



**LAUSANNE
CONSULTATION
ON JEWISH
EVANGELISM**

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BULLETIN**



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From the coordinator

With the publication of this issue of the LCJE Bulletin we celebrate a little anniversary, since this is Bulletin No. 50. It is more voluminous than the average issues which have appeared since the first one saw the light of day in 1984.

It is an understatement to say that the LCJE Bulletin is not the most beautiful magazine in the world, but it is a deliberate priority on the side of LCJE not to spend a lot of money and resources to produce it. What is more important is that some say it is an indispensable means of communication between members of LCJE and it is sent to people in all continents.

This issue offers a retrospect of the many papers which over the years have been delivered at the annual LCJE conferences in North America. Professor Arthur Glasser has assumed this task, and it is to be hoped that his article about the LCJE meetings in North America may inspire other LCJE chapters to have their own regular meetings.

Rich Robinson contributes with an interesting article about the possibilities for Jewish evangelism on the Internet, and Herbert Links concludes his historical overview of missions to the Jews in Philadelphia – just to mention the major articles.

But there is more!

There are, for example, several discussion articles about the International Christian Embassy in Jerusalem (ICEJ) and its view of Jewish evangelism. The debate was opened with a contribution by Jacob Prasch in No. 48. Jim Schutz from ICEJ responded to this in No. 49 – and in this issue the two of them have given space to reply to the previous articles. Arnold F. Fruchtenbaum also contributes to this discussion.

Some readers have given expression to the view that they could easily have done without this debate. Others have expressed their recognition because there is a forum where such discussions can take place.

The discussion articles have not been edited. And even if one does not like the language used, there is no denying that the matter in itself is of big importance.

Kai Kjær-Hansen

The Glory of the King Messiah Psalm 45.6–8

By Rev. John Ross, Chief Executive of CWI, United Kingdom

It is evident from the use of this psalm in Hebrews 1 that it has great theological importance by providing clear evidence for the deity of the Messiah. As such it is a most valuable tool in our missiological and apologetic armoury. For those convinced of this argument and related by faith to Messiah Jesus the same passage is of rich devotional value.

The psalm portrays a royal wedding but no merely human Davidic monarch can live up to the imagery depicted here, for it speaks of One who is more than a mere man. In verses 6 to 8 the Messiah is depicted in terms of his royal regalia. The enthusiastic & sophisticated writer bids us enter the world of the King Messiah.

An Eternal Throne

Human history is replete with accounts of monarchs and emperors who prided themselves on the stability and permanence of their kingdoms and empires. A few ruins in the desert, some works of art and a handful of philosophical ideas are all that is left of the empires of ancient Assyria, Greece and Rome. The British empire, upon which the sun never set and was acclaimed as

the greatest the world ever knew, is no more. The thousand year Nazi Third Reich endured for little more than a decade. The "evil empire" of communism has likewise succumbed to more powerful forces. Unlike these earthly he "man of sorrows" he plumbed the depths of humiliation; as the risen, glorified Saviour he reaches the heights of joy.

This reward he shares with his people (Cf. John 15.11; 17.13.) The second verse we recall is Matthew 25.21. Here, through the use of a parable, Jesus speaks of the welcome faithful Christians can expect when they reach heaven on account of what done for them, "Well done, good and faithful servant! share your master's happiness!"

The Regal Robes

With all the grand ceremony of an impressive royal wedding it is not hard to see how, for ordinary people, it could be a daunting, even intimidating occasion. However notice that the text does not speak of the impressive appearance of the monarch; it speaks not of the impact on sight but the impact the sense of scent. Myrrh and aloes and cassia were the ancient world's most expensive and alluring

fragrances, worn to make the wearer attractive, pleasant to be near. As Alexander Maclaren put it, "His festal robes are redolent of perfume that they seem to be composed of woven fragrance".

The Messiah's fragrance is not experienced by onlookers who stand at a distance – it is not for spectators. It is reserved for the one closest to his heart, his bride. It is for all those both Jewish and gentile who, albeit with a nervous, trembling confidence, come close and live near. Are you near enough to know? Whilst followers of the Messiah do not belong to an esoteric mystery religion they do belong to God an experiential relationship. As the ancient Latin hymn puts it?

To those who falter you are kind,
and good to those who seek!

But what to those who find?
Ah, this
No tongue nor pen can show!
The love of Jesus – what it is

None but His loved ones know.

Anti-Freedom Legislation in Israel An Extract from Report No. 36

On the night between the 20th and the 21st of October, the congregational house of Ohaley Rachamim Congregation in Kiryat Yam was the subject of an arson attack. Over the last two years there had been constant threats from religious Orthodox individuals. Worship services had been disrupted and harassment was frequent, culminating in setting the building on fire. The damage amounts to approximately \$50,000, most of which will be covered by the insurance company. The police are certain that the fire was not accidental. We will be writing to the Attorney General in order to ensure that the police do not relegate this investigation to the side – lest others be encouraged to attack congregational homes elsewhere in the country.

* * *

Regretfully, the climate created by the proposed law on religious liberty and the ongoing radicalization of Israel society in the direction of an aggressive fundamentalism have made such unwelcome occurrences more likely. Unless the Knesset stems this tide by rejecting all forms of fundamentalist legislation, Israel is likely to face substantial

social turmoil. The MAC is continuing in its efforts to support those to whom the principles of democratic freedoms are dear.

The annual Jerusalem March was held this year on October 20. As always, a large group of Messianic Jews and their friends participated. At the close of the March, one of the young women from the Messianic group was attacked. A stone was thrown in her face, injuring her. The police arrested the attacker – an Orthodox Jew who has a history of violent behavior.

The Knesset reconvenes on October 27. Notwithstanding the misinformation provided by the Chairman of the Judiciary Committee (see our report #35), we have no idea when the Committee will discuss the bill on religious censorship. A demonstration is planned in front of the Israeli Embassy in London to express support and goodwill toward Israel, and to call upon the Knesset to secure the democratic nature of Israeli society by rejecting the proposed bill.

The MAC is about to embark on a unique evangelistic campaign in which it will seek to counter the often-repeated argument that any call of the Jewish people to

faith in Jesus constitutes a threat to Jewish identity. This is one of the major claims of those who would limit freedom of religious expression in Israel in the name of national interests. We will bring quotes from traditional writings to show that such a faith is, in fact, consistent with our national tradition despite the present view of the majority. In so doing, we will try to show that faith in Jesus is the most Jewish thing any Jew can do – and is described as such by the Apostles in the pages of the New Testament.

MAC material is now available on the WEB at the following addresses:

The MAC Gallop Poll:
http://www.d10r10.com/Jerusalem_gate.htm

News Headlines:
http://www.d10r10.com/Jerusalem_gate/news.htm

Details of the news:
http://www.d10r10.com/Jerusalem_gate/feature.htm

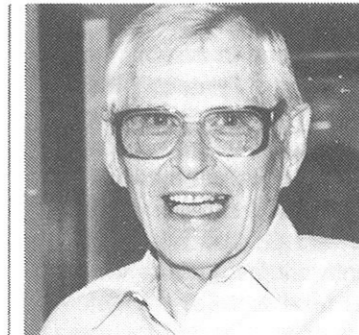
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LCJE Gatherings in North America (1985 – 1997)

By Professor Arthur F. Glasser, Dean Emeritus

They began in 1985 when fifteen people met in Dallas for three days to share aspects of the task in which all were involved – the evangelization of the Jewish people. This gathering was such a success it was decided to convene a repeat the following year and invite others to join them. This pattern of an annual LCJE conference continues to the present, and currently involves key people from Jewish missions, Messianic congregations, Evangelical training schools (Yeshivas, Colleges and Seminaries) and Publishing Houses. These conferences are convened in the early Spring and always under the LCJE banner. Venues are changed year by year so that "locals" can also attend. Intellectual stimulation and forthright spiritual challenge have invariably come to all who have attended.

This article is the result of an incredible request from Kai Kjær-Hansen, LCJE's present International Coordinator. He approached me on one of those all-too-frequent occasions when my mind was in neutral gear. The only item that registered was the phrase "no more than 3000 words," and this prompted my unguarded "Yes!" Only later did I



Arthur F. Glasser

realize that what he wanted was a summary and evaluation of the substance of these 14 consecutive LCJE meetings – and this meant nothing less than a distillation of more than 120 separate papers on a wide range of different subjects.

Imagine my task! At this moment I have before me 12 three-ring binders, each crammed with papers about 1 1/2 inches thick! And now -- what to say? Truly, this treasure trove represents LCJE at its best. Keeping in mind the goals that brought LCJE to birth at Pattaya, Thailand, in 1980, I began to study the papers in chronological sequence. Was it right to begin to think that I was in touch with a dynamic movement? Since neither speakers nor subjects had been assigned beforehand, should I be able to detect evidence of this? When I came upon new

themes, I had to check myself against over-reacting. Did they portend something larger, almost as an intrusion into what had started to become a settled sameness? I found myself caught up in a concern as to their significance. For instance, what would you think if you found the delegates in 1985 wondering if a-mils believe in Jewish evangelism as much as pre-mils, and other "let's get acquainted" themes, but that after several years a dominant issue would be whether missions to the Jews should approve of gathering Jewish believers in Yeshua into what some people were calling "Messianic Jewish congregations?" Indeed, by 1997 one paper provided a serious exegetical presentation of the legitimacy of fully contextualized Jewish congregations, related spiritually to the Body of Christ, the whole household of faith, yet expressing their essential Jewishness in polity, liturgy and tradition. Are these just straws in the wind, and without significance? Or are we living in a day of growing change that points to something of eschatological significance in the near future?

But I soon came down to earth and realized that a span of fourteen years was too brief to confirm the emergence of any distinct trend. I soon found myself just trying to organize the LCJE papers into separate categories. The following readily emerged: 1)- Jewish Evangelism - Is it biblically mandated? 2)- Anti-Jewish Evangelism - What should we learn from our critics? 3)- Jewish Missions - How can they be made durable? 4)- Jewish Believers - Discipleship training - Yes!- but what about Torah obedience? 5)- Messianic Congregations - Are there limits to their loyalty to Jewish tradition? 6)- Messianic Jewish Theologizing - Should we expect Messianic theology to develop? 7)- Rabbinic Judaism - Are there values for Messianic Jews in its vast literature? 8)- Miscellaneous Papers - What lessons are to be drawn from the contemporary ferment in Jewry and in the world wide Christian movement?

Having identified the basic categories of subject matter, we must now note significant concepts related to each, and then underscore some of the unfinished business demanding attention at future conferences.

First, *Jewish Evangelism*. We can thank God that no one called for any retreat from the evangelistic pattern,

defined by Yeshua in Luke 24:26,27,44-48 and followed consistently by the apostles in the Acts. All are agreed that there should be no departure from showing that He fulfilled in compelling ways those Messianic predictions in the Old Testament related to His First Coming. Furthermore, clear witness to His Gospel should always be followed by the call to repentance toward God and the enthronement of the Messiah as Lord and Savior. One paper even called for a sharpening of this focus. Related papers dealt with evangelizing particular groups - the assimilated, intermarried, students, and children. No little attention was devoted to the problems involved in stimulating largely gentile churches to engage in Jewish evangelism. Some papers were historical in nature, providing overviews of Jewish evangelism in particular countries (4) or cities (3). Virtually all that dealt with other themes invariably tended to endorse Jewish evangelism as described in the New Testament.

Second, *Anti-Jewish Evangelism*. Almost 10% of all the papers dealt with various aspects of the opposition being encountered by our witness. But they were not solely focused on the extensive network within Jewry that includes well-respected institutions that work closely

together to obstruct our evangelistic efforts. I was impressed by the reiteration: "These opponents are 'not our enemies' but 'our own people.'" Although financed by a coordinating organization (The Jewish Community Relations Council of N.Y.C.), their official leaders must be dealt with patiently and graciously despite the clouds of bias, misinformation and false charges of "cultism" and "deliberate deception" that they promulgate.

