

**Mishkan** is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

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**Mishkan's** editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

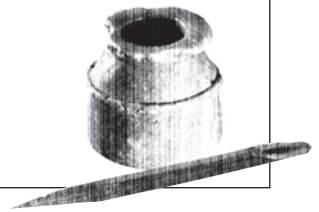
**Mishkan** is a forum for discussion, and articles included do not necessarily reflect the views of the editors, Pasche Institute of Jewish Studies, or Criswell College.

**Mishkan** is the Hebrew word for *tabernacle* or *dwelling place* (John 1:14).

A WORD FROM THE EDITOR

# Mapping Messianic Jewish Theology

By Kai Kjær-Hansen



"Mapping Messianic Jewish Theology" is the title of Richard S. Harvey's Ph.D. dissertation. Harvey teaches theology at All Nations Christian College, Ware, UK; he is one of the associate editors of *Mishkan*; and for many years he has been involved in Jewish evangelism – not just its theory but also in practice.

A person who can be seen in the streets handing out leaflets about Jesus or proclaiming the Jewish Messiah from Hyde Park Corner in London, a person who has gifts for theological reflection, must be worth listening to.

The provisional climax of this thinking is presented in his dissertation, "Mapping Messianic Jewish Theology," which is the theme of this issue of *Mishkan*, where we first let Harvey present his ideas and then let three other persons reflect on his work. Two of these, Daniel Nessim and Rich Robinson, are "insiders" as far as the Messianic movement is concerned; the third, Richard S. Briggs, sees himself as an "outsider." All three have allowed themselves to be challenged by Harvey's dissertation and make relevant critical comments on it.

Harvey maps out modern Messianic Jewish theology in eight categories or types. If it was not known already, it now becomes clear that what Harvey terms modern "Messianic Jewish theology" is *not* an unambiguous entity. Some may think that it is so ambiguous that a choice needs to be made, just as it is necessary in a Christian context to choose among different Christian "theologies."

After reading Harvey's dissertation it seems impossible to maintain that it is only Christians who have difficulty formulating their theology. So have Jesus-believing Jews. With regard to this, Messianic Jews and Gentile Christians now appear to be in the same boat.