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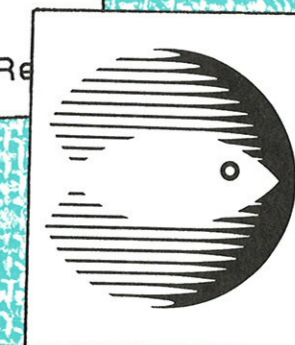
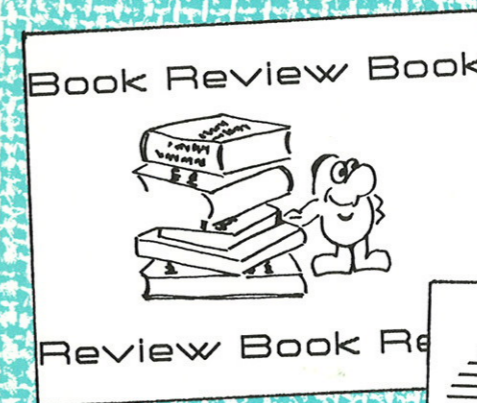
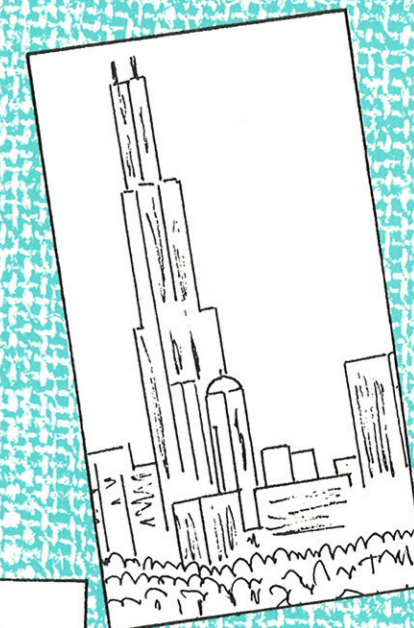
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# LAUSANNE CONSULTATION ON JEWISH EVANGELISM BULLETIN

ISSUE No. 11  
October 1987





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Design and Layout by Elizabeth Myers  
Printed in England

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# Notes from Chicago



## Fourth Annual Consultation North American Chapter

The Fourth Annual Consultation of the North American Chapter of LCJE was held in Chicago from March 25th to 26th 1987. Thirty participants were in attendance, including representatives from seven agency members of LCJE. Arnold Fruchtenbaum, Area Co-ordinator for North America, chaired the consultation.

### Papers and Reports

Two major papers were presented, on The Anti-Missionaries by Tuvya Zaretsky, Associate Executive Director in charge of Development of Jews for Jesus (see pages 4-8); and on Ethics for Missionaries by Dr Erwin Kolb, Executive Director of Evangelism of the Lutheran Church Missouri Synod.

Reports were given by Fred Klett, Staff Specialist in Jewish Evangelism with InterVarsity Christian Fellowship, on A Jewish Ministry on a University Campus; by Susan Perlman (who wears "too many hats to name" at Jews for Jesus!) on More Media Updates; and by Alan Gilman, of the Vancouver office of Christian Witness to Israel, on A Profile on Canadian Jewish Missions.

Milton Maiman, Director of the Messianic Hebrew Christian Fellowship (of Harrisburg, Pennsylvania) gave a case study of the MHCF as an example of Jewish evangelism in a small town; and Dr Raymond Gannon presented a book review of Rabbi Yechiel Eckstein's What Christians Should Know about Jews and Judaism (see pages 9-13).



### Resolutions

Two resolutions were unanimously adopted by the participants at the consultation.

The first resolution was in reference to Rabbi Eckstein's book, as follows:

*After thorough consideration of the book What Christians Should Know about Jews and Judaism by Yechiel Eckstein at the Fourth Annual Meeting of the North American Chapter of the Lausanne Consultation on Jewish Evangelism, the following statement was adopted unanimously.*

We realise that What Christians Should Know about Jews and Judaism is a subtle threat to undermine Christian doctrine for the sake of attacking the Jewish evangelistic endeavour. We need to alert the Church and put the Church on notice that such books written to "further Jewish-Christian relations" might serve to undermine commitment to the scriptural mission of the Church, specifically the evangelisation of all people, including our Jewish people.

The second resolution was unanimously adopted to be sent to the 1989 Planning Committee for the Lausanne Consultation on World Evangelisation:

The Fourth Annual Meeting of the North American Coordinating Committee of the Lausanne Consultation on Jewish Evangelism (LCJE) met March 25-26 1987, and was attended by thirty leaders in various areas of Jewish evangelism and representing missions, congregations and seminaries. The committee wished to commend the Lausanne Committee for World Evangelisation (LCWE) for their support of Jewish Evangelism, as reflected in recent articles in the LCWE periodical, World Evangelisation.

Because there have been many attempts in recent years by the Jewish community in various ways to delegitimise Jewish evangelism within the evangelical community, the North American Coordinating Committee of the LCJE voted to ask the LCWE to seriously consider some presence on the platform, either by preaching, prayer or testimony on the part of a Jewish believer or a Jewish mission leader to show its support of Jewish evangelism at its world meeting in 1989.

### Next Year in ?

Next year's consultation is planned for 13-14 April 1988, to be held in Philadelphia, Pennsylvania or Baltimore, Maryland, depending in the availability of suitably priced conference facilities.

Suggested topics for the agenda next year provisionally include a report on lawsuits involving Jewish missions or Jewish believers; an update on the Messianic cemeteries project; a report on Messianic educational materials for children, both evangelistically and educationally; a book review of Dan Juster's Jewish Roots; more media updates; and consideration of strategies for ministries to Russian Jews and Israeli Jews in the USA.