More painful is the opposition that comes from overtly Evangelical groups, expressing loyalty to Israel and the Jewish people but strangely hostile to Jewish evangelism ("The Christian Embassy" & "Christian Identity" & the protagonists of "Dominion Theology" and "Replacement Theology" (2). The World Council of Churches clearly affirmed the biblical obligation of Jewish evangelism at its inaugural meeting in 1948. However, by 1988 it had replaced this with the call to "proscribe all proselytism of Jews" and buttressed this by promoting the "Two-Covenant Theory"- "a deliberate reconceptualization of biblical truth" (Martin Hengel) that has largely obliterated Jewish evangelism from mainline Protestantism and Catholicism (2 papers).

Third, *Jewish Missions*. Representatives of both denominational and non-denominational mission

agencies have presented papers (2) which reviewed the history of their origin and development. Admittedly, going public with one's mission realities is a risky business! It is widely recognized that some have plateaued; others are in decline. Still others are largely struggling to be loyal to their origins. And we heard of missions seeking to assess correctly the changes taking place both within the larger Jewish community and among Jewish believers in Yeshua. Much serious research and reflection still need to be undertaken. Fortunately, what papers touched on "discerning the times" that the people of God might "know what to do" (1 Chronicles 12:32), recorded the sequence of turning from an all-too-idealized past to reviewing the present, then revising the *raison d'etre* of their mission's purpose, even to the point of changing its name.

Other papers evaluated long standing policies on recruiting new members (single or married gentiles, interracial couples, and single or married Jewish believers), plus the issues of training them and establishing their support base to set them free from the burden of fund-raising. And, of course, one up-to-date member had to raise the issue of using Commercial Online Services and the Internet for evangelism and networking!

Three papers dealt with legal issues (Messianic Lawsuits, etc.) and one with cemeteries. Finally, two important papers were submitted on the essentiality and happy results accruing from inter-mission cooperation in summer campaigns.

Fourth, *Jewish Believers*. All are agreed that no task has higher priority than that of establishing new believers in the faith and preparing them for coping with the problems that particularly assail the Jewish person who, by confessing his/her faith in Yeshua, is immediately decryed an apostate - one who has betrayed all Jewry, and ostracised himself/herself from the privileges and joys of family and friends within the Jewish community.

This follow-up training involves both disciplined study of the whole of Scripture (Old and New Testaments), and also becoming acquainted with the arguments that will be used to recover the believer from the error of his/her ways. Three papers dealt with coping emotionally with ethical issues raised by the Jewish community, with ethical and service issues arising from relationships with members of other missions, and particularly with ethical charges leveled against them by Jewish leaders. Two papers dealt with the complexity of emotional and intellectual issues posed by these

encounters with anti-missionaries adamant that the Jewish community remain utterly united in its persistent rejection of Yeshua as the Messiah. Three papers dealt with such divisive issues as the relation of Jewish believers to largely gentile churches, to the Palestinian-Jewish conflict in Israel, and to the Religious Right in the U.S.A.

Fifth, *Messianic Jewish Congregations*. We now confront an issue that is increasingly taking a central place in our annual conferences. It is not unrelated to the growing concern of Jewish leaders world wide as to the future of the Jewish people. The age-long center of Jewish community is the family unit, and this is disintegrating along with the ability of either synagogue or temple to provide cohesion for the 85% of Jewry that remain almost totally indifferent to religious and social traditions. Even so, when the issue: "Who is a Jew?" is raised, the best answer at the moment seems to be "A person who is identified with the Jewish community." And this community is disintegrating. One has only to review the growing concern over this disintegration detailed in all types of Jewish publications today to sense that perhaps God's solution is found in the growth of Messianic Congregations. They provide stable community life enriched by the Presence of

the Holy Spirit. Even missions almost totally devoted to evangelism are increasingly finding that Jewish believers with whom they are in contact are being drawn to participating in this particular form of Jewish community life, and finding that it provides what is largely absent in even the most Evangelical gentile churches.

Several papers presented the biblical basis for this phenomenon; two described case studies of its relevancy and two others sought to explain a methodological process by which such Jewish congregations might be brought into existence. Two other papers raised the complex issue of the extent to which synagogue traditions and liturgies might be used, though adjusted to the fact that the Messiah has come, and will come again. Should we infer that the next decade will witness a steady increase in the number of these vital communities, and that they in turn will provide the sort of Jewish community life many lonely Jewish people seek?

Sixth, *Messianic Jewish Theologizing*. Within the world of missiological investigation, it has become virtually axiomatic to affirm that when a separate people begin to move Christ-ward, three phenomena begin to surface that reflect its validity. 1)- They develop their own musical forms for worship; 2)- They organize

themselves in surprisingly distinct ways to carry out their evangelistic obedience; and 3)- They start to theologize concerning the dominant truths that characterize their reflection on Scripture. Some have even added the observation that in the process of their theologizing these new believers come up with ideas that give a measure of concern to the traditional guardians of the Church's faith! We need only mention the fact that Messianic Jews have given contemporary Christians an exciting enlargement of their repertoire of Gospel choruses, wedded to biblical themes. And they have added a new dimension to public witness (called: "broadsideing") that religious critics can only despise and denigrate with the false charge of "coercive proselyting." But what about their theologizing?

I believe that we are only beginning to see the emergence of this reality. When I sought to classify these papers, I found that at least a dozen seemed to be moving in the direction of suggesting new insights that are not found in traditional theology, such as: 1)- God's involvement in the Holocaust on the basis of the Deuteronomist philosophy of history (which Elie Wiesel has been publicly challenged to endorse, but refuses to explore); 2)- The State of Israel in relation to a fresh

word from God (Isaiah 2:3), hence the importance of a Messianic Jewish presence confronting the Jewish nation there; 3)- On Jewish believers determining to imitate Yeshua in the Gospels when it comes to relating themselves to Jewish history and tradition; 4)- The call for a renewed assault on the thesis of Justin Martyr, Irenaeus, Augustine, Luther and Calvin that God is through with the Jewish nation, the Church having replaced it in God's eternal and redemptive purpose; 5)- Unique reflections on the sequence of Romans 9-10-11, challenging all Jewish people to read the Gospels with the prayer that God reveal whether their witness to Yeshua is true; 6)- A vigorous reminder to all professing Christians of the inescapable cost of following Yeshua; 7)- A growing awareness of the biblical significance of the names of God; and finally 8)- The call to all God's people (Jews and Gentiles) that they review afresh the biblical witness to "the land of Israel" and its relation to all "peace moves" in the Middle East today.

This is quite a list, but one dare not say that there is no possibility of new Light coming forth from Holy Scripture. And I might underscore what can prove to be most significant of all. Some Messianic Jewish people are probing the Christological texts and

lengthy record of the Christological debates of the Church Fathers as few others in our day are doing. They are earnestly seeking a truly accurate and complete knowledge of the full humanity and eternal deity of the Lord Himself.

Seventh, *Rabbinic Judaism*. When I began this section I was reminded of a cautionary word spoken to me by a prominent rabbi in Southern California: "Keep in mind that Judaism is not the religion of ancient Israel, described in the Tanakh. Although based in part on this ancient tradition, it has evolved greatly ever since." In other words, Rabbinic Judaism is not Biblical Judaism, and we should underscore the fact that its great changes took place in the first seven centuries after the first coming of Yeshua and concluded around 650 C.E. (Jewish scholars prefer C.E. - the "Common Era" to A.D. "Anno Domini"). The documents of this formative period all claim the premise that at Sinai God revealed the Torah in two media, written and oral, and that the Oral Torah only began to be reduced to writing around 200 C.E.

Whereas seven LCJE papers dealt with Rabbinic Judaism, what I found significant was that over the years two authors presented two papers each. The Jewish believers who presented papers all had academic doctorates and were manifestly at home with

their material. All were respectful of the wisdom contained in the Mishnah, Talmud and Gemara - the key volumes in this non-canonical literature - and yet, because of its post-Christian development, they were quite candid in pointing out that parts of this literature were shaped to make the Jewish people impervious to the witness of Messianic Jews. Their concern largely focused on those elements in this tradition of abiding value to the leaders of Messianic congregations, such as: 1)- The limited though valid contribution of this tradition to an authentic Messianic Jewish lifestyle; 2)- The differences between biblical and Mishnahic world views; 3)- The impact of these writings on the Jewish understanding of the Tanakh's portrayal of "conversion;" 4)- The disclosure of Rabbinic hermeneutics within the Oral Torah; 5)- A case-study of the contribution of the Mishnah and other rabbinic sources to our understanding of the Gospel of Matthew; and finally 6)- A case-study of the impact of rabbinic literature on Habad Lubavitch Messianism. Beyond the contribution of these papers, the one of possibly greatest significance to Messianic Jews explored in depth the manner in which the Oral Torah, the philosophical theologies of the Middle Ages, and the modern period of the Enlightenment shaped the

Jewish understanding of Tanakh, in contrast to the way in which Messianic Jews understand it today.

Eighth, *Miscellaneous Papers*. This report would not be complete without reference to the book reviews and review articles that added both spice and illumination to our gatherings. Jewish authors predominated, but gentiles were a close second! All told, some 21 separate books had been selected, but only 8 were reviewed in depth. This particular LCJE tradition will be pursued in the days ahead. Fortunately, Jewish people love books!

Place must also be given to the succession of detailed presentations made year after year by Susan Perlman. They wonderfully brought us in touch with all the press releases, articles, and reports of audio presentations that had referred - pro or con - to the activities of Jewish missions and Messianic congregations since the previous year. My admittedly incomplete record of her presentations is about 4 inches thick! And it makes for fascinating reading. Besides, again and again as one peruses this material, ideas and stories are found that have been used to enliven conversations and support messages on Jewish evangelism! On one occasion Susan related that Daniel Fuchs once told Moishe Rosen that "the only

bad news coverage is if they spell your name wrong". Then she added: "By this he wasn't being egocentric; he was just saying that anything that brings missionary work to public attention can serve our purposes." Then came her exhortation: "Even though media (i.e. radio, TV, newspapers and magazines) might become involved through the stimulation of publicity-seeking devices by our opposition, if we are prayerful and alert, they can provide us with opportunities

to get our witness to Yeshua heard." Susan is particularly concerned that none of us fail to utilize the "media begets media" principle. "We must be ready to seize the opportunities!"

Finally, mention must be made of Tuvya Zaretsky's reports of his involvement with efforts to bring Jewish Evangelism into the main stream of the Lausanne Committee for World Evangelization. This was accomplished by calling fifteen top-level theologians

to a four-day inquiry into its biblical validity. In the end they produced the lengthy Willowbank Declaration (27 Articles) which in turn was enthusiastically endorsed at Lausanne II (1989) and its thesis was promptly incorporated in LCWE's Manila Manifesto and later accepted by the World Evangelical Fellowship (1991). No longer could anyone contend that Jewish evangelism was merely marginal to the missionary concerns of Evangelicals world-wide.

LCJE Cyber

By Rich Robinson, Jews for Jesus, San Francisco

This article was requested as a case study on the Jews for Jesus. We recognize there are other fruitful online ministries that can and should be featured in the future.

Access to the Internet has become more commonplace today--not as much as television but much more than even two or three years ago. A few years back, I reported on what Jews for Jesus was doing in "cyberspace" and pointed out the benefits of online witnessing, including cost effectiveness, wide geographical spread, and the opportunity to reach the newer generation.

An additional two years or so of Internet outreach through our web site has produced new insights. For example, the third benefit of specifically reaching the younger generations has not yet come to fruition as we might have anticipated; in fact, people of all ages are accessing the Internet. Furthermore, the multimedia potential of the World Wide Web (video, sound, animation, etc.) has yet to make a substantial impact on most web users. In fact, Internet users sometimes tire of lots of multimedia "bells and whistles" when they are looking for content and information. The result has been one of consolidation

rather than any dramatic advances, at least as far as our web site is concerned. The energy has rather shifted to another area of electronic ministry: online chat rooms.

