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ON JEWISH
EVANGELISM**

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**LAUSANNE CONSULTATION
ON JEWISH EVANGELISM
BULLETIN**



Issue No. 39 (Feb. 1995)



LCJE Bulletin
Issue no. 39
February 1995

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Jewish Evangelism

Editor: Kai Kjær-Hansen
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Printed by LB offset,
8471 Sabro, Denmark

Published February, May, August
and November
Dead-line of no. 40: 1 April 1995

Individual membership 25 US \$
annually; subscription 15 US \$,
payable to LCJE

Our bankers are:
Den Danske Bank
SWIFT-address: DABADKKK
Reg. no. 3652
Account no. 4803086338
or cheque drawn on a Danish bank,
and sent to LCJE/Kjær-Hansen
(address on back cover)

CONTENTS

Jerusalem 95	2
Messianic Jews in The Jerusalem Report	3
Fifth European LCJE Conference Evangelism in a Pluralistic Society	7
Facing Opposition and Misrepresentation	9
Financial Statements	14

Jerusalem 95

The countdown for the Fifth International LCJE Conference in Jerusalem has begun. The theme of the conference is "Yeshua for Israel". Israel is the place where Jews as well as Christians have their roots. But it not just a matter of historical interest, the theme is a proclamation: Yeshua is relevant for all nations of the world, including Israel - now. The program reflects the aspects of history and topical relevance in focusing on texts from the Acts of the Apostles and on contemporary applications of the same texts. Immediately after the conference it will be possible to take part in a study tour of Galilee to places of particular relevance to Jewish evangelism.

It is our hope that all agency members will send representatives to the conference. LCJE conferences are important in that they provide a platform for mutual inspiration, coordination and cooperation. We also hope to see many individual LCJE members.

The date for registration (1 April) is fast approaching. If you have mislaid your program or want additional programs, there is time to obtain them. The price per person in double room (everything included: accommodation, meals, conference fee, but not Galilee Tour) is US\$ 550. Registration, payment, communication should be made to the LCJE Conference Office, c/o Caspari Center, P.O. Box 71099, Jerusalem 91710, Israel. Tel 972-2-233926, fax 972-2-251933.

Plan for the conference but most important of all: pray for the conference. Without God's blessing everything is in vain.

LCJE's president, Ole Chr. Kvarme says, "In June 1995, we shall be going up to Jerusalem to listen, to learn and to be inspired to share with others the most life-changing message we have ever heard; namely the gospel of Jesus of Nazareth. The gospel of, and by, Jesus - or Yeshua, as his name is in Hebrew - was, and is, good news to all people, Jews are no exception, on the contrary. So let us go up to Jerusalem and be reminded of the obligation which every believer in Jesus the Messiah has: to pass on the gospel to other people. To the Jew first."

Kai Kjær-Hansen

Messianic Jews in The Jerusalem Report

By Bodil F. Skjøtt, The Caspari Center, Jerusalem

In its January 26, 1995, issue, the Jerusalem Report's cover article had the title "For the Love of Jesus. The Ominous Rise of Messianic Judaism". The cover picture showed a Messianic believer dancing with a Torah scroll. In the list of contents inside the magazine the cover story was introduced with the following words: "Messianic Judaism's seductive power is proving threatening to Jewish mainstream".

The article is all together 6 pages long and in two separate boxes members of LCJE are interviewed. One box focuses on Jesus-believing Jews in Moscow and here Avy Snyder, who works for Jews for Jesus, is quoted. In another box the issue of Messianic Jews not being eligible for Israeli citizenship is treated and the family Martha and David Stern are featured.

The article briefly mentions that Messianic Judaism is a phenomenon found also outside the US but otherwise limits itself to a description of the situation there. In the article the author distinguishes between the Jesus-believing Jews associated with Jews for Jesus and the "much newer Messianic Jewish

movement". Jews for Jesus is described as a more sophisticated, updated version of the Hebrew Christian movement from the end of last century. Compared to that Messianic Judaism "poses a far more complicated challenge". The reason for this is, among other things, that Messianic Jews not only insist that they are still connected to Jewish culture and the land of Israel, but are also bound by Jewish laws such as Shabbat observance, circumcision and kashrut.

The article admits, however, that it is difficult to make a distinction between the two groups and that the lines are blurred and subjective although a quote from a Messianic Jew clearly shows a friction when it is said that "we are not willing to call ourselves Christians, or to assimilate". Before that a Jews for Jesus spokesperson has described Messianic Judaism as "part of the broader context of evangelical Christianity".