## On The Anti-Missionaries

*(This report was presented by Tuva Zaretsky, Associate Executive Director in charge of Development of Jews for Jesus, to the Fourth Annual Consultation of the North American Chapter of LCJE in Chicago, March 1987)*

David Zauber is a mission worker with the Christian Jew Foundation. A Jew, he grew up in North Carolina, where he became a believer in Jesus in 1974. Responding to the call of God while studying at theological college, he committed his life to be a missionary to our Jewish people.

He began his career last September in New England. In November, his testimony appeared in the newsletter of the Christian Jew Foundation. And by the end of January, a spurious document was mysteriously published. Mailed out to many of us in the field of Jewish evangelism, it supposedly explained how David found Jesus and "why I left him". It was an ugly piece of fiction by an anonymous coward. But such an action must be recognised as a credential. It says to David Zauber and to all of us who have dedicated our lives to proclaiming the gospel - "You are a missionary".

Blessed be the name of our Lord God, that we should be worthy of opposition. It can only signal that we have done something right!

I'd like to start, then, with the premise that in our field, the anti-missionaries come with the territory. Remembering that "all things work together for good to those who love the Lord and are called according to His purpose", we should examine just what profit there might be from our opposers. I'd like to discuss briefly their network, their tactics and what we can do in the light of the anti-missionary element in our field of Jewish evangelism.

### THE NETWORK

It is apparent that agencies and some well-respected institutions of the Jewish community in the USA have been working closely together to obstruct evangelical missionary effort. Evidence has surfaced which demonstrates that Jewish Federation funds collected for welfare and educational purposes are being used to suppress the message of Christ.

The Jewish Community Relations Council

(JCRC) of New York claims to be a main coordinating organisation which represents fifty Jewish agencies in a national association. They developed a network to report missionary activity and to coordinate opposition. They produced "backgrounders", a term for a propaganda piece in which missionaries are cast in the same caricature as those involved in cults. They solicited the support of liberal ecumenists who would go on record against Jewish evangelism.

In 1983, they created a "Task Force on Missionaries and Cults" (TFMC), coordinated by Dr Martin Dann. This same Jewish leader wrote to different Christian organisations under the name of Danny Martin. He claimed to be a Jew who was interested in converting to Christianity. His real purpose was to observe the response of the missionaries. Then he had the gall to accuse evangelical missions of using "deception"!

The TMFC has established hot lines and a refined 'educational approach' through the production of literature for counter propaganda. Frankly, the TMFC has become a good fund-raising tool. Current director Dr Philip Abramowitz said, "Though the Task Force is small... we have made a significant impact beyond the limited funds which have been generously allocated to us by the Federation of Jewish Philanthropies and UJA [United Jewish Appeal]. If we were larger... we could have an even greater impact" (The AMIT Woman, Jan/Feb 1986).

There is not only a sharing of funds but an interrelationship of personnel. Rabbi Yehuda Fine calls himself a specialist in "family counselling". He is the director of the Jewish Family Institute (located in his home) and is also on the steering committee of the JCRC. "Rabbi" Ben-Tzion Kravitz is today the "West Coast Director of Jews for Judaism". He's also a cabinet member of the TMFC in Los Angeles. Jews for Judaism was a slogan of the Jewish Defence League in the late 1970s. However, lately the name and spirit have been taken over

by Kravitz and Larry Levey - a former JDL protégé, sometime Messianic Jew and now a careerist anti-missionary. In the spring of last year, Larry Levey (East Coast Director of Jews for Judaism) wrote, "A number of joint projects have already been undertaken, including media coordination, a mass mail outreach campaign, and the start of a national information-sharing network".

I want to make a point and underline it. These people constitute our opposition, not our enemies. They are our kinsmen according to the flesh, for whom we must pray. And while they might see in our efforts an opportunity for personal advancement and financial support, more importantly they recognise in the gospel a blinding light which shines into the darkness. They recognise a power in the message of the Messiah, but they won't let themselves see that it's true.

We need to do some right things in response. First, we want to be praying for these agencies and for the people. We need to petition our merciful, forgiving God on their behalf, as some did just the same for us. Would be to God that they would serve the cause of Messiah with a zeal equal to the energy of their opposition!

Secondly, we need to circulate accurate information. LCJE is an excellent format for godly networking. The more we know about the opposition, the better. It's easier to deal with them when we know them as people.

Thirdly, it's our obligation to point out to the body and to new believers that we face an organised opposition within the Jewish community. We have a special need to start informing young believers that Yehuda Fine and Larry Levey aren't "friends of mom and dad", but paid professionals who are out to seduce these young believers and destroy their Christian faith. There is a lot we could do to help one another and to minister to the body of Jewish believers against the onslaught of these detractors.

### TACTICS

While anti-missionaries like Levey say that their work is "designed to win back those who have become ensnared in the deceptive, life-denying clutches of 'Hebrew-Christian' missionary groups", most of the effort on the part of these institutions and individuals is directed at congregational leadership, mission agencies and missionaries. Three tactics being used are the wedge, disinformation and dirty tricks.

### The Wedge

In 1980, Joseph Smukler (at the time president of the JCRC in Philadelphia), sent out an advisory bulletin for "non-Jewish religious leaders" on behalf of the JCRC and the Board of Rabbis. He wanted to inform Christian religious leaders of the true objective of "groups like Jews for Jesus [which he said] is to undermine the efforts that many Jews and Christians have undertaken over the years to establish respectful relations between our two religious communities". There has been a concerted effort to isolate Jewish believers from the rest of the Christian community.

Jewish community leaders have sought, cultivated and then published the statements of Christians who will oppose evangelisation of the Jewish people. These statements are kept on file to be quoted repeatedly in an effort to discourage Christian association with efforts to evangelise Jewish people. The Rev. Warren Jacobs is more popular than nova lox on an onion bagel for decrying the Assemblies of God denomination by saying that its "targeting of Jews [for evangelism] is a form of subtle anti-semitism".