Chat Rooms

Besides content and information, people are looking for community. For example, on America Online, the largest commercial online service, the real-time chat rooms are some of the most heavily trafficked areas of the service. Moishe Rosen has been given the unique task of establishing a "cyber-branch" of Jews for Jesus which will take place through chat room ministry and e-mail communication. It is not a matter of either a web site or chat/e-mail ministry, but both. For this article, I want to focus on chat room and e-mail communications.

Here are two examples of Jewish people who accepted the Lord online. The first story shows the benefits of online communication when a personal visit would be impossible (due to distance) or inadvisable (due to family situation). In the second story, you can see an instance of cyberministry dovetailing with "regular" personal ministry--it is not a matter of either/or, but both.

The Story of Rose

Bob Mendelsohn, Chief of Station at the New York branch of Jews for Jesus, sent along the account of a conversation he had earlier this year with Rose, a 23-year old Jewish woman he met in our America Online chat room.

Rose's first remark was, "You're not really Jewish, are you?" Bob thought, "Oh boy, here comes another anti-missionary choosing to waste her time and mine." Nevertheless, he answered her as though she might actually be interested--and after a few minutes it became evident that she truly was. But Bob's phone kept ringing, and various staff had questions, so he asked missionary Glenn Harris to come over, sit down and "talk" (type) to Rose for a few minutes. The few minutes turned into more than an hour of online conversation, relating the truth of God's word and persuading Rose to read it for herself.

Rose's reaction was one of anguish and fear, and she said as much in the chat room in front of people she had never met. Her questions were genuine and her challenges were deep. She knew that if Jesus were true, she would have to accept Him, and that would mean facing rejection from

LCJE-NA 1998 Meeting, March 2-4, San Diego, California

Our 1998 North American Lausanne Consultation on Jewish Evangelism is scheduled to take place in San Diego Monday, March 2 through Wednesday, March 4, 1998. We will begin at noon Monday and end at noon Wednesday. As you know, this is the unique forum where scholars, mission's leaders, and congregational leaders involved in Jewish outreach came together to learn, network, pray, kibitz and schmooze.

This year we have some very exciting speakers lined up, with more to come. Planned speakers include: Congregational leader Barney Kasdan on growing Messianic Congregations, Jews for Jesus Scholar in Residence Rich Robinson on

the Torah Codes issue, Chosen People Director Mitch Glaser, Lutheran Scholar Erwin Kolb on Ethics for LCJE members, Kai Kjær-Hansen, LCJE International Coordinator, Messianic Media Specialist Susan Perlman on how the Messianic movement is covered by the press, Mishkan Associate Editor Bodil Skjøtt, from the Caspari Center in Jerusalem, on the current situation in Israel, missions scholar Arthur Glasser, and Moishe Rosen! If you are involved in Jewish ministry in any way you can't afford to miss this consultation!

For further details, contact Fred Klett, North American Coordinator, P.O. Box 133, Glenside, PA 19038

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loved ones. Eventually Glenn had to leave but he and Rose set up an online appointment (she lives several states away) to have a private chat later that week. They "met" via computer on Wednesday morning. After half an hour, once again Glenn had to leave.

Wednesday afternoon at 1 PM Bob logged on to retrieve some tax forms from the Internet and he received an IM (Instant Message) from Rose. She was still processing the issue and wanted to discuss it further.

Bob was with her online for about 45 minutes and was able to "hear" Rose confess Jesus as Lord. She wanted to tell Glenn right away, and left a message in his e-mail box explaining what had happened.

Bob says, "I rejoice in what God did for Rose, whose main objection was what her family would say. God's Holy Spirit poured His grace on her and she understood that her response to God mattered more than anything--more, even, than how her family might respond to her."

Soon after, in fact, Rose contacted Bob to let him know she had told her parents about her faith. They reacted as she feared, allowing her four days to pack her things and move out of their house. Rose is in her early 20's and was already planning to move (just not so quickly). Do pray for her to stand firm in her faith and for her recon-

ciliation with her family. Here is someone we would not have been able to visit at home, but who came to faith through cyberministry. A postscript on Rose: Bob reports that she is doing well, attending church, living with another Christian from the same congregation, and is active in witnessing as well.

Links in a Chain

Often the online part of ministry is only one link in a chain which includes literature outreach and personal, non-cyber, contact.

Moishe Rosen and Scott Rubin (pastor of Congregation Tiferet Israel in San Francisco) "met" a Jewish policeman named AJ in a chat room. AJ had first run into Jews for Jesus at his college campus some 15 years earlier. He has been receiving ISSUES, our bi-monthly evangelistic publication, ever since. AJ lives in the South, and since The Liberated Wailing Wall, our traveling music team, was scheduled to be in his area, team leader Garrett Smith was asked to contact him.

Garrett had this to say: "We talked a lot and looked at Numbers 21, John 3, Psalm 22. I asked him, 'What is stopping you from accepting Jesus as your Messiah and Savior right now?' He said, 'If God would just do something to show me that is true, some kind of sign.' Then AJ told me the real reason he hadn't yet accepted Christ. 'I am

scared,' he said. 'Can you pray that God will give me a kick in the behind?' Now this is not a cowardly person. He's a policeman who deals with criminals every day, knows EMT, scuba dives, has been in the Reserves, and by his own admission is a guy who isn't afraid of anything--yet he was scared to give his life to Jesus."

About a week later, Scott Rubin was online with AJ, and he finally "took the plunge" and confessed Christ as Lord and Savior. Scott "cyberspaced him through the sinner's prayer." Here's a case where cyberministry and other forms of ministry reinforced one another. AJ is currently attending an evangelical church and remains in touch with Scott Rubin on AOL.

Counter-Missionaries Like to "Chat" Too!

The fruitfulness of such ministry has not gone undetected by the counter-missionaries. They enter the chat room, often in collusion with one another, in an attempt to commandeer the discussion and dissuade inquirers. To get around this problem, we've invited sincere inquirers to a private chat room, or we've brought them over to our web site where we've been able to set up a chat room with the ability to control who can be there.

It was as long ago as the end of 1994 when Moishe first penned the following

advice to our staff, advice worth passing along to others in this form of ministry:

"Some of the Christians on AOL are having a problem with Jewish unbelievers who are monopolizing fellowship rooms with their scoffing. These Christians are trying to show love and encouragement but they seem to think if they can win people to themselves the people will subsequently come to Christ. In actuality they are probably having the opposite effect.

"In the case of Jewish scoffers, Christians frequently overlook the culture of the skeptic. Jews don't want to find Christ or Christianity true. Hence Christians who show love will not necessarily be received for what they are. Some Jews develop contempt for nicey nice Christians, perceiving them as seducers who need to be rebuffed.

"When scoffers ridicule Jesus in their own home to their own families, they are within their rights. But when they come to a gathering place for Christians or sincere inquirers--be it in a building or over a computer--to spew ridicule and rejection, they must be told they are out of order.

"But most important of all, we must not allow scoffers to dominate the discussion when prayer, fellowship, mutual encouragement, and sincere

questions are in order."

Rosen has trained many lay volunteer Christians to not fall into such traps, teaching that usually it is best not to respond to the insincere questioning of the counter-missionaries. Sometimes, though, Christians can play the role of "gummy lambs", by engaging the counter-missionaries in order to steer them away from interfering in the discussions that sincere inquirers wish to have.

Sometimes the counter-missionary attacks can actually have positive results. Moishe reported the following comment from a nonbelieving Jewish person who witnessed a vicious attack on Jews for Jesus in the chat room. "I will probably attend a Friday night service in NYC at E 31st St. [the Jews for Jesus branch office]. People in the [chat] room seemed very hostile and angry. I personally don't know why. I want to meet fellow Jews of different denominations. I know Reform, Conservative, Orthodox but never met Messianic or Jews for Jesus. I want to learn. Some people think it would be so terrible for me to do that. You should see the IMs people sent when I said, in the chat room, that I am interested. You asked if I can resist pressure. I can and no one can pressure me to not visit Jews for Jesus if that's what I decide I want to do."

E-Mail Responses Worldwide

Besides chat rooms, there is a steady stream of e-mail, much of which is generated by visitors to the web site. Take note of the following comments from Jewish visitors and the wide variety of countries from which they originate. Many of these remarks are negative, but what else is new in Jewish evangelism? A global presence is being established and when it generates responses like the following, something right is happening!

United Kingdom: If Jesus was the Messiah, then how come we've had 2000 years of purgatory? I am a Jew. Jesus was a Jew. Some of his followers were Zoroastrian. Why would a devout Jew get rid of dietary laws etc. ?

Netherlands: You are all making a very big mistake in believing that 'Yeshua hanotsrati' was the Meshiah. A few points ... Yeshua was a follower of rabbi Hillel the great (who said exactly the same things as he did, but only a few hundred years earlier). His words began only to lead a way on their own because of the translation of the TENACH in Greek (the Petateuch) so it was readable for everyone. Non Jews transformed him into the Mashiach. But they do not have any knowledge of the Mishna and it's commentaries.

Canada: Hello - I am an Orthodox Jew ... I am

looking for more information on Y'shua. I would also like to know where I can get a Brit Chadash (?) to read. I would be interested to read it.

Israel: hello my name is charlie shpigal, i think your way of seeing the world is very interesting, but admit it or not you're [expletive deleted] christian, i mean it doesn't matter you are celebrating all the jewish holidays' maybe there are some christians who do it also, but i think, you are not a part of the jewish nation, and you have a big problem in your head.

Brazil: true jews do not believe in jesus true christians can't be jews therefore no true jew can be a believing christian

South Africa : I am Jewish. I am keen to debate the issues with someone that has the guts to face me. I challenge you to convert me to Christianity. Two Jews for Jesus have already tried and they have failed. There names are Andrew Barron and Lev Leigh. I only want to debate with a proper Jew. That is a Jew that has been born to Jewish parents married in an Orthodox shul. Please Goys need not apply. Are you willing to accept the challenge in a no holds barred debate via E-mail. Or are you all to soft for the KATZ [his surname].

Australia: I think the attempts to legitimate the "New" Testament by claiming the existence of prophetic confirmation in parts of the

"old" Testament are intellectually dishonest. It can only be done by taking bits and pieces out of context.

From a Russian-now-a-New-Yorker: I am a Russian Jew and I would want to find out more about Jesus. I've been to some of your festivals in Russia, and I liked it very much. Now I live in Brooklyn and I want to participate in Jews for Jesus activities. Please e-mail me addresses and phone numbers of places in Brooklyn where Russian Jews who believe in Jesus gather.

And, from the most surprising places:

Japan (yes, a Jewish man from California took up residence here): You are worse than the nazis, they only destroyed our bodies, You seek to destroy Judaism. If you wish to believe in In jesus that is fine, it is a shame that you can not do it without spreading negativity and hate. You know nothing about the philosophy you spew.

Korea(!): suffice it to say, I have a very open mind involving other philosophies and religions. As Descartes once said: A person who believes in one religion, does not know religion at all. I am a Jew, and always will remain a Jew. However, I believe in Jesus and am also interested in the Buddhist Scriptures, as I have been studying that at the Buddhist

University here. Most Jews and Christians do not know, that there are numerous similarities between Judaism and Buddhism. There are also books that I have read detailing a comparative study between what Jesus and the Buddha spoke about. There are many similarities between Christianity and Buddhism. All three religions have much in common. We will be publishing a paper concerning this and will send this to you when it is ready.

And finally, there are always the lighter moments: Here is a response from Southern California's Rabbi Bentzion Kravitz of Jews for Judaism:

"I saw a cartoon on your web page about Seinfeld. I can't find it now. How can I access it?"