At least twice the article alters the picture so often given of Jesus-believing Jews by anti-missionary organizations. It is said that "contrary to popular myth the movement is not made up of marginal wackos and the

emotional unstable, although there are certainly at least a few such types in the ranks". In another place it is said about a Jewish believer that he "does not seem to fit the stereotypes of the emotional disturbed lost soul or the brainwashed zealot". The information in the article contradicts the grim picture painted of the movement by, for example the anti-missionary organization Outreach Judaism, the director of which has called the movement "our AIDS". Some organizations' not-so-fine-methods of combatting the movement are also revealed.

With regard to numbers of Jesus-believing Jews and Messianic congregations the meant-to-scare figures given by anti-missionary organizations are questioned if not rejected. The figure given by Jews for Judaism is, says the article, 250,000. Against this Susan Perlman from Jews for Jesus puts the total number at only 30,000 to 40,000. The author of the article concludes that a figure between 10,000 to 20,000 Jews in the 200-odd American Messianic congregations seems like a fair guess.

Different types of fellowships are described

showing the variety among the 200 plus Messianic congregations found in North America alone. The service in a congregation from one end of the spectrum is described as a Baptist style affair with only little visible Jewish connection. A congregation representing the opposite end of the spectrum is characterized as "orthodox." The men wear Yarmulkes and tallit, there is reading from Torah Scrolls and prayers are chanted – but is all happens *bashem Yeshua hamoshiah*. The strength or the appeal of all the congregations are seen in the friendly and encouraging atmosphere.

It is described how Holidays and other traditional services are adapted and how that for the members have meant that they felt both more comfortable and complete. But to mainstream Jews these ceremonies are twisted parodies if not deliberate deceptions meant to lure Jews into Christianity. The sincerity of Messianic believers' faith is not doubted, but their commitment to Jewish practice is.

This perception by mainstream Jews that Jesus-believing Jews no longer can be considered Jews is – according to the article – further undermined by the fact that many Christian churches and organizations so wholeheartedly and enthusiastically support the Messianic movement. That not all Christian groups



embrace the Messianic movement is admitted but proof that many do is seen in the fact that a big part of the financial support, especially to outreach, comes from Christian churches. One of the motivations for this, say the authors, is that by getting Jews to accept Jesus, Christians will hasten the Second Coming of Jesus.

Although Messianic believers and Christian church-members will not be able to recognize themselves in all that is said about them in the article, the sober tone and the desire to present a balanced picture is to be commended. This is also reflected in the end-note where the self-critical question is raised: Does the growth of the Messianic movement say more about what Messianic Jews are

doing or what North American Jewry is not doing?

Could the growth in numbers of Jesus-believing Jews and Messianic congregations be diminished if only the Jewish community would offer what Messianic congregations are now seeking and finding in the Messianic movement, then the solution seems more simple. Then the anti-missionary organizations would not need to actively fight against Messianic organizations calling them "our AIDS" and "you lying ensemble of misconnected nerve cells". Then they could work on presenting the Jewish faith and spirituality in an open and appealing way. Is it too much to hope that such an openness would allow for a presentation of the Jew Jesus alternative? □

Fifth European LCJE Conference in Cobham, England

French impressions by Jean-Paul Rempp
Pastor of "La Bonne Nouvelle" Evangelical Church Lyon, France

The 5th European Consultation on Jewish Evangelism was held from 28th – 30th November 1994 in Cobham, England. It was my second attendance to such a meeting. After the previous one in Adelboden, Switzerland, I had been very encouraged by reading the report Andreas Meyer made in the Bulletin, where he said that the presence of delegates from France had contributed to sensitize AMZI to the need of Jewish evangelism in this country. So, "things do sometimes happen in these Consultations". . . quoting our International Co-ordinator Kai Kjær-Hansen in an informal talk in Cobham.

I have been personally involved in bringing the Gospel to Jews in France for 24 years, of which 12 years or so in the Lyon area. As a citizen of a country with a Catholic and rationalist background, which has hardly ever been in favour of its evangelical Protestant minority (even though the latter has very much grown over the last 20 years), but also of a country which holds the 4th place in the world for its Jewish population – 700,000 – and in which Protestants and Jews have often in history been on the same side (the Dreyfus case



at the end of the 19th century, and the events surrounding the village Le Chambon-sur-Lignon where the local Protestant population saved thousands of Jews from Nazi extermination are significant features), therefore it was important for me to represent these kinds of sensitivities and needs to such a Consultation.