In order to counter-balance the pressure of our opposition, we want to move in close to the Christian leaders in our area so they can get to know us. We have to help our evangelical friends to know and understand the natural opposition to the gospel in the Jewish community. They need to be made aware that in being our friends, they will share some of the pressure exerted against us to inhibit or impede the gospel's proclamation.

We would do well to build a support group of evangelicals who will speak on our behalf. One very healthy example has been set by Rich Nichol, spiritual leader at Congregation Ruach Israel in Boston. His effort to establish the Shalom Project, involving evangelical Mennonites and the Evangelistic Association of New England, will benefit those who work in the Jewish Christian community in that area.

### Disinformation

In the spring of 1985, inflammatory anti-Christian literature was mailed out, fraudulently bearing the name of the pastor at Aron Kodesh, Harvey Koelner. Phony testimonies like the one of David Zauber, fictitious newsletters bearing the names of various congregations, and false statements attributed to congregational leaders have been mailed. It has become so bad that the Jewish Federation Council of Los Angeles got confused, issuing a statement, "They use misleading names, such as Jews for Jesus,

Messianic Jews and Hebrew Christians. [By their] deceptive techniques, many don't even know that they are professional missionary organisations". They tried to think of the dirtiest name they could call us, and the lowest was "missionary"!

The best way to deflate a negative attack is by decriminalising the terms being used. Blacks in America learned that lesson in the 1960s by making the epithet 'nigger' into an insider's code of brotherhood.

A disinformation campaign publishes false information in order to harass missionaries and to ruin reputations. The name of a missionary wife was written in phone booths in Miami. The home telephone number was scrawled next to an alleged sexual solicitation. That's one particularly nasty example. In another case, in 1984, the Jewish editor of the Boston and Cambridge Tab editorialised about groups like ours. He claimed that missionaries in New York were seeking out and befriending the elderly who were particularly lonely. He alleged that our true motive was to gain access to the funds and wills of these people. When challenged on the facts, he claimed to have based the story on the opinion of his mother-in-law!

In the article "Heretics, Infidels and Apostates" (Judaism, Winter 1987), author Stuart L. Charmé disorientates rather than disinforms. He moves the boundaries of exclusion for the definition of who is a Jew, so as to exclude Jewish believers. The article says that the rabbis are the final authority in Judaism. They're working at redefinitions. Disorientation is the result. In a sense, this is a defensive move. It seems that some in the 'right circles' in the Jewish community would like to counter the Jewish mission voice by changing the rules and the definitions of the game while the play is going on.

#### **Dirty tricks**

Y'shua told us to "beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous as wolves. You will know them by their fruits" (Matthew 7:15-20). During this past year, many of us have reported receiving unsolicited subscriptions to pornographic magazines. Our buildings have been spray painted. Our conferences, worship services and church meetings have been interrupted by demonstrations. Mount Calvary Lutheran Church in Beverly Hills opened their facilities to Congregation Ahavat Zion. Because of their stand with a Messianic Jewish group, they've seen their windows broken, their building painted, and a variety of dirty tricks

intended to intimidate them.

At a church service in Rhode Island this month, at which Andrew Barron of Jews for Jesus was speaking, three Orthodox Jewish men and a woman arrived and attempted to disrupt the worship. Under threat of arrest, three of them left while the fourth continued to leaflet outside throughout the service. Can you imagine an ethic which allows this and yet howls anti-semitism if something similar were done at a synagogue?

The steady flow of unrequested mail continues from our kinsmen in the flesh, who persist in speaking at us with false humility and a bristling hostility. And how many of us have received regular phone calls from self-appointed Jewish spokesmen who want to tell us off, and who try to make us paranoid by getting us to believe that they know all about our lives? They call our homes and our offices to waste our time. We'll know what's in the hearts of our opposition by their actions. They've attempted to sound a common chord across the country by calling evangelism "fraudulent and deceptive". My favourite account of a carnivore in sheep's clothing is reported by Philip Bottomley, director of CMJ/USA. Earlier this month, he received a phone call from one "Rev. Malachi Mavis" (even the Angel of Death works for them?!). This mysterious messenger said he was the director of the Good Shepherd of Israel Ministries and wanted information to help him witness to the Jewish people!

The dirty tricks can hurt, but they can't do any real damage. The anti-missionaries would like to discourage us and to diffuse our energies to side issues. We should remember that nothing they are ever going to do will defeat the gospel truth. Let's give up the foolish notion that we are dealing with people who operate based on ethics and virtue. If grandma has big ears, sharp teeth and snarls like a wolf, we'd better believe it's not grandma.

#### **A MISSIONARY 'TO-DO' LIST**

##### **Avoiding the careless snare**

If someone asks for our coat claiming to be in need, we should see whether they are asking in good faith. If a thief asks for the key to your home, you're not going to give it to him. We should avoid the careless snare of presuming good faith in our opposition. We need to be teaching discernment.

Tom Short is an open-air evangelist who encountered Ben-Tzion Kravitz on a university campus. Kravitz asked Short for his wallet,

declaring that he needed it. If Short was a real Christian, he'd give it up, Kravitz challenged. Short took all the credit cards and money out of his wallet and then gave it to Kravitz. It was reported that Kravitz shrugged his shoulders and said, "Well, you must be a real Christian", handing the wallet back. Short refused to receive the wallet back, saying that Kravitz had claimed he 'needed' it! When Kravitz admitted he was only testing, the evangelist declared that Kravitz had publicly lied and had shown great disrespect for the truth of the New Testament.

We have to teach Jewish believers not to interact with those who operate in bad faith. Once we've determined that someone intends bad faith, we have to treat it like youthful lusts, from which Scripture commands that we flee.

#### **Remembering that pride goes before a fall**

There are those who presume that God is going to do a miracle through them, and that they're going to be the one to lead an anti-missionary to Christ. They enter into a dialogue or a correspondence with an anti-missionary, motivated by that pride. The result is two salesmen trying to sell to each other, with no-one buying and time wasted.