And a response to a broadside we did on American talk-show host Howard Stern, known primarily for his foul mouth (we gave an e-mail address of howard@jews-for-jesus.org to respond to):

"HOWARD HOW ARE YOU I LOVED YOUR MOVIE. ARE YOU A JEW FOR JESUS OR NOT"

Chat and You

Here are some venues you might consider for your own sphere of ministry:

1. Chat on the commercial online services. Each one has a chat area of some type: AOL, Prodigy, Compuserve, MSN Network, etc. Take out membership and chat online!

2. Chat on the World Wide Web. This is fairly popular among websurfers. You don't need your own web site. Yahoo (<http://www.yahoo.com>) has a chat area that includes religion rooms where conversation can be carried on. Many other such sites are available. If you do in fact maintain a web site, there are various programs that allow you to set up a chat room of your own.

3. Chat on IRC. IRC is an old Internet standby for

chatting, especially known for garnering a very international crowd of Internet users. We haven't yet gone into this area but we know of a Jewish believer who runs a "Jews for Christ" channel on IRC. It also allows the ability to control who is chatting on the channel.

4. Chat via e-mail correspondence. In many cases, these contacts are gathered by responses to a web site, or to an e-mail address printed on a piece

of literature.

For advice on online evangelism strategy using chat, contact Moishe Rosen at mitymo@aol.com. For help with the technical end of chat, e-mail Rich Robinson at jfj@jews-for-jesus.org. If you can, visit our web chat at <http://www.jews-for-jesus.org/CHAT/chatpro.cgi>. It is "officially" hosted each Thursday evening, 7-9 PM Pacific Standard Time (California time in the U.S.).

Jerusalem on the Internet at Telephone Tariff

By Morten Hørning Jensen, student of theology, Århus, Denmark

A journey to Israel is expensive. And let it be said at once: nothing can replace "the real thing". Neither fantastic guidebooks studded with pictures nor a long and thorough tour on the Internet will do - sooner or later you have to go up to Jerusalem!

But before going to Israel or in the months just after, you can sit in your home and acquire a lot of useful - and amusing - information from the Internet.

Surfing on the Internet is really surprisingly easy. All you need is a start address like one of those below on this page - and the rest is very simple. The Internet consists of a lot of addresses ("Websites" or "Homepages"), which all have "links" to other



addresses. If you are on one address and press such a link, you will "surf" on to another address in a few seconds. In this manner you can go on and on and on ... If you find something interesting, you can of course read it on the screen or you can save it on your harddisk or print it.

You will soon realize that

the amount of information is enormous! A search on the word *Jerusalem* produced from all over the world more than 200,000 links that all have information of some sort about Jerusalem. So when using the Internet it is very important to be able to select the relevant information. It is a good idea to collect the useful addresses on the Internet in one's address book, which enables one to go direct to these sites instead of having to feel one's way around every time. Below are a few exciting sites that are well worth visiting.

Virtual Jerusalem

Virtual Jerusalem (www.virtual.co.il) is an impressive site on the

Internet. They claim to be the leading site with information on Judaism, Israel, the Jewish community, etc. And I believe them. Virtual Jerusalem is rather like a Jewish micro cosmos with activities and reading material for all ages and all interests. There are games for children where small figures have to find their way around, a father of five reads bedside stories, there is 24-hour live TV from the Wailing Wall (KotelKam), they offer to deliver prayers to the Wailing Wall (only for members of the Virtual Jerusalem society), weekly expositions of Torah portions, questions to a rabbi of one's own choice who answers personally, photo archive of Jerusalem, presentation of all the Jewish festivals (on "Kids page" there is a great little story about each festival) – and a lot more.

The start page seems confusing with many tempting links. If you choose one of these and go to the bottom of it, you will find a figure which appears on all pages and which makes it easy to surf around. It offers six categories, two of which deserve further mention.

News: On the News page (www.virtual.co.il/city_service/news/) there is access to daily news from Israel. There is a news summary in English of all the main headlines in the Hebrew papers, and it is possible to

listen to radio news (English and Hebrew). You can read both *The Jerusalem Post* and *The Jerusalem Report* – free! And then there are background articles on events from the last few weeks. Via e-mail it is also possible to subscribe to *Week in Review*, which in a few pages summarizes the events of the week (write to iyba@virtual.co.il).

Lists: If you surf into Lists, you will find a very long list of e-mail subscriptions. They are all free and are sent automatically to one's mailbox. A word of advice: don't choose too many. The topics are in alphabetical order, and here you can find anything: from news from the Jewish settlers in Hebron to a discussion about the Israeli army. Or how would like to get a Jewish joke every morning in your mail?

Virtual Jerusalem Tour

The address www.md.huji.ac.il/special/vjt is the start of every daydreamer's tour of Israel. The Hebrew University has done what is possible to compensate for "the real thing": a visit to Jerusalem. Choose "Jerusalem Mosaic" and there is access to a historical survey of Jerusalem's history divided into 9 periods each with 5 themes. Short and concise articles makes it possible to trace the history of the Temple Mount through the periods. And "Holy Sites" has easily understood information about 20 of the

city's best known sites. If you are keen on Chagall, you choose "Chagall Windows" and the stained glass pictures of the twelve tribes appear on your screen with explanations. And if your historical overview is faulty, then why not catch up on it and print the page survey "Main Events in the History of Jerusalem"?

There is a lot more on these pages: lists of events in Jerusalem, lists of museums, songs from Jerusalem, etc.

Search: Maven

"Maven" (www.maven.co.il) is the name of a database with more than 4500 Jewish Internet addresses divided into different categories. Under Jerusalem, there are references to more than 100 sites. Here is really a possibility of losing one's way but also a possibility of finding exciting sites.

So, don't hesitate. Get on the board and surf along. It is fun and useful.

List

Virtual Jerusalem: www.virtual.co.il
 Virtual Jerusalem Tour: www.md.huji.ac.il/special/vjt
 Maven (search site): www.maven.co.il
 Birzeit (list of Palestinian addresses): www.birzeit.edu
 Messianic Jews (survey): www.umjc.org
 News on e-mail from the Israeli Foreign Ministry: send an e-mail to ask@israel-info.gov.il or visit www.israel-mfa.gov.il

A HISTORY OF MISSIONS TO THE JEWS IN PHILADELPHIA Part II

Rev. Herbert Links delivered a paper with this title to the North America LCJE Meeting in Philadelphia, March 1997. In the August Bulletin we printed the first part of it. Below is the remaining part of the historical survey. Herbert Links is former Executive Director of the Committee on the Christian Approach to the Jews.

TRUTH FOR ISRAEL (1950)

In October, 1953 George and Doris Gruen moved to Philadelphia from the Bronx, New York, to begin a missionary work under The Christian Missionary and Alliance denomination among Jewish young people. Ruth Graybill, a Mennonite missionary who had been working among adults in Philadelphia, had seen a need for such a work and requested that they come. George began a basketball program in Fairmount Park involving young Jewish men. Following the basketball games he would conduct a Bible study in his home on Parkside Avenue. A number of young Jewish people came to the Lord as a result of this ministry and are today involved in the work of Jewish evangelism: Manny Brotman, President of Messianic Jewish Movement, Int'l.; Abe Sandler, a Christian Missionary Alliance missionary; and Joe Finkelstein, assistant congregational leader of Congregation Beth Yeshua, Philadelphia.



Herbert Links

After attending various types of activities and Bible studies, Joe Finkelstein brought a date, Debbie Fishman, to one of George's summer outings at the N.J. shore. Debbie expressed a deep spiritual interest and also trusted in the Lord in 1965. She began to share her faith with countless people by distributing tracts, and witnessing personally to them. Joe and Debbie were married in 1965 and immediately opened their apartment for their own Bible studies, teaching others of the Messiah's love and God's plan for Israel. After their move to the predominately Jewish

section of Overbrook their Bible meetings known as "The Fink Zoo" increased in attendance. George and Doris would bring their illustration board and diagrams and both Jewish and Gentile young adults received instruction which enriched them in their daily spiritual walk.

As the ministry grew, the Gruens rented a small store to serve as a "Center" on Redfield Avenue in West Philadelphia. When this place was outgrown, a larger store at 63rd Street and Lebanon Street was rented. It was during that period that Abe Sandler accepted the Lord (December 21, 1956) and went on to prepare for the ministry at the Canadian Bible College. He has continued in full-time service with his wife, Janet.

In 1958 the Gruens moved to a large home in Upper Darby where they have lived and worked for the past 38 years. The basement was made into a recreation facility where meetings were held. During the 1960's, as many as 50 young people a week attended their Bible studies

and basketball games at a local school.

In January, 1962 George and Doris started Truth For Israel, a radio ministry focusing on Jewish evangelism and assisting Gentiles in their witness to Jewish friends. The program is currently heard on 8 radio stations reaching 14 states. He continues to receive much response from listeners. In 1967 a newspaper ministry was established which places Bible articles in leading newspapers such as the New York Times, The Los Angeles Times, The Miami Herald, The New York Post and The Philadelphia Inquirer. Over the years, the articles have resulted in over 4,500 responses. The Gruens have also conducted literature ministries at county fairs in New Jersey, the New Jersey Education Association convention in Atlantic City. They also held a number of training sessions designed to enable believers to share their faith. George's training manual, "Let's Witness" has had wide distribution. Truth For Israel also maintains an active cassette tape ministry.

In 1978, the Gruens left CMA and went full time with Truth For Israel, of which George is Director and President of the Board of Trustees. Their newest outreach is "God's Word Is Truth", a Home Page on the internet. Their address is: <http://www.libertynet.org/~gwit>

. They can also be reached by e-mail: gwit@libertynet.org.

Now in their eighties, George and Doris continue to work full time out of their home in Upper Darby and plan on continuing their ministry until Jesus comes for them. George says: "to God be the glory for all He has done and for all the dear Jewish people who have come to faith in Messiah Jesus through the years."

SHOFAR COMMITTEE (1951)

The Mennonite Church has also made very significant contributions to the efforts of Jewish evangelism. Fifty years ago Mennonites in Lancaster County, PA, were gathering at Vine Street Mennonite Church in Lancaster to hear about prophecy related to Israel and to pray for witness among the Jews. One of them was Ruth Graybill. Jewish people from nearby cities vacationed in the Graybill home in New Holland. Ruth's great uncle also had a great concern for the Jewish people and a keen interest in Biblical prophecy. Ruth also worked in a cheese plant owned by a Jewish man. In 1950 she moved to Philadelphia in a response to God's call to witness among Jewish people.

Ruth visited with Jewish women in their homes. Other women assisted her: Ada

Myer who provided child care, Olive Lucas, Miriam Stoltzfus and Mabel Brubaker. Ruth worked for several years in West Philadelphia in a home known as the Messianic Fellowship Center. It has been purchased by Daniel Weaver from Lancaster County who went regularly to South 4th Street in Philadelphia to witness to orthodox Jewish butchers. With Daniel's "Pennsylvania Dutch" (low German) and the businessmen's Yiddish, they were able to communicate. For a dozen years in the 1950's and 1960's, Jewish and Gentile believers gathered for fellowship meetings on Sunday afternoons at the Center. Some other Mennonite workers who participated were Walter Shirk, Amos and Naomi Harnish, and Donald and Dorothy Schmucker. Soner Krady mentored Herb Zwickel, a Jewish student who came to the city. Herb later developed his own ministry elsewhere. Ruth also had a key role in the coming of George and Doris Gruen of The Christian Missionary Alliance to Philadelphia to witness among Jewish youth.

After Stoner Krady died, Bishop Stoltzfus and his wife Miriam and Miriam Stoltzfus (not the same Miriam Stoltzfus mentioned above) moved into the Messianic Fellowship Center. Luke was active with what became the Shofar Committee of

Lancaster Mennonite Conference and the Fellowship of Christian Testimonies to the Jews. Luke Stoltzfus and Herbert Links of the Messianic Jewish Center were mentors to a young Mennonite engineering student, Garry Denlinger, who later went to Israel to work as an engineer. Today, Garry and his sabra wife, Ruth, are workers in Israel, sponsored by the Mennonite Church in the US.