But I also went there with a threefold expectation :

– to be stimulated in my thoughts, by the papers: every title was attractive. . . Indeed, I have been stimulated, as I'll mention later.

– to be informed of what goes on elsewhere, certain

that this kind of Consultation has a keyrole in this respect. Indeed, the news and experiences shared by other brothers and sisters, involved in the same work but in different circumstances, have enriched my own ministry.

– to develop bonds of fellowship: I am grateful to have become better acquainted with a few met in Adelboden, and to meet new brothers and sisters for the first time (for instance colleagues of Francine Roulet, who works with CWI and with our Church in Lyon, and was present at the Conference). My general impression was that relations were warm and straightforward, and that an attentive and listening respect pervaded the Consultation.

Besides, our common conviction that "the fate of the non-believing Jew is the same as the fate of the non-believing Gentile" (cf John Ross, European Co-ordinator, in his introduction), on the one hand and, on the other, the renewed realization of the needs, (only four Messianic Jews present among the twenty or so attendants) have brought home to us all the absolute necessity to give each other the right hand of fellowship

to fulfil together the task which God entrusted the Church with: to proclaim the Gospel to the Jew first ... for His glory.

And now, I would like to express my interest in the papers:

In his first contribution: "Jewish Evangelism in post-Holocaust Europe", Kai Kjær-Hansen mainly mentioned the various reasons raised, even in our circles, in order not to evangelize Jewish people.

After John Fieldsend's talk on "Evaluating the Messianic Movement in Europe", the discussion brought, in my view, two realities to light: first, Messianic Congregations in Europe are less strong, and fewer than we had thought until then; second, it is important to motivate for Jewish evangelism, not only the Church as a whole, but also all the Messianic Jews, whether they join Messianic Congregations or other local Churches.

I particularly appreciated Robert Weissman's talk "Facing Opposition and Misrepresentation." His thesis, more exactly his conviction, is that one must respond to unjustified attacks so that their authors may understand that they lack authority to act in such a way, and that some limits must not be trespassed. Certainly, as I am part of a minority group who fights to be acknowledged, this talk struck a sympathetic chord in me!

Richard Harvey dealt with "Evangelistic methods in Europe to-day". He showed us, practically, what forms one could give to-day to some dialogues of the New Testament type, while stressing that all methods must be used by dedicated Christians.

I was very interested by 2 points of John Nicholls' paper on "Evangelism in a pluralistic society": his description of the misconceptions of tolerance and dialogue, and the need to stand evermore firmly in stressing the uniqueness of Christ, in an evermore pluralistic society. This reminded me of some accents of the *Manila Manifesto* on this subject.

As for Bodil Skjøtt – whose enthusiasm in talking of *Mishkan* and Caspari Centre will surprise no-one – she wholeheartedly invested all her competence to paint before us the wide ranging topic of "European Jewish Missions and the Messianic Congregations in Israel": She stressed the importance of individual initiatives which can make a great difference. This should incite us to do our best where God has placed us not knowing what results may one day, by God's grace, sprout from conquering initiatives. I understood also better how difficult it is for the Israeli Messianic Congregations to be interdependent without falling into dependence.

Finally, Kai Kjær-Hansen,

in a further contribution called: "Motivating the European Church" drew particularly our attention to the need for theological thinking and sound christology if we want to communicate our convictions properly. Besides, his argumentation is very relevant in my eyes: "If the Jew who is closer to Jesus needs Jesus, then anyone needs Jesus. If Israel does not need Jesus, why should I need him?"

I came to Cobham with expectations : I have not been disappointed. Next European Consultation will be held in Germany in 1996, I am looking forward to it.

Below: Richard Harvey is lighting the Chanukka candles at the conference.



Evangelism in a Pluralistic Society

Speakers on LCJE conferences are normally people who themselves are involved in Jewish evangelism. The topics addressed have also mostly related directly to Messianic Judaism or Jewish evangelism. When John Nicholls addressed the Fifth European LCJE Conference, he was therefore in some ways an exception. Even though he is a board member of CWI, his main involvement is with London City Mission where he serves as Candidates' Secretary. His topic was *Evangelism in a pluralistic society*.

The following is a summary of John Nicholls' paper by Bodil F. Skjøtt.

The Pluralistic Society and the Opportunity for Evangelism

Cities and societies in the West are becoming more and more pluralistic and in our evangelistic activities we encounter many religions just in one area. The world has come to town and you can tour the world just by walking the streets of any major European city.