We owe it to the new Jewish believer to warn him in his zeal. Some seem to think that the rabbis don't know the Christian view of Isaiah 53 and the suffering servant. Our anti-missionary friends have learned how to use the pride in new Jewish believers. They lay a trap by suggesting, "You're different. You're not as stupid as the other Messianic Jews. You're really sincere". To accept such a compliment is to accept a humiliation of our brethren. In his thinking, the believer is moved away from the rest of us. "Missionaries and Messianic Jews are unintelligent and insincere, but worst of all, they're fraudulent and deceptive. You're not, are you?"

The anti-missionary will hammer at the Jewish believer until he is isolated from others and has removed himself from their ministry. When he can no longer be upheld and supported, he is like a sheep singled out from the flock, now at the mercy of the wolves. There is an antidote. Each of us as a believer is told to esteem others more than himself. We've got to teach this to our people. We must regard one another as more intelligent and more sincere than ourselves.

#### **Being a resource**

Missionaries and congregational leaders need to be a resource to local pastors in counselling Jewish believers about family tension. Many

Christian pastors cannot visualise the tension that exists in the Jewish home over the issue of Jesus. We must do our best to assist them.

There is a potentially dangerous combination of influences. Jewish parents have been willing to deceive their children upon hearing that their son or daughter has become a believer in Jesus. Some parents are willing to put their children in a position where the children are forced to listen to those who would seek to seduce or undermine their faith, paying for the services of 'family counsellors'. The last thing you need is a church leader telling that new Messianic believer that he or she should submit to parents at all costs. God doesn't want us being put in a position to be seduced.

#### **THE BENEFITS OF THE ANTI-MISSIONARIES**

##### **Keeping us on our toes**

The anti-missionaries should prevent us from exaggerating numbers which are reported "in faith, believing". It is the very effort to discredit us as being fraudulent and deceptive which will keep us speaking accurately. We know that challenges will surely come, and they will give us much cause for care in speaking.

##### **Publicising us**

Anti-missionaries are actually publishing our work without ever intending to do it. In the March 1984 issue of Moment magazine, an article was written about the Liberated Wailing Wall, the music group of Jews for Jesus, describing the warmth, the vitality, the musical expertise and the perfect Hebrew pronunciation of the group in concert. It prompted a discussion of the issue of personal faith in the living God - an issue Jews for Jesus obviously wants to address. And to make it plain what we had been up to, they published a reduced copy of our Y'shua ad. It was large enough to read, and some people actually clipped the small-size coupon, mailing it to us to receive the free book, Y'shua, the Jewish way to say Jesus.

In Stuart Charmé's article, already referred to, he offers a quote from Romans 2:28-29. In explaining Messianic Jewish belief, he accurately reports that "the living relationship to God which makes one a 'true Jew' can be fully accomplished only through acceptance of Jesus". Even when downplaying the truths of our faith, they must give us an assist. Charmé chronicles our beliefs as including a "father figure who loves and forgives totally... the God about whom [we] learned in synagogue" and "life after death". Without attesting to the veracity of the

faith held by Jewish believers, Charmé admits that the issues raised in its beliefs "cannot be ignored or dismissed".

Because our message is true, our motivation to outlast our opposition is superior. As often as they grapple with the real issues, the rays of gospel light will leak. In November 1985, the Baltimore Sun quoted Molly Koch of the Jewish Community Relations Advisory Board as she commented on the faith of Jewish believers, "They can have all their sin taken away... you don't have to do anything but believe. No matter what you do, you are loved by Jesus, and that is powerful stuff".

#### Helping us to focus on the issues

The Lord is going to use all things together to accomplish His good purposes. Even the rabbis who attack the gospel in a strident and hostile tone do us a favour. Jewish people are actually surprised by the tension. There is a presumption that good will exists between the rabbis and the Christian religion. When Jews discover through the statements of the anti-missionaries that in fact there is hostility, the curiosity of our people is aroused by the dissonance. Let's be prepared to speak to this 'windfall' of curiosity when we're attacked by the Jewish press.

#### Becoming more responsive

If we study the activities of the anti-missionaries, we can become responsive and sensitive to the needs of Jewish believers. It was through the activities of anti-missionaries that we took note of the special concerns of isolated Jewish believers. As a result, we began publishing the "Mishpochah Message" for the Jewish believers on our mailing list. What other frontiers of ministry have we overlooked which our opposition can now help us to notice?

#### Drawing closer together

For some mission leaders and for many of the Messianic congregational leaders, the rise in anti-

missionary activity has been an occasion to draw together. We've wanted to associate more with people from other ministries and with other Jewish believers. In a discussion with Moishe Rosen, I was told that the time that he's most likely to hear from other mission leaders is during a time of opposition, when they seek advice and encouragement. The anti-missionary presence has had its benefit.

#### Separating the sheep from the goats

The presence of wolves has helped to separate the sheep from the goats. Some non-believers who fancied themselves to be Christians have moved in close, attaching themselves to congregations. The anti-missionaries have been doing a culling work. We don't know how many people they've been able to take out, but we've seen some who pulled out who never really belonged.

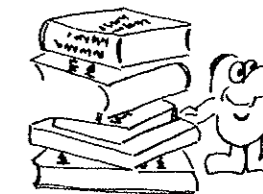
#### CONCLUSION

The anti-missionaries come with our territory. We've discovered that their bark is much worse than their bite, and that the worst they can do is annoy us and sidetrack us from our calling.

Our motivation is superior in that we know Him in whom we have believed. We have every confidence that God is going to complete the good work which He has begun. Those who have ears to hear will hear. That's been the pattern for almost 2000 years. In spite of opposition, we need to press onward in our high calling, looking to Y'shua.