Mennonites came from Lancaster County to help with street meetings held as a witness to Jewish people and to distribute the pamphlet "Ha'Or" in the Overbrook and Oxford Circle sections of the city in the 50's and 60's. The Korner Reading Room was operated for about ten years in the 1960's and 70's in the Lower Northeast part of the city. However, the vision for it to be an outreach to Jewish persons did not really materialize. There was a ministry to children, mostly Catholic. One Jewish girl did become a believer. Ruth Graybill and two of her sister co-workers lived and worked there. Today, Ruth is retired, and is pursuing a new interest. She is sending out invitations to Arab people in Philadelphia to enroll in a correspondence course that presents a Gospel witness.

In the late 1970's, Jim Leaman, a Mennonite pastor in Philadelphia became involved in Jewish witness in Philadelphia on a small

scale. He participates in various capacities with the Shofar Committee of Lancaster Mennonite Conference. (Shofar is an advocacy group for witness among Jewish people and the promotion of positive attitudes towards Jewish people in order to work against anti-Semitism). The Shofar Committee sponsored Jim in his writing the book "Faith Roots - Learning from and Sharing Witness With Jewish People", published by Evangel Press of Napanee, Indiana, in 1993. Jim has served at various times in the leadership and witness of JOPPA (Jewish Outreach Partnership in the Philadelphia Area).

Over these forty-six years of ministry in Philadelphia, perhaps less than a dozen persons can be named who came to faith in Messiah through Mennonite witness in Philadelphia. But undoubtedly, many more were touched by the witness shared!

THE CHRISTIAN TESTIMONY TO THE JEW (1952)

One of the most remarkable people in the history of the work of Jewish evangelism in Philadelphia was Dr. Edward Daniel Brotsky. Born to orthodox parents in Montreal, Canada, and then moving to Toronto, he accepted the Lord at the age of 19. Befriended by Morris and Ida Kaminsky of the

Nathaniel Institute, they helped him enter the Toronto Bible College where he graduated in 1945. Ordained as a Baptist minister, he also studied in 1960 under Dr. Lawrence Duff-Forbes at the Academy of Messianic Judaism, California. There he helped establish a Messianic Jewish congregation. It was during that period that he came under the towering influence of Dr. Forbes. Dr. Forbes advocated the necessity of a prevailing strong "Messianic" direction in order to effectively reach Jews. This had a very powerful affect on Brotsky and one which he introduced to the Philadelphia scene in the early 70's. More than any other person, he is responsible for shaping the direction of "Messianic Judaism" on to the scene in Philadelphia.

In 1972 he was called to become the new director of The Christian Testimony to the Jew in Philadelphia under the American Baptist Convention. Abraham Ziegler had pioneered the work but I was not able to find out exactly what year he started it.

In the early 1970's, Philadelphia experienced the same Jewish awakenings as did other parts of the country. There was a nucleus of new Jewish believers that emerged out of the home ministry of Joe and Debbie Finkelstein in the Overbrook Park area. Many

of them began attending the Christian Missionary Alliance Tabernacle on 69th Street. Yet there was an unspoken desire and struggle among them regarding their identity and their place as Jewish believers in the Messiah that could not be found within the churches. As a result, they began gravitating to the Brotsky home for Bible studies, Jewish holiday celebrations and services in the chapel of "Congregation of the Messiah." Dr. Brotsky held Friday (Erev Shabbat) service, Sunday services and a Tuesday evening Bible study. His knowledge of Judaica had a great impact on the impressionable young people including myself, shortly after we arrived in Philadelphia in 1970. My first actual Passover seder was in his crowded living room. Many elderly people were drawn to the unique manner in which he incorporated Yiddishkeit into his presentations. The younger people found his "Jewish" emphasis a link they longed for in spite of his somewhat rigid and formal manner.

His preaching and teaching was excellent and there emerged a growing fellowship of Jewish believers, both young and old. Unfortunately in the late 80's, problems emerged regarding control the Baptists wanted over the group and that ultimately led to an exodus of the Jewish believers. Shortly thereafter, he and his wife Nora returned to Canada where

he continues to have a radio teaching ministry. He serves as Executive Director of Judeo-Christian Relations for the Hebrew Christian Witness in Canada and continues to write and lecture on subjects like "The Jewish Roots of the Christian Faith" and "Jewish Holy Days and Festivals in the Light of the New Testament".

Without question, he had a far reaching influence on the Jewish emphasis and shaping of missions in the Philadelphia area.

MESSIAH'S MISSION - CONGREGATION BETH EMMANUEL (1954)

Information about this ministry was difficult to obtain. It was begun by the Assembly of God denomination during the early fifties. When I arrived in Philadelphia in 1970, the leader was the Rev. Monty Garfield. He was a very colorful person, amiable and cooperative and led the work for about 25 years. We formed a brief friendship and then he left this area. He was followed by Mark Alterman and three others who seemed to have difficulty in adjusting to the work.

In 1987, Steve and Christine Cohen, who had worked with Jews For Jesus, arrived in Philadelphia. They were very excited to build upon the training they had

received and so with great optimism they readily accepted the challenge of redirecting the mission located on Bustleton Blvd. in the Northeast area of the city. His first endeavor was to restore the large house that served as their home and headquarters for the work. He sought to increase the vision among Assembly of God churches in the area, raise funds and do outreach evangelism. They held "Shabbat" services and sought to get other Christians committed to the work. He was a frequent speaker at Congregation Beth Messiah. They left the area for Atlanta in 1993.

By 1990 the work had been closed for a year. Then the Rev. Jeff Friedman, an ordained Assemblies of God minister, came to renew the ministry. A professional pharmacist by trade, he sensed a deep call to Jewish missions. His objective was to build a strong indigenous congregation while gradually cutting back on his hours as a pharmacist. He is currently seeking Messianic rabbinical certification through the International Alliance of Messianic Congregations and Synagogues (IAMCS). He is committed to a Messianic synagogue. Their large family live in the renovated house and are seeking to build a 250 seat sanctuary on the property. He intends to keep his AOG credentials but the sanctuary would not be formally affiliated with the Assemblies

of God denomination. He wants it to become an independent, self-supporting Messianic congregation. Congregation Beth Emmanuel has grown considerably to about 150 members.

ALLIANCE JEWISH MINISTRIES (1966)

In July of 1966, Abraham and Janet Sandler and their three sons, Abraham, Daniel and Samuel, moved from the Bronx, NY, to Philadelphia, PA, to plant a new Jewish ministry under the Christian and Missionary Alliance. Lacking in funds, Abe had to get a full-time job while endeavoring to plant a work.

They located a place in Northeast Philadelphia where there are 150,000 Jewish people. The methods they tried in reaching them with the Gospel were varied. They had a youth program of sports and Bible studies, gave out tracts, knocked on doors, started a correspondence course school using "The Trumpet in Zion" material from Moody Bible Institute, and advertised in newspapers. However, "nothing worked." They did not see any Jewish people come to faith in Messiah Jesus for almost eight years.

In Abe's own words: "We were trying in our own strength and telling God how to do His work. I would regularly come up with an

idea and ask God to bless it, instead of seeking Him for His direction. Hudson Taylor said, 'I used to ask God to come and help me, then I asked God if I could help Him, then I ended by asking God to come and do His work through me.'"

When Abe recognized his wrong attitudes and repented of them, he asked God to take over. Things began to happen. They were led to start a Bible study in their home. Four people showed up at the first meeting. However, within three months 15 to 20 people were coming. Jewish people were hearing the Gospel and coming to faith in Jesus. One night 42 people showed up and filled their house. Two Jewish people prayed to receive the Lord. Many of these people were Jewish hippies. It was the early 70's. About 30 people were coming regularly to their weekly Friday night meeting which was evangelistic in nature.

They felt the need to establish a worship service. One was started on Sunday mornings in their living room. People were still being saved and the group grew to almost 40. When the Sandlers' fourth child was on the way, they felt the need to move the meetings out of their home. (By the way, it was another boy and they named him Benjamin.) They rented a large house on Bustleton Avenue and met there for a year and a half.

The need for their own

building was felt by all, and so, they located a good size property at 10162 Bustleton Ave., directly across the street from the George Washington High School. One of the attractions was the good piece of ground that came with it and the huge Esther Williams pool. After they purchased it with the help of a down payment and renovation funds from their denomination, they moved in. The first summer they were there, they baptized 27 people.

The congregation varied in attendance between 25-85 over the years and finally leveled off at 50-60 committed adults and 20 children. They established two outreach home Bible studies, a Messianic children's program and a weekly Friday night evangelistic outreach. Their weekly worship service on Sunday mornings became a time of worship, discipleship, evangelism and remarkable workings of God in the area of healing and evidence of some of the gifts of the Spirit.

Some of the men established a ministry to the homeless and weekly they would go into Center City to give out food and clothing and to share the Gospel with street people. A rock band got saved and four of them were Jewish. They started a coffee house outreach. It was held monthly and usually there were between 75-100 people in their 1200 square foot meeting room.

The band consisted of a drummer, a bass guitar, an acoustic guitar, piano player, electric keyboard, saxophone and flute. They would play, sing and share their testimonies for an hour and a half. Then Abe, having been instructed by them, spoke only 5-10 minutes. Sitting on a bar stool with no notes, no Bible, Abe presented a simple, compelling message and God would save people; Jews and Gentiles. The make up of the group coming out to the "Lighthouse" regularly was 40% Jewish.

At that time, there was also a ministry being carried on to the high school which had several thousand Jewish kids. As Abe went into the homes to visit their parents. God blessed and some of them also came to faith in Messiah Jesus.

They went on the streets and gave out broadsides, continued to advertise in newspapers and celebrated Biblical Jewish holidays in order to reach more Jewish people with the good news of Y'shua. Over the 15 years that they led the "Messiah's Lighthouse" about 90 Jewish people and 175 Gentiles received Jesus as Messiah and Savior. Some merely passed through, others found a church home, and others became part of Messiah's Lighthouse.

The Sandler left in August, 1989, to begin a pioneer work of planting new centers of outreach to

Jewish people along the east coast. During Abe's absence of four years the original vision of the work changed, by those who followed in leadership, from being a Jewish ministry to that of establishing a regular church. The mission statement was changed and as a result many people began to leave and join other congregations. The name and location of the work was also changed although the building remained the property of Alliance Jewish Ministries. The pastor resigned and left the field in 1993. An interim pastor was there only briefly and in 1995, the work was restored to its former purpose. The congregation had dwindled to a handful of ten people. A new pastor arrived who was interested in reaching the large numbers of Russian Jews. An ESL school was established and had many students. However, he resigned because of differences in philosophy of ministry. There were only four left in the group. In January of 1997, the Sandler felt the Lord leading them to return to working in the Philadelphia area and they are now in the process of rebuilding the work.

CONGREGATION BETH YESHUA (1974)

Congregation Beth Yeshua began with an informal group gathered around Joe and

Debbie Finkelstein, members of Congregation Beth Messiah meeting at the Messianic Jewish Center. Joe has been one of the most significant people in the Philadelphia Jewish movement. His charisma has drawn many and he was very helpful and encouraging to the Links family when they arrived in the area in 1970. Their first Shabbat dinner was experienced in the Finkelstein home and Joe went to great extremes from the very beginning to help them in many ways, including trying to find a place for them to live.

It was the feeling of the Finkelsteins that because of the Presbyterian connection of the Center that the ministry could not be fully Jewish. The decision was made by their group to form an independent congregation separate from the Center and shortly thereafter, the Reverend Martin Chernoff, from Cincinnati was called to lead them. Approximately 100 joined this new venture.

