with the Jews and live in dignity again.” (p. 184) What he, in spite of his key theme of the Sermon of the Mount, does not seem to see is that there is no hope for reconciliation between the two “blood-brothers” as long as there is no admission of the fact that the true nature of this conflict is not political but religious, not psychological or socio-economic but spiritual. Chacour’s Church like the Catholic churches adheres to Replacement Theology. On this basis, it is all the easier to fall into the temptation of embracing Liberation Theology to imagine that the Beatitudes can be embraced without a return to the Jewish Messiah, the Prince of Peace who said “salvation comes from the Jews”.

(To read the full Review click here)