Concerning the anti-missionaries, indeed, Gamaliel had the best advice: "Stay away from these men, and let them alone, for if this plan or action be of men, it will be overthrown; but if it be of God, you will not be able to overthrow them; or else you may even be found fighting against God".

## "What Christians should know about Jews and Judaism"



reviewed by Dr Raymond Gannon  
Pastor of Beth Emmanuel Congregation, Long Island, New York

(This review was presented at the Fourth Annual Consultation of the North American Chapter of LCJE in Chicago, March 1987)

Rabbi Yechiel Eckstein's book *What Christians should know about Jews and Judaism* was notably published by Word, a sometimes Christian publisher, in 1984. The author is an orthodox rabbi deeply entrenched in Jewish-Christian relations in the United States. He has accordingly founded an organisation named "The Holy Land Fellowship of Christians and Jews", whose said purpose is "to institutionalise [Jewish-Christian] dialogue and to bring about better understanding between the [Jewish and Christian] communities".

This book consists of two major parts: (1) Jews and Judaism and (2) the Jewish-Christian Encounter. The first provides an excellent introduction to the fundamentals of Judaism and exposes the Christian reader to many of the crucial issues Jewish people face, i.e. the Holocaust, Israel, the survival of the Jewish people, etc. The second portion of the book accents the history, dialogue and tensions surrounding contemporary Jewish-Christian relations.

#### BASICS

Rabbi Eckstein is anxious to explain simply the basics of Judaism to his modern Christian reader. Eckstein's work is comprehensive, highly readable, designed for popular consumption and marvellously persuasive.

Eckstein's first chapter addresses "The Foundations of Jewish Belief", i.e. Torah, the Oral Tradition, religious authority, law, prophecy, covenant and mitzvot. Carefully the author rehearses the history and development of the multi-faceted foundation of Jewish belief and provides a well-conceived brief on each one. Recognising that Eckstein's readership is Christian, we note his discreetly expressed differences between traditional Christianity and traditional Judaism. For example, Judaism encourages Israel to study Torah. By one's own initiation of movement towards God, God responds with love and grace. Then Eckstein reports, "In contrast, the predominant Christian view is that man is shackled by his sinfulness and incapable of self-regeneration" (p.33).

While explaining the necessity of an oral tradition for a self-perpetuating Jewish peoplehood, Eckstein castigates Christian replacement theology and effectively uses Paul and Romans to do it.

Eckstein surprisingly reveals with all candidness that religious authority has been given to the rabbis by God and that God forfeited his right to additionally correct his people. "Biblical authority rests not with God, but with the rabbis who were given that authority by him" (p.41). Eckstein also declares that guidance by the Holy Spirit is necessarily always suspect but the rabbinic analysis of the literature (both biblical and oral) is responsible as well as reliable.

Again in contrast to traditional Christian persuasion, Eckstein declares the Law is not to be regarded as burdensome but as the happy agency of bringing the religious Jew "closer to the spiritual realm" (p.48). He points out Yeshua's healthy respect for Torah (Matthew 5:17-21) and suggests Judaism agrees with Paul's ambition of going beyond the letter to the spirit of the law. The author suggests that through mitzvot the Jewish people become cleansed and purified.

#### **A GOD OF FAITHFULNESS?**

When Eckstein addresses "covenant", it seems that he is at least familiar with dispensational theology. But sharing one Jewish perspective, he claims the covenant was as much Israel's doing as God's. Then, perhaps to shock his Christian reader, he states that the covenant is eternal although periodically God himself has proven to be unfaithful to his Word and to his covenant people. Therefore Israel has the right and is somehow expected to call God into account for his actions.

In his discussion of "The Jewish Paths to Sanctification", Eckstein emphasises the value and dignity of the human being in Jewish thought, and man's innate purity. Man's inclination to evil does not destroy or alter his essentially good nature. The *Yetzer ha-ra* can, in fact, be overcome by the study and practice of Torah.

The author points out that the dichotomising of life, i.e. physical versus spiritual, holy versus profane, is not a concept of Jewish origin. Jewish faith encompasses the whole of life and all is to be sanctified. God needs man's cooperation to sanctify the world.

#### **TIMES AND SEASONS**

In his well-rounded introduction to the history and practices of the Sabbath and Festivals, Eckstein interestingly makes frequent reference to the Messiah and the messianic expectation accented on any particular holiday. For example, "the message of Shavuot is that we are never too estranged or distant from God that we cannot accept him. [Note the Christian terminology]. We can even help bring the Messiah, the son of David, and hasten the redemption of the world" (p.109). This type of included emphasis strikes me as patronising and clearly for the Christian reader's benefit.

In conjunction with many of the holidays, Eckstein is anxious to quote passages familiar to Christian Bible students to demonstrate a certain qualified compatibility with Christian faith.

In Eckstein's chapter on "The Jewish Life Cycle", he deals with the rites of passage, i.e. birth, circumcision, Bar/Bat Mitzvah, marriage, divorce, death and mourning. He rehearses the basics of what we would expect here regarding the codes governing these various practices. He is careful, however, to authoritatively misrepresent Paul, suggesting that Paul (without any theological qualifiers) claimed circumcision was no longer necessary. Eckstein loves to capitalise on any excuse, i.e. while discussing circumcision, to take ignorant and/or misleading shots at Christian theology.

To counter Christian criticism of religious externalism, the author explains to his Christian readership that liturgical prayer prevents chaos and that religious dietary laws foster self-control and therefore obedience to God. By means of these explanations, Eckstein offers Christians a rationale for what may otherwise strike Christians as bizarre or even senseless behaviour. He is seeking to break their stereotypical notions regarding Jewish legalism, etc.

#### **"GOD'S FINAL CHANCE"**

In his chapter on "Facing the Challenges of the Holocaust", Eckstein reveals a certain Jewish anger with God; a sense that God miserably failed to keep covenant with Israel. Says he, "For many Jews, Israel is God's final chance to redeem himself from his breach of covenant in the Holocaust" (p.208). Through the Holocaust, "nothing less than the very existence of the covenant with God has been brought into question" (p.210).