The services are marked by expressive charismatic worship, dancing and lively music. Out of this congregation emerged several dynamic ministries including the singing group Kol Simcha, a day school, and radio and television programs.

Beth Yeshua has become a prototype for other messianic congregations. Under the leadership of David Chernoff and Joe Finkelstein, the Congregation

has sponsored well planned conferences and exerted significant influence over the Messianic Jewish Alliance of America. They have a vision for an end-time revival that begins in Philadelphia. The Congregation eldership (with the exception of Mrs. Chernoff) and is restricted to male Jewish believers and those who attend accept the complete authority of the Chernoff leadership. There is no formal membership and about 300 attend their Friday evening and Saturday morning Shabbat services. Congregation Beth Yeshua since its beginning in 1974 has been instrumental in many Jewish people coming to the Lord. They have been the focal point of severe criticism from the entire Jewish community. Nevertheless, they have continued to pursue their vision for seeing a revival of our people.

AMMI MINISTRY (1984)

The Rev. Ron Elkin began AMMI ("My People") Ministry at Tenth Presbyterian Church in 1984. Its focus has always been two fold: first, to bring the Gospel to Jewish people through street evangelism, public outreach meetings, visitation and literature production. Secondly, to equip the church to witness to Jewish people and to promote a burden for the salvation of Jewish people within the

body of Christ.

Street Evangelism and Outreach Meetings: From 1984 until 1992, AMMI was a ministry of Tenth Presbyterian Church. While at the church, they held regular outreach meetings, taught Bible studies, and led witnessing campaigns in 1992. They became incorporated as a mission board in 1992. Street witnessing campaigns were expanded from Philadelphia to Pittsburgh and Atlantic City. Since beginning, they have distributed 800,000 broadsides.

Change of Focus to Russian Speaking Jewish Immigrants: In 1959, the focus of AMMI shifted from the American Jewish community to the Russian speaking Jewish refugee community located in Northeast Philadelphia. This took place for several reasons. The immigrants were accessible because of their need to learn English and develop friendships. Secondly, because of their lack of exposure to any form of religion they were more receptive and responsive than the average American Jew. To reach this group, AMMI began teaching English as a Second Language program in 1995. It continues to the present. Over 300 students have attended the program. The overwhelming majority of them are Jewish. A total of 35 refugees have professed faith in Jesus since 1995. AMMI also conducts Jewish

holiday services, Bible studies, visitation evangelism, social events (picnics, dinners, sporting events, etc.) and Russian gospel literature distribution.

Ron and his wife, Jackie who is a skilled commercial artist reside in Philadelphia with their son, Richard. Many have found refuge and been encouraged by the warm hospitality of their home.

CHURCH'S MINISTRY AMONG JEWISH PEOPLE CMJ/USA (1985)

In recent years Jim and Donna Smith, two outstanding believers in Philadelphia, have been committed to the work of Jewish evangelism under the Episcopal Church. They were drawn to Jewish ministry and developed a heart for God's work in Israel through a chance visit via the Anglican work "Church's Mission to the Jews" (CMJ). The tour used the Anglican Centers such as Christ Church (Jerusalem), Immanuel House (Tel Aviv), and Stella Carmel (Haifa) for some of the accommodations as well as using Biblically oriented tour guides. They saw Ezekiel's Chapter 36 statement: "The land that was desolate has now become like a Garden of Eden" and had their eyes opened to God's working out His plan for Israel in these latter days.

During the late 80's and

early 90's the Smiths supported the work of CMJ/USA acting as host and helper to the Director, Philip Bottomley. He was engaged in a teaching ministry largely to the Episcopal Church. One such training session was "How To Introduce Your Jewish Friends to Jesus." He was a constant instructor to the church revealing that God is not finished with Israel or His Jewish people.

During the Smiths' involvement with CMJ they were encouraged to work with the Jewish Outreach in Partnership in the Philadelphia Area (JOPPA) and have participated in the street campaigns as well as the annual banquets for a number of years. They have sought to be an encouragement to all the other workers in similar ministries in the Philadelphia area.

As recently as 1992 CMJ/USA (now renamed "Shoresh") has changed its thrust and is restricting its work to conducting tours to Israel as a means of acquainting church members of God's plan for His people.

The Smiths continue to enjoy supporting the other missionaries in the Philadelphia area with their servant spirit by preparing meals, helping with Seder preparations, and street evangelism. Their outstanding example of humility and service has been a model for all the other ministries in Philadelphia.

CHAIM MINISTRIES (1989)

Chaim started recently in 1989. Fred Klett sensed "a need for a distinctly Reformed mission to the Jewish people in the USA, a ministry based on the Westminster Standards, taking a conventional position, and associated with conservative Presbyterian bodies such as the Presbyterian Church in America and the Orthodox Presbyterian Church." Their statement of faith states that they subscribe solely to the Westminster Standards, as Evangelical, Reformed, and Conventional. The board members are all PCA or OPC teaching or ruling elders.

The founder, The Rev. Fred Klett, is an ordained PCA minister. He is a graduate of Westminster Seminary and has been trained by Jews For Jesus in their co-laborer program. He has served with intervarsity, The Messianic Jewish Center in Philadelphia and is active as the coordinator of the Lausanne Consultation on Jewish Evangelism in North America.

Their outreach is "street and campus evangelism, Russian Jews, follow-up of contacts, training of seminary students, consultation on outreach and Jewish-oriented evangelistic programs." Jewish programs such as "Jesus and the Passover," "The True Light

of Hanukkah," "Evangelism After the Holocaust" and "Sharing Messiah Seminar" are available for churches. Fred currently is doing street evangelism "in which hundreds of thousands of gospel tracts have gone out under the supervision of CHAIM's director. Thousands of households in Jewish areas have been contacted through mass-mail, weekly Russian Bible study with two Russian-speaking volunteers is conducted with a ministry to intermarried couples."

Chaim is always seeking volunteers, additional workers and missionaries. They currently have a part-time staff worker serving in New Haven CT focusing on Yale University and a volunteer staff of several people.

CHAIM means "To Life!" ("Christians Announcing Israel's Messiah.") Their goal is "to promote the gospel among the Jewish people through direct evangelism, motivating and equipping churches, and discipling Jewish believers."

CONGREGATION BETH SHILOH (1990)

Very little is known about Congregation Beth Shiloh, which Harris Brody began in 1990. He did not respond to requests about his ministry. His Friday evening and Saturday morning services it

has been reported are very orthodox in style.

JOPPA 1984

In 1984 four Philadelphia based missionaries to the Jewish people decided it would be good to sponsor an evangelistic campaign together, similar to the Jews For Jesus Summer Witnessing Campaign. Fifteen volunteers handed out 25,000 broadsides and the "Jewish Outreach Partnership in the Philadelphia Area" (JOPPA) was launched. Today there about ten Jewish missions seeking to work in unity. The group meets together monthly for fellowship, prayer, and the dissemination of information. They seek mutual cooperation when possible, hold an annual banquet and co-sponsor the annual summer outreach project.

To date, there have been

10 campaigns and over 300,000 broadsides handed out.

There are a number of other leaders who are involved in Jewish ministry in the Philadelphia area. Mrs. Penny Frederick has been very actively involved in reactivating interest in teaching and leading the Tenth Presbyterian Church in their Jewish outreach, as well as nurturing interest among the congregation and the sizeable number of Jewish people that attend.

The work of Scott and Heidi Affrime blossoms in the Cherry Hill, NJ, area through the generous hospitality of their home, Bible studies and a newly opened door of opportunity, a Jewish friendly congregation, Christ Bible Church, that has expressed a sincere love for the many Jewish people in that area.

The Lane family carries a deep burden for their people. Michael has been actively involved in Jewish ministry

for many years and is in the process of relocating in the Washington DC area. His sister, Lonnie is attending an Assembly of God congregation in Trooper, PA, that is just beginning Friday evening worship services.

CONCLUSION

What I have learned from this study is that many wonderful ministries have been birthed and led by qualified and capable people. We share a common goal of reaching our brothers and sisters for Y'shua. If I had one wish, I would wish that we truly could focus on our common objective, rejoice in our different approaches, and labor with commitment of purpose and humility of spirit exemplified in the lives of great servants of the Lord. May we pull together "for the time is short, the labor is vast, the reward is great, and the Master is insistent."

In the latest two issues of the Bulletin there has been a discussion about the International Christian Embassy Jerusalem (ICEJ). In issue no. 48 Jacob Prasch launched a criticism against the Embassy's fundamental position on mission and evangelization among Jews. On behalf of ICEJ Jim Schutz replied to this criticism in no. 49. The discussion is carried on in this issue: both Prasch, Schutz and Fruchtenbaum have been given space to discuss this topic which interests many people. With these articles we close the debate.

Kai Kjær-Hansen

A Reply to the James Schutz Response

to the Article Concerning The International Christian Embassy
and an Invitation to Open Debate

By Jacob Prasch, Director of Moriel Ministries

In another expression of what has become true to form over the years whenever The International Christian Embassy Has Been challenged Over The Issue Of Jewish Evangelism, the Schutz Response in Issue 49 was both rife with factual inaccuracy and circumventory of the essential issues.

* The Morris Cerullo/ John Van der Hoven videos have been shown to a number of Messianic and Jewish Evangelism leaders around the world together with official ICEJ documents. To date not a single person who has seen the video and examined the documents for themselves have not been disturbed. These more than substantiate the validity of the objections raised in published material concerning ICEJ by Tuvya Zaretsky of Jews For Jesus, Dr. Arnold Fruchtenbaum of Ariel, John Ross of CWI, Dr. Walter Riggins of CMJ (in his book 'The Covenant With The Jews'), and least of all myself.

Schutz may attempt any expression of revisionism or redefinition of what Mr. Van der Hoven intended to say he wishes. The fact however remains that Mr. Van der Hoven's precise words on the video seen by thousands

in his exegetical butchering of Isaiah 40 are "It says Comfort, Comfort - Not Preach, Preach", openly divorcing the opening verses from the context defined in verse 9 as comforting by preaching as well as the over all context of the Servant Songs climaxing in chapters 52 and 53 which Chapter 40 introduces.

As the official ICEJ Statement of Mission and cover letter concerning Jewish evangelism prove, ICEJ falsely teaches that the text of Isaiah 40, telling Israel her sin has been removed, is something that can be accomplished without the blood of the messiah. No matter what Mr. Schutz wishes to say, this documented heresy is dual covenant theology. These documents moreover (highlighted in my article, but predictably ignored by Schutz in his response) confirm the intent of what was stated in the video as heretical, and demonstrate the attempt by Schutz to assign a different meaning in retrospect as the hollow attempt at revisionism it is. The video states what the Statement of Mission and cover letter do.

* The doctrinal and theological arguments in my article merely echo those of

various others in The Issue of 12 of MISHKAN, to which neither Schutz nor ICEJ have ever attempted to respond. I have only acted in concert with the doctrinal positions of other Jewish Evangelism leaders within LCJE.

* The Schutz assertion that the focus of Romans 9-11 is not Jewish evangelism is exegetically absurd and further mitigates directly against the cause of Jewish evangelism in the church. There probably is not a member ministry of LCJE that has not built its message to the church on the urgency of Jewish evangelism on the text of Romans 9-11, and an evangelistic interpretation of the chapters (which Schutz denies) is the doctrinal essence of LCJE itself (eg. the address to the first LCJE conference by our late founding President, Murdo Macleod from Romans 11).

This section of Romans with a heart plea for Israel's salvation, and the rhetorical question "with no preacher how shall they hear" in verse 14 of Chapter 10 is in thematic harmony with the evangelistic thrust of the rest of the epistle (since the Reformation, beginning with The Lutherans, orthodox evangelicals have always

debate - debate - debate

recognized Romans as the most evangelistic of the Pauline writings in its purpose and orientation).