A situation where people groups and other religious communities live next to Christians provides for a new and exciting opportunity for evangelism. It was in the pluralistic city of Antioch that a decisive step occurred in the advance of the early

church – and it was out of that pluralistic city that the great mission of Pauline evangelism was launched. It would take many centuries before the church again came face to face with the plethora of cultures, beliefs and religions. It was when the large-scale missionary activities, first by the Roman Catholic Church and then by Protestant churches, that this the second encounter took place. The church again became aware of other religions, either their similarities to Christianity or their differences. But even then it was just a minority who had the personal experience of encountering believers in other religions.

Now with ease of travel and mass immigration, with radical change in the economic map of the world and break-up of the old imperialist order, the third great encounter is upon us. This time the church is not going to a pluralistic society, rather it finds itself living within one. At least this is true in the bigger cities in the West. A lot can be said about this situation. But we must not lose sight of the thrilling opportunity that this encounter presents. The man of Macedonia not only speaks to us in vision. He lives next door.

People who are uprooted from their own culture may be more open to consider the gospel. Religions that

are deeply enculturated and legally enforced have always provided a stronger barrier to the advance of the gospel. So far missionary activities have advanced more in primitive societies. But now the "hard" cases live all around us!

Pluralistic Societies and the Theological Challenge to Evangelism

The theological debate on exclusiveness has been around for the last 200 years but the present situation has intensified it. The debate is no longer limited to a debate between evangelicals and liberals. It also takes place within liberalism itself. Can we really say that ours is true and all others are false? Is the gospel we proclaim the only key that unlocks heaven's door? The other question is: will evangelism continue without the motivation of exclusiveness.

Generations of evangelicals had no doubt as to the total lostness of "the heathen" until they heard and responded to the gospel. "Other religions" were seen as products of demonic activities. Far from being alternative ways to God, their very existence was a judgement of God (Rom 1:21-25).

Today that view is under growing attack and made more difficult to maintain because of the sight of friendly Hindu children

playing next door and moral Muslim families living in our street.

We are told by other Evangelicals that "those who have never heard the gospel" may be saved – not by their own religion but by coming to recognize their own unworthiness and need for God. The critical question is where such a view leaves missionary motivation. The founder of Dohnavur, Amy Carmichael, was called to her work by a dream of a whole vast community of blind people, walking toward a cliff-edge and an awful chasm. If evangelicals no longer believe that people are inevitably lost unless they hear and believe the gospel, will they feel the same sense of calling?

On the other hand, is compassion for the lost the only or even the prime motivation for mission? There is some reason for asserting that obedience, rather than compassion is the main motivating force – or rather "obedience in love". Certainly, many biblical statements about Christ coming to save stress the Father's love and the Son's obedience.

However there is no doubt that it was the view of the "heathen lostness" that sent out most early missionaries.

The Pluralistic Society and the Practical Challenge to Evangelism

Living in a multi-faith society not only focuses attention on

the theological challenge to evangelism. It also produces a practical challenge to evangelism. With many religions living close together evangelism and conversion can easily be presented as troublesome, arrogant and provocative. This can lead to unofficial and official opposition.

It can come from left-wing, politically-correct thinkers. There are no absolutes except an absolute intolerance of absolutes. Its key words are tolerance and dialogue. It can also come from fundamentalists among Jews, Muslims, Hindus and Buddhists who will outlaw evangelism in societies they dominate. This attitude is strengthened by a horror of Western secular immorality which they see as undermining their communal and family life.

A pluralistic society means that this opposition will increase. Have we thought through the implications of that in our evangelistic methodology and what care can we take to avoid unnecessary offence or provocation?

On the other hand, will we be prepared to break the law – if the law bans the proclamation of the gospel? Note, for example, the holy boldness for which he church prayed when faced with the Sanhedrin's threats.

Our evangelists will need to be characterized by both a wise inoffensiveness and a real boldness. That is a rare combination, which only the

Spirit can produce. Too often we are content with an insensitive boldness or a timid sensitivity.

The Pluralistic Society and the Product of Evangelism

Church growth theory has taught us that homogeneous churches are a good idea. Following Paul (1 Cor 9:23) evangelists rightly seek to remove all barriers, other than the barriers of the cross from their evangelism. This has led to the development of "new ways of doing church" in order to accommodate to the needs of these different groups.

But with the emphases on homogeneous churches another question needs to be asked: How can our worship, service-ministry and evangelism testify to the oneness of all peoples in Jesus and how can our churches reflect the Babel-reversing achievement of Christ?