Eckstein then moves on to consider challenges to traditional theology in the wake of the Holocaust. To him, there was no sin among European Jewry that God would need to punish. Therefore the traditional Jewish theological understanding of the relationship between sin and suffering is wrong. Since European Jews were innocent, there obviously is no 'cause and effect' relationship between sin and suffering. Even to suggest a potential correlation is to be guilty and to make one's God guilty of heinous crimes.

#### **ZIONISM AND THE LAND OF ISRAEL**

From here Eckstein turns to Israel. He carefully explores the historic Jewish emotional and spiritual attachment to the land of Israel as witnessed throughout Scripture and in Hebrew liturgy. He explains the imperative of the state of Israel so many recognised with the rise of European nationalism in the nineteenth century. He briefly records the birthing of modern Israel out of the ashes of the Holocaust. He includes in his short but well-rounded discussion such themes as antisemitism and Zionism and deals with personalities such as Theodore Herzl and Leon Pinsker.

Eckstein explains that Zionism (as a political movement) was generated as Jewish people despaired of God taking any messianic redemptive action on their behalf. He wrote, "[Zionism's] primary goal was to build a national homeland for the Jewish people through human initiative and not to wait for God to send his Messiah" (p.218).

The Holocaust, the author explains, has resulted in a Jewish repudiation of pacifist martyrdom and in a Jewish resolve to defend powerfully the Jewish state and the Jewish people universally.

#### **THE JEWISH-CHRISTIAN ENCOUNTER**

As we enter the second portion of the text entitled, "The Jewish-Christian Encounter", we note the progression of the five chapter titles:

- (9) The Parting of the Ways
- (10) Jewish Views of Jesus, Christians and Christianity
- (11) Christians and Antisemitism
- (12) Christian Missions and the Jews
- (13) Jewish-Christian Relations Today

In my opinion, Eckstein's treatment of his Christian readers borders on patronisation. He seems to recognise Christian gullibility and seeks to capitalise on the theological vulnerability of those rethinking their theology of Israel.

Eckstein realises the total implausibility of evangelical abandonment of its commitment to worldwide messianic redemption which must, of course, include Jewish people. Therefore he urges an evangelical resolve to limit Christian witness to Jewish-Christian dialogue. This is the arena, he suggests, where points could be eloquently made for the Christian cause and where Christians could still satisfy their biblical obligation to be a witness to the House of Israel.

Eckstein is smooth. The real danger is that many 'peace-at-all-costs' loving Christian leaders whose commitment to Israel's redemption is minimal or even questionable could fall victim to this ploy and begin to parrot the rabbi's call.

Obviously such an evangelical compromise would restrict our witness to a very few Jewish 'advance' men and effectively destroy our ability to proclaim the Good News to the common Jewish people who are very often ready to hear us gladly.

#### **MESSIANIC "JEWS"?**

Eckstein does not seem to allow for the sincere faith convictions of Jewish people who recognise Yeshua as Messiah and Lord. He fully disallows the rights of believing Jewish people to foster the continuation of their cultural experience as Jews. He seemingly demands that they despise and abandon Jewish culture as a punishment for their sincere faith.



By what authority does he take such a posture? The very rabbis he has elsewhere suggested can accuse God of breach of covenant, the rabbis who can even 'outsmart' God, the rabbis who can demand of God that he render an account of himself to them, these are the very rabbis who somehow also fantasise that they have the power to make a Jew a non-Jew.

Who gave these mortals the power to nullify the authority and truth of God's word? They are obviously deluded by their own imaginings and have believed their own publicity. When Jewish people universally cannot agree on who is a Jew, the poor attitude exhibited towards Messianic Jews seems a silly thing and certainly confusing to Christians. How can Jews not be Jews? Better we should let God have his authority back!

### **BLAMING GOD**

In his expressions of the human danger in simply trusting God, Eckstein refuses to scrutinise Judaism to search for the possibility of flaws or historic human mistakes which could have led to needless Jewish suffering. He fully rejects the possibility of Jewish covenant breaking. It is much easier for Eckstein simply to fault God.

This should raise questions among Christian readers. What kind of God does Judaism really profess to worship? The God of Moses and Torah, the God of the Patriarchs and Prophets, is not an arbitrary, unfaithful, even trickster God. The God whom Eckstein describes sounds more like a Canaanite deity, a pagan idol, or an imaginary mythical being.

The God of the Bible is an altogether consistent God, faithful and true to his Word, a God who puts his Word above his Name. All this should point out to Christians the profound need and the Messianic Jewish responsibility to call Jews and Judaism back to the worship of the Only, the True, the Living God of Israel.

Is Eckstein holding out a sugar coated pain killing drug to a Christian world still suffering from the theological shockwaves and guilt associated with the European catastrophe?

Will Christian readers agree with his vain imaginings that our withholding the Gospel from the Jewish people would be an act of Christian love?

It is blatantly clear to anyone wholly committed to the redemption of Israel and to anyone who recognises the classic diabolic ploys to sustain Israel's spiritual bondage, that Eckstein is attempting to drive a wedge between Messianic Jews and the balance of the Church.

### **"JUDAISERS!"**

In his attack upon Messianic Jews and Jewish evangelism, he has the audacity to dub Messianic believers "Judaisers". Is such name-calling a deliberate attempt to stereotype and misrepresent our faith and practice? Is his purpose to incite a Christian theological riot against Messianic Jews? Could he really be so genuinely ignorant of our theological posture?

And is Eckstein so historically naive that he does not see that he may well be fostering the forces of antisemitism? The effective isolation of Messianic Jews from both religious camps in the second century did not improve Jewish-Christian relations. The attempt of the Church to rid itself of 'judaising' influences during the Inquisition soon spilled over the walls of the ecclesiastical court into a general popular antipathy toward Jews. What began as theological purification resulted in forced conversions, national expulsions, and death for thousands in Israel.