Disturbing also is Schutz's attempt to pervert Romans 11 from its proper exegetical context in support of the rabbinic argument first introduced by Rashi as a way of explaining away Isaiah 53., that Israel suffers for the Gentiles. The actual references to the partial and temporary blinding of Israel until the fullness of The Gentiles comes in is in Daniel's "Times of The Gentiles" between his 69th and 70th Week and possibly Luke 21:24, and the context is plainly salvific as well as prophetic. Schutz's notion that Romans 11 is focused towards a teaching that Israel suffers vicariously on behalf of The Gentiles will without doubt find acceptance among the anti-Yeshua teachings of the orthodox rabbis whom ICEJ always seems so keen to befriend and impress, but has little place in evangelical orthodoxy or in the context of The Epistle to The Romans.

* At no point have I ever stated that ICEJ signed an agreement not to evangelize Jews. Would Schutz however deny that front organizations funded in part or in total by ICEJ active in Russia have not signed such agreements? A company may not sell a product under

its own label, but if it has a subsidiary or affiliate that does, what is the difference?

* After one Feast of Tabernacles with Cerullo, two Missions to London with Cerullo, and Van der Hoven on video with Scandinavian money preacher Ulf Ekman (described as having a "kindred spirit") with thousands upon thousands of videos and audios proving it, Schutz's denial of ICEJ involvement with heretical money preachers is too ludicrous to deserve intelligent comment.

* True to form, in avoiding dealing with my citations of the official ICEJ letterheaded documents, twisting scripture verses out of context, still not dealing with the arguments of Tuvya Zaretsky, Arnold Fruchtenbaum, or John Ross in MISHKAN, and in trying to retrospectively assign different meanings to the words on the video, Schutz then resorts to the usual ICEJ defense when it has no defense. He commences with personal attack packaged in religious rhetoric as per his "How Brother Prasch imagines he is qualified to be our judge..." In fact at no point have I judged anyone. I simply evaluated the doctrinal practices of ICEJ on the basis of scripture as have Tuvya Zaretsky, Arnold Fruchtenbaum, and John

Ross, and like them have found ICEJ to be unscriptural.

I wish to point out that for me the issues are doctrinal and my concern the damage done to Jewish Evangelism by ICEJ. I challenge Schutz and ICEJ to publish a response to The Mishkan articles which form the doctrinal basis of my theological objections to ICEJ as a member of LCJE. I also wish to extend to Brother Schutz an open invitation to participate in a fair, open, video taped, and properly moderated debate with me in Jerusalem where all the video and documented evidence available can be openly presented. If Schutz honestly contends he can scripturally defend the contents of these documents and videos as something other than the unscriptural and heretically misguided deceptions that I and others maintain, I stand more than willing to give him an honest and candid opportunity to do so.

I am also bewildered by the erroneous assertions that I have refused to meet to with ICEJ to learn what their true beliefs are. As with any organization, ICEJ already has a published Statement of Mission defining its beliefs, which in its case are plainly not scriptural. In his response Schutz admits that ICEJ has a policy and doctrinal position which says

it can bless Israel with the love of Christ without preaching Christ. Biblically, this of course is nothing more than a Christ-less social and political Gospel, which scripturally is no gospel at all, but an unbiblical invention of men which only diverts huge sums from the true Embassy of Yeshua in Israel: The Messianic Fellowships, Evangelical Churches, and Jewish Evangelistic Ministries which do preach Him according to The Scripture. Once more, scripturally, a love for Israel that does not give Israel Christ cannot biblically be regarded as the Love of Christ.

Moreover, although ICEJ sets itself up as the self-appointed spokesman to the global church for what The Lord is doing in Israel, I am not going to set myself up as the spokesman for all Jewish Evangelistic organizations or The Body of Messiah in Israel. When Schutz was offered the opportunity to meet together with the MISHKAN authors together with myself at a Jerusalem conference a few years ago, it was he who did not want to meet. At that time, the ICEJ German liaison admitted that ICEJ had no one of sufficient theological calibre to dispute doctrine with the likes of Arnold Fruchtenbaum. My arguments are not my own,

but are doctrinally identical to those raised by John Ross, Arnold Fruchtenbaum, Tuvya Zaretsky, Moische Rosen, Baruch Maoz and others within LCJE, and it is with these included that any dialogue must take place. I cannot set myself up as a spokesman for them.

This is to say nothing of the disclosures of former ICEJ personnel such as their former Denmark representative, Dr. Michael Harry, who have seen the actual workings of ICEJ from the inside and have warned what it really amounts to and how it operates in the scandal ridden history of ICEJ. I recall the sense of disgust of my late brother, Col. Orde Dobbie, when he resigned from ICEJ on the issue of stewardship, with the extravagant spending by ICEJ on internal expenditures with money essentially diverted from Jewish evangelism in Israel and from The Israeli Body of Christ.

I am also bemused by the Schutz assertion that ICEJ has never published anything against me in reaction to my theological objections to ICEJ. I have a stack of letters ranging from the defamatory and slanderous to the absurd circulated by Schutz on ICEJ letterhead internationally, which have probably been read by hundreds of people. Since reactions to myself

and those sharing my convictions about ICEJ have demonstrably included acts of forgery and physical violence, I would assume Brother Schutz would realize that if anyone has cause to cite personal grievances needing rectification, it is I. Yet, Christian love does not take into account a wrong suffered. The fundamental issues remain not personal but doctrinal.

My willingness to openly debate with Mr. Schutz in Jerusalem stands, and if ICEJ is at long last willing to face the MISHKAN authors on the real issues upon which my own objections rest in an open forum, I shall readily attend and participate if so invited.

As matters stand, facts are facts. On the basis of the documented and video recorded body of proof, we at MORIEL have no choice but to affirm the very solid scriptural objections to ICEJ raised by brothers Zaretsky, Ross, and Fruchtenbaum in MISHKAN. As Dr. Harold Sevens, then President of Chosen People Ministries has stated publicly in THE JERUSALEM POST, "The International Christian Embassy Is Heretical". Dr. Sevens is right. The published facts cannot honestly, intelligently, or above all biblically, allow for any other conclusion.

Of particular concern to The Jewish Evangelistic

Ministries and Israeli Congregations is the "Project Shofar" programme of ICEJ, where money is collected from well-meaning Israel-loving Christians and given to a militantly anti-Yeshua ultra orthodox Yeshiva in Hebron, where the ultra orthodox community is linked to Rabbi Levinger's 'Gush Emunah' movement, vehement haters of Jewish believers. These Yeshiva students are taught the 'Birkat Ha Minim', a curse on Messianic Jewish believers in Yeshua added to the Shmoneh Esreh in the synagogue liturgical siddur in which they beg G-d to blot the names of Jewish believers in Yeshua out of the Book of Life. What right do Mr. Schutz and ICJE as foreigners have to come to

Israel and divert support away from the local Israeli Body of Yeshua and donate it to those who hate, curse, and persecute the Israeli Body of Yeshua and teach against belief in their own Messiah?

What am I and others to think when Schutz, claiming to be a brother in Yeshua, is a leader of an organization that collects money the Christians it misleads and gives it to people who are praying that the names of my Israeli-born Jewish children will be blotted out of the Book of Life because of their faith in their Messiah Yeshua? What am I to think when Mr. Schutz, instead of addressing the valid biblical issues I raise rather puts out E-Mail letters resorting to name-calling over the

Internet referring to me as "Jacob Trash" for stating my objections to things like their 'Project Shofar', yet claiming to be a Christian? What am I to think when ICEJ on video tape engages in violent threats against an Israeli Jewish pastor for exercising his civil right and pastoral responsibility protesting the outrage of 'Project Shofar'? What I do think is that it is time for the Israeli Messianic and Jewish Evangelistic leaders to stand up and put an end to this heretical deception and the travesty it breeds. As The New Testament teaches, the true Embassies and Ambassadors of Christ are the ones who preach Him, and not those who do not! (2 Corinthians 5:20).

A response to the article defending the International Christian Embassy

written by Jim Schutz in Issue No. 49 (Aug. 1997) of the LCJE Bulletin

By Arnold G. Fruchtenbaum, Director, Ariel Ministries, USA

I have not seen the video mentioned by Jacob Prash and Jim Schutz and, therefore, cannot really comment on the accuracy of what the video is saying. However, I do want to respond to specific statements the article makes

which have nothing to do with the content of the video.

In his reference to Isaiah 40:1-2, Schutz claims that the passage only commands "Comfort ye comfort ye my people" and not "Preach ye, preach ye at my people." It may be true that the

emphasis is not to "preach at," but the emphasis is certainly on preaching the message of the gospel. Verses 9-11 definitely go on to teach what the means of comforting Israel is, and that is by proclaiming the Good News. When verse two

declares that we should proclaim to Israel that, "her iniquity is pardoned," that is part of the proclamation we should proclaim in accordance with verses 9–11. Furthermore, in the wider context of Isaiah, as in chapter 53, the means by which Israel's iniquity was pardoned was by means of Messiah's blood. To claim to be comforting Israel, and yet admit, as the author does more than once, that they do not actually proclaim the gospel, renders Isaiah 40 meaningless in its context. Even verses 3–5 were applied to the work of John the Baptist, who was proclaiming the soon coming of the King and finally proclaimed Yeshua to be the Lamb of God that takes away the sin of the world. Regardless of who is right on the content of the video, Schutz is clearly wrong in claiming that it is possible to comfort Israel without a clear presentation that the only way our sins can be forgiven is through the blood of the Messiah, and the only way to know the Messianic King is to come to believe that Yeshua was that Messiah who died for their sins.

Schutz, with apparent approval, cites Van der Hoeven as saying that "Christians have no right to speak one sentence to the Jew if (they) don't read two books on the Holocaust first; . . ." Schutz admits that Van

der Hoeven made that statement. Unless I misread the article, Schutz approves of that statement. Is it truly valid to say that no Gentile can witness to a Jew unless they read two books on the Holocaust first? Since when is that a prerequisite to presenting the gospel to a Jew? It is still a fact that a vast majority of Jewish believers today came to the Lord through Gentile witness and the vast majority of these Gentiles did not read even one book on the Holocaust before witnessing to Jews. And thank God for that. If reading two books on the Holocaust was a prerequisite to witnessing to Jews, then many Messianic Jews today would still be non-messianic if that was the case. Van der Hoeven's (and apparently Schutz's) prerequisite to witnessing to Jews would only create a stumbling block to get the gospel out to Jews. As the head of a Jewish ministry, I would never tell a Gentile to do that first. I am grateful for meeting so many Jews who were won through Gentile witness without the prerequisite.

Schutz's treatment of Romans 9–11 is also faulty. He seems to imply that the command of the Gentile obligation to provoke Jews to jealousy is not necessarily through the preaching of the gospel. But that militates against the whole context.

The importance of proclaiming the gospel verbally was already brought out in chapter ten. Since faith comes by hearing, then the message must be heard. And the message cannot be heard until a preacher is sent. It is certainly clear from Romans ten that Paul is dealing with the proclamation of the gospel. In that same context, he also makes reference to Isaiah 40, a connection that Mr. Schutz seems to ignore. When we get to the specific segment about provoking Jews to jealousy, Romans 11:11–14 must not be separated from the first ten verses. Romans 11:1–10 emphasized the fact that God still has a remnant among the Jewish people today, as He has always had throughout Jewish history. In the present age, there is a remnant according to the election of grace, a remnant that contextually is defined as those Jews who believe in the Messiahship of Yeshua. The point of Romans 11:11–14 is that the major means that God uses to bring the remnant to Himself is through Gentiles provoking the Jews to jealousy. While deeds must not be divorced from words, in connection with chapter ten, the main means of provoking Jews to jealousy is not by action but by proclaiming the gospel to the Jewish people. To this day, it is still primarily Gentiles who

are bringing the Jews to the Lord. And again, most of these Gentiles have not read even one book on the Holocaust. To claim, as Schutz claims, that provoking the Jews to jealousy does not require proclaiming the gospel, simply ignores all that the Apostle has been saying since he began dealing with his Israelology in Romans nine.