There is a need for a progressive development of total unity. The "weak" are to be respected as Paul has made it clear in Romans 14, but through sound teaching the inconsistency of their "weak" faith should be removed. A church-situation may adapt to the cultural concerns, but this should not be static. We need to progress into the full liberty of the gospel and thus seek to express the unity of the church in a multi-cultural and pluralistic society. □

Facing Opposition and Misrepresentation

By Robert Weissman

Robert Weissman lives in north east London with his wife Rosamund (also a Hebrew Christian) and his three sons. He has been an evangelist to the Jews for twenty years, from 1975 to 1989 with Messianic Testimony and since 1989 with the American-based Christian Jew Foundation. He is involved in preaching and teaching, and regular evangelism of London Jewry. He has also been on radio and television to answer criticisms of Jewish evangelism and put forward the case for our evangelism. He has also had articles and letters in the national, Jewish and local press on these issues.

An old problem

Facing opposition and misrepresentation is an old problem. The very fact that the Ten Commandments (Ex 20 v. 16) declare, "You shall not bear false witness against your neighbour" shows that the Lord saw the necessity to issue a warning against this sort of evil from within the Hebrew community. In Moses' lifetime, the lawgiver himself was opposed on occasions, (Num 16 v. 41), after the supernatural death of Korah and his friends, being an example: "But on the next day all the congregation of the sons of Israel grumbled

against Moses and Aaron, saying, "You are the ones who have caused the death of the Lord's people." This was opposition to Moses, and misrepresentation of him at the same time. These two characteristics so often are found together.

The Hebrew Bible gives a number of clear statements discouraging deceit, notably in The Proverbs. Prov 21 v. 28 tells us, "A false witness will perish, but the man who listens to the truth will speak forever. This is followed in Prov 24 v. 28, "Do not be a witness against your neighbour without cause, and do not deceive with your lips." These warnings are there in the Hebrew Bible for its readers to see, and it saddens us that some of the most determined critics of Jewish Mission work have either not read these warnings, or counted them as of little weight.

Jesus faced these problems

Old Testament prophecies of the coming Messiah stated that He must suffer. Isaiah 53 gives examples of this. Verse 3a says this, "He was despised and forsaken of men, a man of sorrows, and acquainted with grief." Verse 4 continues, "Surely our griefs He Himself bore and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and

afflicted." As with the prophecies, so it was with the appearance of the Master.

Luke 20 vv. 19,20: "And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people, for they understood that He spoke this parable against them. And they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so as to deliver Him up to the rule and the authority of the governor."

John 8 v. 48 provides another example of the sort of opposition faced by Jesus; "The Jews answered and said to Him, 'Do we not say rightly that You are a Samaritan and have a demon?'" Such statements were aimed at the Master with the intention of causing hurt because they were offended at His authority and perception.

The Early Church faced opposition and misrepresentation

The New Testament shows that the opposition which attached itself to Jesus would surely follow those who belonged to Him. Here are some notable examples. In Acts 6 vv. 9-11 is an outline of opposition faced by the Church's first intellectual spokesman,

Stephen:

"But some men from what was called the Synagogue of the Freedmen, including both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and argued with Stephen. And yet they were unable to cope with the wisdom and the Spirit with which he was speaking. Then they secretly induced men to say, 'We have heard him speak blasphemous words against Moses and against God.'" Here was a situation in which there was a great growth in the number of Jewish believers. These included a huge proportion of the priesthood involved in the Temple ministry, and there were these Jewish opponents of Stephen – a man of words and works. But how did they show their opposition? These men refused to listen to Stephen's reasoning, but only argued. As they could not win the argument, they turned to making men give false witness against him, which led to his martyrdom. The anti-Christians are intolerant, and Jesus sees them as following the devil. John 8 v. 44 declares: "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies."

Acts 8 v. 1: "And on that day a great persecution arose against the church in Jerusalem."

Acts 17 vv. 11-13: "Now these (Berean Jews) were more noble-minded than those in Thessalonica, for they received the word with great eagerness examining the Scriptures daily, to see whether these things were so. Many of them therefore believed, along with a number of prominent Greek women and men. But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds." Here was a contrast between two communities. The Bereans were commended for their open-mindedness in studying the Word of God, but jealous and determined Jews from Thessalonica travelled to interrupt and seek to destroy Paul's work. This was surely typical of the anti-Christians.

In Acts 26 vv. 10,11 Paul stated how he had previously been engaged in making determined attacks against Hebrew Christians: "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prison, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. And as I punished them often in all the synagogues, I tried to force them to

blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities."