Why would the cry of 'judaising' improve Jewish-Christian relations now? Does he think it do because Christians bear a great sense of guilt in our generation? The sense of guilt won't last - but antisemitism may and probably will.

The Messianic Jews are the best agents for promoting ethnic and cultural tolerance in the Church and for fighting antisemitism in the Christian world. To stifle their contribution to the welfare of the Jewish people is to endanger future generations of Israel recklessly.

Had the Nazarenes of the second century been embraced by both Israel and the Church, how different would our world be today? And how different the histories of both Israel and the Church?

The fostering of artificial divisions between believers whom God has called to work together in the past have led to the worst of imaginable catastrophes.

Don't Eckstein and the other anti-missionaries understand that religious suppression fostered by the American Jewish community against the sincere faith efforts of Messianic Jewish believers would only translate into the eventual religious suppression of all American Jews? This is a natural course of development. Remember the words of Hillel, "What is hateful to you, do to no other". Or, if I may paraphrase, "Do not do to others what you do not want done to you".

### **SUMMARY**

I want to summarise by offering my analysis of Eckstein's strategy for the text.

I believe he first wants to excite the Christian reader with explanations of Jewish faith and practice which definitely strike a responsive chord in the Christian's psyche. He is thrilled not only to learn about Jews and Judaism but also to understand better what he regards to be his own distant heritage. Biblical images are flashing on the mind's eye of the Christian reader.

But then Eckstein destabilises his hitherto happy reader by (1) reminding his readers of Christian involvement in the Holocaust and (2) portraying God as unfaithful to Israel. This accusation of God's infidelity to Israel fosters confusion in the Christian bosom. His assumption of total Jewish faith in God is challenged. Being off balance, the Christian retreats.

Eckstein next highlights the history of the (man-made) division between Israel and the Church. He suggests that Jesus is a false Messiah and that Paul is an antinomian spirit.

On the heels of this, he offers the 'Jewish view' of Christianity, especially in the light of the Holocaust. By now his Christian reader is reeling. But then Eckstein goes a step further and uses all this as a springboard for his attack on Christian missions to the Jews. He throws words around like deception, fraud, forced conversions and he appeals for sympathy, i.e. "leave us alone".

By now the Christian is almost ashamed to present the gospel.... "Jews have had such a hard time with God - how can I tell them about Jesus, especially in the light of history?"

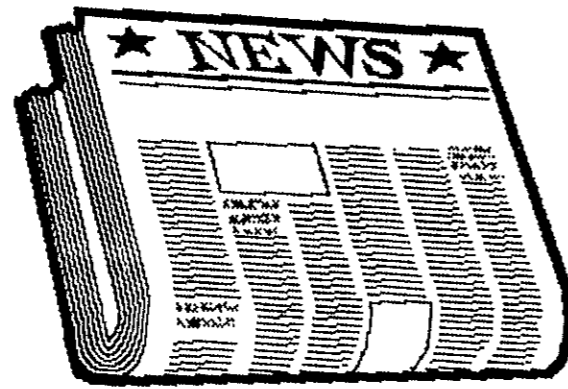
Then Eckstein offers the 'clincher': the rejection of Jesus as Messiah is the key to Jewish survival. (As if God needs faithlessness and disobedience to the biblical revelation to sustain Jewish peoplehood!). But, of course, our Christian friend wants Israel to survive!

Recognising that upon further reflection Christians cannot agree to totally disregard their witness to Israel, Eckstein offers guidance to Christianity. He first recommends a two covenant theology which precludes the need for Jews to believe in Jesus and secondly counsels Christians to witness only by means of [officially sanctioned] dialogues. He encourages Christian rejection of anything the Jewish community would find offensive and most especially Jewish evangelism.

But Eckstein outdoes himself when he patronisingly suggests that Jews and Judaism may well get behind Christian efforts to evangelise the world. But this, he warns, would only be on the condition the Church swears off Jewish evangelism.

Rabbi Yechiel Eckstein is no doubt a brilliant, suave, politically astute, personable and diplomatic young rabbi. His early years have brought him far reaching goodwill in the Christian world. But he may prove to be not only most dangerous to Israel spiritually but also socially for years to come. For try as they may, the House of Israel can never have *shalom shalom* (perfect peace) without the Prince of Peace, the Messiah Jesus.





**Supreme Court rules in favour of Jews for Jesus**

As reported in Issue No 10 of this Bulletin, Jews for Jesus found themselves in the Supreme Court of the USA last March in a test case concerning the application of the First Amendment of the American Constitution (which guarantees the freedom of speech in public places in the USA, including the freedom of expression through printed material and the freedom of the press). The case was brought by the Los Angeles Airport Commissioners, who wished to uphold an arbitrary ban on the handing out of free literature in their airport terminals - the 'city gates' of modern America! In the judgement, which was handed down at the end of June, all nine judges agreed with Jews for Jesus that the ban was unconstitutional!!

**Evangelistic teams from Israel to the ends of the earth...**

The Israel chapter of LCJE is embarking on a new effort to promote the Gospel among Jewish people, and particularly among Israelis living in other parts of the world, by coordinating teams of Israeli believers to serve in short-term outreach projects at the invitation of host bodies in other countries. Baruch Maoz, Israel Area Coordinator, describes the purpose of this initiative as:

- to promote the spread of the Gospel worldwide;
- to promote Israeli participation in preaching the Gospel to all people, particularly to Israelis overseas and to the Jewish people everywhere, thus hastening the day when Israel will come into its own through the Gospel;
- to promote and encourage Jewish evangelism, especially in areas where growing doubts as to its legitimacy are entertained;
- to broaden the vision of the church in Israel so as to include the whole world;
- to encourage those engaged in Jewish evangelism outside of Israel;
- to enhance the gifts of Israeli evangelists by exercising them in relation to differing needs, opportunities and challenges;
- to strengthen international cooperation among those engaged in Jewish evangelism.

Locations would be chosen in accordance with the possibility of exposure to a sizeable Jewish (Israeli or resident) population and the availability of an overseeing body both willing and able to undertake responsibility for the evangelistic programme and for the oversight of the team. Participants would be selected from among those recommended by their churches and would be mature believers of Israeli nationality, fluent in Hebrew and with some prior experience in evangelism.

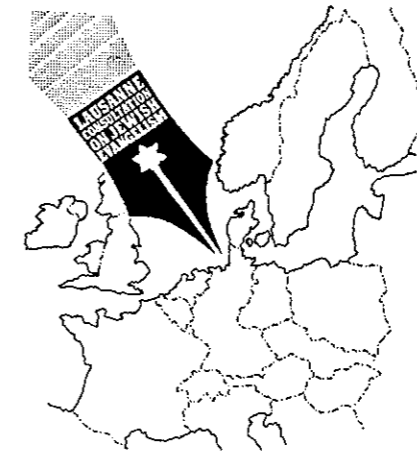
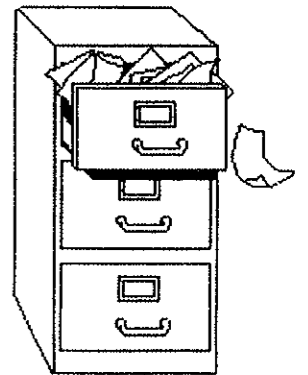
Full details and questionnaires for any host body considering inviting such a team of Israeli believers are available from Baruch Maoz, P.O.Box 75, Rishon LeTzion 75100, Israel (telephone +972-3-999221).

**Project Nathanael**

As reported in Issue No 9 of this Bulletin, it was proposed at the Third International Consultation that LCJE should take steps to establish a network (codenamed Project Nathanael) of all institutions and agencies worldwide providing formal training in Jewish evangelism, publishing a list of such schools and institutions in the Bulletin, encouraging the sharing of course syllabi and materials, and forwarding papers and reports to the editorial staff of Mishkan for possible publication. Participants at the Consultation invited Rev. Maurice Bowler to coordinate the implementation of this proposal.

Mr Bowler already has details of courses such as those run at All Nations Christian College and Redcliffe Missionary Training College in the UK, and by Fuller Theological Seminary and Westminster Theological Seminary in the USA. He has also obtained particulars of training programmes organised by missionary groups such as CMJ, Jews for Jesus, the ABMJ and the Friends of Israel Gospel Ministry.

However, YOUR help is needed if these records are to become more comprehensive. If you have relevant information to contribute, please contact your nearest Project Nathanael rep: **North America** - Dr Arthur F. Glasser, Fuller Theological Seminary, 135 N.Oakland, Pasadena, CA 91182, USA; **Europe** - Rev. Walter F. Barker, CMJ, 30c Clarence Road, St Albans, Herts, AL1 4JJ, England; **Israel and Asia** - Mr Garry Denlinger, P.O.Box 3703, Haifa 31036, Israel; **South America** - Rev. Peter Clarke, Pedro Morán 4414, 1419 Buenos Aires, Argentina.



**And on from Amsterdam...**

A conference for members of the European Chapter of LCJE is being planned to take place 17-19 March 1988 (venue to be confirmed).

The small gathering of mission leaders in Amsterdam last March gave consideration to the themes "Towards the Formulation of a Strategy for Jewish Evangelism in Europe" and "Winning the Theological Battle for Jewish Evangelism". It is hoped that the conference next spring will explore these themes in greater detail and be able to implement practical recommendations.

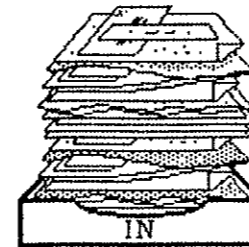
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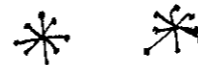
## Editorial Changes!

The Editor has changed her title, her name and her address! She was ordained deacon in the Church of England and thus became the Reverend Elizabeth Hill on 9 May 1987. Three weeks later she stood under the chuppah and emerged as Mrs Elizabeth Myers! She would like it to be known that she congratulates Steven on his choice of bride!!

For your mailing records, please delete any of the three possible addresses in St Albans which you may have in your index for her. From now on, please address LCJE-related mail to her at All Nations Christian College, Easneye, Ware, Herts, SG12 8LX, England. Thank you... She apologises that this Bulletin is a bit late and hopes that you will understand!

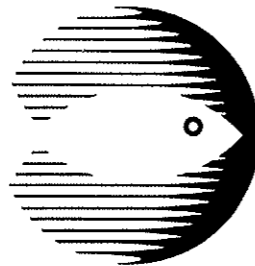


P.S. Yes, it was a great wedding... John Irvine and Stuart Dauermann officiated, with Eric Lipson as Shaliach Tzibbur! David Harley gave the address, and Jhan Moskowitz and Walter Riggans were among the speech-makers at the reception. A good time was had by all!



## LCWE adopts new logo

LCWE has adopted a new logo in the light of the plans for the international congress in 1989. In an effort to maintain continuity with the previous logo, the new one still contains the ancient Christian symbol of the fish, from the Greek ICTHUS, an acronym for "Jesus Christ, God's Son, Saviour".



Today, Jesus Christ, God's Son and our Saviour, is the light that continues to penetrate the darkness of our world. In the new logo, horizontal lines form a globe with a dark shadow cast over it. The fish confronts the shadow and begins to penetrate it, just as the church makes known God's redeeming message through evangelism.



## International Coordinating Committee meets

The LCJE International Coordinating Committee will be meeting 15-16 December 1987 at All Nations Christian College. Please contact David Harley if there are any matters which you would like to bring to the attention of the Committee.