Saul of Tarsus had been involved in causing Hebrew Christians to be killed, and obviously was prepared to travel great distances in what he once saw as a valid work for a religious Jew.

We have outlined how opposition and misrepresentation should not appear to us as something new. What we will consider now is how we hold a tension between teachings in the New Testament that we should turn the other cheek, with those that show a course of action can be taken in dealing with opposition to the declaration of the Gospel. In Matthew 5, where the Sermon on the Mount begins, verse 39 notes Jesus saying, "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also." This is one verse that Jewish opponents of the Gospel have always heard of, and sometimes seek to test us with, by saying that they might do it. But the point the Master brings out is that we do not seek to reduce ourselves to the same level as the one who seeks to humiliate us by this behaviour. The fact that we are to avoid slapping the faces of opponents of the Gospel does not mean that if they demand that we give up our belief in Jesus or our evangelism, we then obey

them. We obey God and not man. I have been ordered by Orthodox Jews in Golders Green (North London) to stop my work, and have told them that I will obey God and continue presenting the Good News – to Jew and Gentile alike. It seems to me that a number of Christians have misunderstood this statement of Jesus and take it to mean that we give in to the objections of Jewish Orthodoxy. To get a clear overall picture, we need to see how Jesus Himself handled religious opponents of His ministry.

Matthew 23 is a chapter which shows how the Master exposed the hypocrisy of the scribes and Pharisees of His day. That He is highly critical of their behaviour must not be confused with anti-Semitism, or more strictly, anti-Jewishness. He is critical of them, but then so is much of the Hebrew Bible. In the same part of Jeremiah that promises the making of a New Covenant (Chapter 31), is the complaint that God's people had broken the (Mosaic) Covenant. But to return to Matthew 23, we find there scathing criticism of Jewish religious leadership. He warns them that they will not enter heaven (verse 13), He says that they made proselytes twice as much sons of hell as themselves (verse 15), and several times addresses them as hypocrites. Verse 33 has them referred to as a brood of vipers. He is not

saying that all who were Pharisees were hypocrites, and we have the wonderful story of Nicodemus to show that some at least recognised that He must have come from God. If Jesus was highly critical of much Jewish leadership of His day, then although we have to be careful how we speak to the Jewish leadership of today that officially rejects Jesus as Messiah, we should nevertheless be aware that there are some who will seek to oppose us and undermine our activities. Being aware of the problem is obviously going to be helpful in finding ways of solving it later.

The Present Scene

The anti-Jewish Mission groups, which seek to undermine the authority and effectiveness both of Jewish Christians and the missionary organisations evangelising the Jews, possess a number of notable characteristics. Among these are the following:

Avoidance of truthful Biblical analysis, while accusing us of that;

Labelling their attacks as defence;

Avoidance of using our comments, unless these can be seen or misconstrued as odd;

Treating Jewish Christians as mentally ill – though without the sympathy that would normally be shown to people who are correctly assessed as being mentally ill;

Denying and avoiding God's criticism of Israel's failure to keep the Mosaic Law;

Claiming that we are racist or persecutors. Often, we are linked with the Nazi Holocaust;

Denying that Jewish Christians are similar in belief to the Early Church, i.e., claiming that the Jewish Christians of today are merely part of a "new movement," like a cult;

Claiming that 'mainstream Christians' avoid evangelism. The term mainstream is usually not defined, but the implication is that Christians who get involved in evangelism and are sympathetic to it are the 'lunatic fringe' of the Christian Church;

Use of media and authorities to oppose Jewish Christians and the Missions.

I believe it is helpful to illustrate some of the above characteristics by giving examples of anti-Missionary organisations' activities.

In October 1979 there was a full page attack, "Missionaries in Britain," by a Lubavitch rabbi, Ayre Forta. This appeared in the Jewish Chronicle. Its attempts to show missionaries as confusers of mental patients and exploiters of the lonely and elderly were followed by advice to refuse discussion and to destroy any literature given. Isaac Troki's "Faith Strengthened – 1,200 Biblical Refutations to Christian Missionaries" was

given as recommended reading. How much reaction was made at the time to this vindictive piece of work, which not only included illustrations of the front of various tracts for use in Jewish evangelism, but also included a photograph of one of the well-established Missions? I suspect that this article was published not only to denigrate the ministry of the Missions, but also to see to what extent the Missions would seek to obtain corrections. As it turned out, an event happened soon afterwards that the antimissionaries would exploit for years afterwards.

In November 1979, a Jewish Christian student called Benjamin Lesser committed suicide near Birmingham in the West Midlands. Soon afterwards an anti-missionary committee was formed in which Rabbi Shmuel Arkush of the ultra-Orthodox Lubavitch sect played a leading part. Within days of the suicide, the story was on the front page of the Jewish Chronicle and was the catalyst for a number of articles and letters which blamed the missionaries for this suicide. A decade later, missionaries in London were still being told by Jewish individuals that we had caused Jewish suicides, especially this one.

Rabbi Arkush's determined group received official recognition by the Spring of 1986. It could now

claim to be managed by the Office of the Chief Rabbi, the Board of Deputies of British Jews and the Lubavitch Foundation. Because of this official standing, Rabbi Arkush was able to influence the media to publish his stories about how the Missions were causing suicides, were targeting the vulnerable and elderly and had staff who were presented in Rabbi Arkush's leaflets and articles as religious con-men. From the official 1986 recognition came a title for Rabbi Arkush's group - "Operation Judaism." Although "Operation Judaism" gained successes over the years, with its articles in Jewish newspapers, the national press, and Rabbi Arkush's appearances on national television and radio it also had its built-in weaknesses. For one thing, I began to do some serious research into the claims that missionaries had caused the Lesser suicide. Because of serious claims made by Rabbi Arkush on BBC TV, and I was seeking to obtain a correction by complaining to the Broadcasting Complaints Commission, the Coroner agreed to give me a copy of the Coroner's Court notes from the Lesser suicide. These showed that in the court, Benjamin Lesser's stepfather admitted that Benjamin had a history of mental illness. There was no involvement of Jewish Missions in the suicide, and this was obvious from the

court notes. Therefore the emotive claim that missionaries had caused the Lesser suicide, and which was the main reason for the formation of "Operation Judaism" was untruthful. The Coroner's Court notes proved to be central in attempts to seek correction of emotive and misleading claims about the Missions.

Early in 1992, "Operation Judaism" managed to get the Lesser suicide put over on BBC 1's "Newsroom South East" as a valid story for an important news programme for the London region. That the suicide had happened over twelve years previously and was never caused by the missionaries did not appear to be something that the BBC had researched. The stepfather of Benjamin Lesser appeared on the programme, referring to the missionaries as evil. If no correction was to be made to such wild claims, then how many people would be influenced against Jewish Missions, and, just as important, would "Operation Judaism" feel that it could easily foist further stories unchallenged upon the British media? I challenged the programme on the basis of the details of the court notes, and some weeks the BBC screened a response programme. In this, at least, we were able to both make corrections of "Operation Judaism's" false claims and also to state the positive case for why we

carry out Jewish evangelism. For a year, both of us who appeared on that programme for Jewish Missions received supportive comments from Christians in churches, from people in the street, and in one case from a Jewish couple who were not noted for their sympathy to Jewish evangelism!

"Operation Judaism" has continued its campaign to discredit our work, but it has been found to have weaknesses. One of its leaflets entitled "The danger on your doorstep," contained the usual attacks on our work, describing some missionaries as "renegade Jews who speak Yiddish ... to put their victims at ease." "They (the same ones, perhaps?) pretend to be Orthodox Jews." The same leaflet stated that "the missionaries entice and ensnare their victims with the slogan 'You can believe in Jesus and still be a good Jew.'" Unpleasant though the tone of the leaflet was, there was nothing one could have done to prevent its use among Jewish people to influence them against listening to us. However the last line of the leaflet read, 'Operation Judaism is a registered charity.' I sent it to the Charity Commission, which upon investigation ruled that "Operation Judaism" must cease from calling itself a registered charity. The story was printed in the Jewish Chronicle (November 12 1993) under the heading,

"AntiMissionary group is warned over charity claim." This story alone should be sufficient to demonstrate that where the Missions can act to ensure that we are treated with a certain amount of respect by those who despise the Gospel, we should. The alternative to seeking to obtain a balance so that our voice is heard, is that we are merely treated with contempt and are labelled as religious confidence tricksters who seek to destroy the Jewish community.

There is another example one can give of opposition and misrepresentation which for a number of years has been troublesome to the staff of Jewish Missions. An organisation which called itself "International Anti-Racism Fax Network" traced the fax numbers of the Jewish Missions and the addresses of some Mission staff, and sent to them extremely provocative faxes and letters. These were usually seeking to accuse Missions and individuals of racism. One example was sent by fax to Christian Witness to Israel on 12 April 1994; I received an identical one by post on 23 April. It was entitled, "The Spirit of Hitler is alive and well." Its opening paragraph had this to say about the Christian Jew Foundation: "In addition to its official missionary function, it serves a second cause, by default, that of keeping alive the spirit of Hitler. It does this by celebrating the Hitlerite notion of Jewish race in its title - The Christian Jew Foundation." It was one concern that such offensive material was being regularly sent to Mission staff, but another concern was the ability of IARFN to plant false articles in the press. A regional Jewish newspaper, the Jewish Telegraph (Manchester edition), printed an article headed "Victory against missionaries" (17 June 1994). This made the false claim that IARFN had forced the International Messianic Jewish (Hebrew Christian) Alliance "to redraft its constitution in an attempt to reduce the visibility of its racism." It also claimed that the IMJA remained a racist organisation. Through direct contact with the newspaper, and then reporting it to the Press Complaints Commission, eventually I obtained the printing of a denial that the IMJA was racist. This was not a major achievement in the size of the response (it was minimal), but it did mean that Jewish readers of the newspaper could see that on our side we could authoritatively answer those who sought to make us appear menacing.

IARFN purported to come from a Montreal suburb, but the Canadian Post Corporation had no record of it holding its stated box number, and the Messianic Jewish Alliances of Canada and the Americas had never heard of it. The type face on

all of its faxes matched exactly the individual letters sent to staff members from an individual in south west England, whose letters matched the style of the fax communications: Each used the same vindictive language, seeking to link the Missions with racism and Nazism. Eventually the Criminal Investigation Department in Bournemouth contacted me for information on the individual, and since that time in December 1994, IARFN has become very quiet.

Conclusion

Should we "turn the other cheek" when our work is threatened? How valid is it to

counter untruthful attacks? My own belief is that we should seek to take the initiative to answer these attacks. If we fail to, Jewish people will believe the stories about us. An Orthodox Jewish housewife in London's Stamford Hill once told me that Hebrew Christians were evil. I asked her how many she had met. She answered that I was the first one! I then explained to her that far from being evil, we were Jews who had been forgiven our sins because of what Jesus the Messiah has done on our behalf. I was able to seek to correct what until then had been a grave misrepresentation of the Jewish Christian movement.

Some of us involved in Jewish evangelism have noticed the more aggressive behaviour of Jewish people just after attacks about us have appeared in the Jewish press. If we do not answer, we are seen as unauthoritative. When we have answered, whether in newspapers or television, Jewish people can see that the rabbis and other leaders do not have authority for their attacks.

I believe that a clear refutation of untruthful attacks linked with reasoning as to why Jesus is God's Messiah gives God glory and can only help God's people Israel to see where the real authority is. □

Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1994. The audit was performed in accordance with generally accepted auditing principles as applied in Denmark and included such auditing procedures as I considered necessary.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for that purpose. So far as appears from my examination, proper books of accounts have been kept.

Aarhus, Denmark, 12 February 1995

Karsten Mumm
 Karsten Mumm
 State Authorized Public Accountant
 (Denmark)

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
 Financial Statements (Danish Crowns)
 Year Ended 31 December 1994

Statements of income and expenses for 1994

Income	
Dues (paid in 1994)	141,614.83
Booklets, photocopies, Directory	2,406.75
Interest	1,330.26
Subscription	1,046.25
Donations	628.45
TOTAL INCOME	147,026.54
Expenses	
Travel, accommodation and ICC meeting	51,223.76
Reimbursement for administration, 1994	50,000.00
Postage	29,606.75
Bulletin, printing	22,474.75
Stationery and equipment	19,604.48
European Theological Conference 1994	9,257.00
TOTAL EXPENSES	182,166.74
LOSS FOR THE YEAR 1994	35,140.20

Balance Sheet As at 31 December 1994

Assets	
Cash in hand	1,303.70
Cash at bank	79,926.58
ASSETS IN TOTAL	81,230.28
Capital and Liabilities	
<u>Capital</u>	
As at 1 January 1994	38,712.18
Loss for the year 1994	35,140.20
	3,571.98
<u>Special Fund</u>	
As at 1 January 1994	53,946.30
	57,518.28
<u>Liabilities</u>	
Scandinavian Theological Conference/Book project	23,712.00
CAPITAL AND LIABILITIES IN TOTAL	81,230.28

Lystrup, Denmark, 12 February 1995

Kai Kjær-Hansen
 Treasurer