One more point. Schutz denies that the ICEJ ever "signed a document with the Israeli Government not to preach this Gospel . . ." I have no reason to question the truth of this statement. However, by his own admission, the Embassy behaves as if it did sign such a document. The fact is, the Israeli government does not see the ICEJ as any kind of an evangelistic threat and, therefore, would not need to ask them to sign such a document as may have been the case with the Mormon school. Schutz himself clearly admits that ICEJ neither missionizes publicly nor secretly. I commend him for this frank admission. However, if he is proud of that position, he should be ashamed. He goes on to say, ". . . we believe that God has called us to demonstrate biblical mercy to the Jewish people and to stand with them in their trials, but not to proclaim to them that they must accept

our faith." To claim to proclaim mercy to the Jews apart from the gospel is ludicrous. To claim that they were called to show mercy to the Jews, but not to proclaim to the Jews the message of the gospel, clearly contradicts the Scriptures. It is a simple contradiction to claim to be "evangelical" and not be "evangelistic." All believers are called to proclaim the gospel to all. If the ICEJ truly claims to be biblical, as Schutz wishes to claim for it, then he is called, and the organization is called, to proclaim the gospel. Again, he is to be commended for honestly stating that the ICEJ does not proclaim to the Jewish people that they need to "accept our faith" (and I am assuming by "our faith," Schutz means the gospel that Yeshua died for our sins and is the only way of salvation). However, that is nothing to be proud of. If anything, it is a lot to be ashamed of. It certainly makes me glad, as a Messianic Jew, that my hearing the gospel was not dependent upon the ICEJ. If it was, I would still be lost. I am also glad that the Gentile who led me to the Lord did not feel it was necessary to first read two books on the Holocaust before feeling the right to share the gospel with me.

As to his claim that "certain anti-missionary

organizations have attacked the ICEJ as being even more dangerous than Jews for Jesus," only says more about the paranoia of the anti-missionary groups than it does for any effectiveness in evangelism of the ICEJ. That group is largely made up of paranoid extremists and Orthodox Zealots who see a major threat in anything classed as "Christian," including the most liberal groups, who also do not evangelize. But the fact that so many other Jewish organizations, and Israeli government officials, speak so highly of the ICEJ clearly shows that for most Jewish organizations and the Israeli government the ICEJ is no threat and, therefore, there was no need to sign a document to begin with. By Schutz's own statements, the ICEJ acts as if it did sign such a document and, therefore, it makes no practical difference.

A COUNTER INVITATION TO JACOB PRASCH: MEET ME AT THE ALTAR

By Jim Schutz, the International Christian Embassy Jerusalem

For believers who function easily in a spirit of accusation and against other believers, dealing legitimately with basic factual and spiritual truth is often problematic. In the name of truth, facts and fabrications tend to be combined to fit the accusations, which are calculated to damage others. Rather than speaking the truth in love, which requires an esteeming of others we disagree with as better than ourselves and a willingness to discover who they are "after the spirit," (after all, they may know something about how God has led them that we don't), the accuser sets himself up as the superior one and assumes that his point of view is equivalent to truth. Even unbelievers understand, however, that this leads to deception. Biblically, it can also lead to an ungodly sewing of discord between brethren -- something very serious in the eyes of God (Pr.6:14-19).

I am very sorry and grieved to say that such has been my experience with Jacob Prasch over the years in trying to deal with his self-professed hatred of the ICEJ. "All Jewish missions and most Israeli leaders, holocaust survivors, and

refusniks who are believers agree with me and hate ICEJ," Prasch wrote in 1992 to a Messianic Jewish supporter of the ICEJ, who had challenged Prasch after hearing him preach against the ICEJ in a large London conference. The supporter was highly disturbed because she knew Prasch's message was laced with errors, and because she had brought an unbelieving Israeli to the meeting whose heart had become opened due to contact with the ICEJ. Needless to say, her friend, who had lost all his family in the Holocaust, left quite disillusioned and disturbed with all that the speaker represented.

Although the ICEJ has friends and foes like most ministries, the only aspect of Prasch's declaration of widespread hatred that has been clearly evidenced to us, is his own. But a believer who engages in hatred of other believers, even if well-intentioned, "walks in darkness, and does not know where he is going, because the darkness has blinded his eyes." (1 John 2:11) And if he develops a root of bitterness, he also defiles others he tries to influence. (Heb. 12:15) Sadly, this too has been our

experience with Jacob Prasch in his incessant attacks against the ministry and staff of the ICEJ, which have been clearly designed to denigrate us in the eyes of others. Since he has now been twice allowed to pursue this campaign into the pages of the Bulletin, I once again invite him to come to the altar in the spirit of Yeshua.

In numerous letters and publications including the Bulletin, Prasch has repeatedly stated that he has been personally attacked and slandered by the ICEJ for simply raising the same biblical and ethical challenges earlier put forth against the ICEJ by reputable authors in publications such as the Mishkan. While the ICEJ studiously avoids truth and theology for petty personality issues, Prasch insists, he becomes the innocent victim of vicious attacks. These are serious charges, which I challenge Prasch to substantiate. A wide number of Messianic leaders in Israel who have been exposed to the real facts, however, have seen something very different.

The first problem, of which Prasch has repeatedly been informed, is that his accusations against the ICEJ

have gone far beyond the Mishkan articles, none of which labeled the ICEJ as "heretical," or "a sickening travesty," or "snare of satan," or "house of scandal," etc., as Prasch has over the years in sermons, letters and publications. None described ICEJ representatives and staff as "liars," "thugs," "charlatans," "crackpots," "religious hypocrites," etc., as Prasch has done in writing on numerous occasions. None characterized the ICEJ Director as a "failed politician and businessman (who) decided to have an Embassy in Jerusalem ... a magnet for kooks," as Prasch did in a taped message, or the ICEJ's Feast of Tabernacles event as "absurdity" such as he did in a letter to pastors in England. None of those authors supported their theological challenges with the variety of misrepresentations and distortions about the ICEJ and its activities that we believe Prasch has. And none repeatedly refused to meet personally to deal with these misrepresentations after printing them internationally and boasting to us about how many people their publications would reach.

In a letter admittedly dictated by Prasch in 1993, but sent in the name of a deputy, he mentioned his "plan to deal with ICEJ"

because of all the damage caused "by this sickening and disgusting organization and those foolish souls with big mouths and empty heads who assist it." We have seen this plan unfold over the years with direct exhortations to Christians not to support this "disgusting organization" and even to pray against it. And now, with Prasch's current reply to my article, he calls upon Messianic leaders "to stand up and put an end to this heretical deception and the travesty it breeds." We are disappointed that the Bulletin decided to publish his material again, as we feel it's spirit and content does more to prevent the genuine pursuit of truth than to encourage it. Rather than admitting the factual errors of his initial article, Prasch continues to insist that his interpretation of the ICEJ Spokesman's message is the correct one -- and unabashedly misquotes the video again, while accusing me of "revisionism."

In my last article, I clearly stated that the ICEJ does not teach against the authentic preaching of the Gospel. As I wrote then, this can only be concluded by twisting our words out of context or supplying interpretations to them that we reject. Yet this is exactly what Prasch does again by stating as fact that an official ICEJ Statement of Mission,

which merely refers to Isa. 40:1, "proves" that we teach Israel's sin has already been removed and this "without the blood of Messiah."

The Mission Statement, which is not an all-inclusive presentation of our beliefs, states general principles neither for nor against evangelism. Whether or not Prasch likes the way it is worded, we have good reasons for its construction. He is "bewildered," though, that he would need to discover from us directly our position on that which is not stated, before declaring to the world that he knows what it is. Instead, he contrives a twisted version of what we believe and condemns us as heretical. This truly is bewildering reasoning -- especially for one who wants to teach others the principles of God's Word.

This tendency to wrongly impose his interpretations on our statements and then to attack them, is a recurring problem with Prasch. He does so again in declaring my comments on Rom. 11 to be an "exegetically absurd" rendition of Rashi's teaching on vicarious Jewish suffering and Isa. 53. That God has dealt with the Jewish people with the Gentiles in mind, and therefore allowed a measure of Jewish suffering "for their sake," can be clearly inferred from Rom. 11. While understanding this

may help Gentile believers to have more godly compassion on the Jewish people, it does nothing to diminish the fact that Yeshua died for the sins of all mankind and is the Savior for Jew and Gentile. Prasch may be convinced that he fully understands the mystery of God's dealing with Israel, but if he were not so quick to judge and condemn, he might find that God has more to show us all. There is no question here as to whether Rom. 9–11 is "salvific as well as prophetic." The issue has to do with what the passage reveals about how God may use grafted-in Gentiles to enable Jews to "also obtain mercy." I do not have room here to develop this more. But again, godly communication can enable believers with different points of view to more accurately understand each other and perhaps God's Word too. It is too bad that some, confident they already know, are unwilling.

"At no point have I ever stated that ICEJ signed an agreement not to evangelize Jews," Prasch declares. Perhaps his memory needs refreshing, as this is recorded on more than one of his own taped messages. In fact, the Jewish believer mentioned earlier who heard him refer to this in London challenged him on this very issue. In reply, he wrote:

"You insisted the ICEJ never signed an agreement with the Israeli Government. Did you write and ask them? ... (D)oes not Christian integrity demand you at least retract. PUT UP OR SHUT UP (caps his)." He also insisted to me in our first telephone conversation in 1992 that he possessed documents proving this claim, and then referred to this in a letter still in my possession. This untruth is not undone by Prasch's guess that we support "front organizations" in Russia who have signed such an agreement (of which, if true, we have not been informed).

Prasch claims that our German liaison privately admitted to him "that ICEJ had no one of sufficient theological caliber to dispute doctrine with the likes of Arnold Fruchtenbaum." After making this false claim before in his own newsletter, Prasch was informed that he totally distorted the conversation. But he persists in his misinterpretation. What was being communicated to Prasch was that we are able to dispute with Mr. Fruchtenbaum theologially, but that as a practically-oriented ministry, we did not have the time and energy to make theological discourse our focus.

Prasch's assertion that I refused to meet with him and the Mishkan authors at a Jerusalem LCJE conference

is a total fabrication. I went to the conference specifically to meet with Prasch about the misrepresentations he had been making, after discussing the matter in detail with the LCJE local Coordinator. In an arrangement initiated by the Coordinator, Prasch agreed to meet on the condition Mr. Fruchtenbaum would participate, which was perfectly acceptable to me. But when Fruchtenbaum was unable to come at the appointed time, Prasch refused in the presence of the Coordinator, who later wrote: "Mr. Schutz attempted to talk gently and kindly with James Prasch about his attitude toward the Christian Embassy and his continued accusations against them. Mr. Prasch refused to listen and with verbal violence maligned Mr. Schutz and the Embassy. At that point Mr. Schutz attempted to calm James down and held him by the arm -- at which point James Prasch accused Mr. Schutz of violence. It is my witness that Mr. Prasch's attitude toward Mr. Schutz was less than charitable, and certainly less than brotherly." As a result of this incident, Prasch first began to write that I am a "thug," (according to Webster, "a rough, brutal hoodlum or gangster"). Meanwhile, I did meet with three of the four authors, who were very willing to

discuss the issues privately and to concede that they did not know everything about the ICEJ. Fruchtenbaum stated that, pending further communication, he would not publicly criticize the ICEJ.

A few months later, Prasch's attempt to discredit the ICEJ by defaming me took on extreme proportions. After an unfortunate incident at the Feast of Tabernacles occurred between me and a co-worker of Prasch (for which we both erred and apologized), Prasch fabricated the gross lie that I, a "violent thug," actually "beat-up" and "punched" a Jewish believer for "distributing Bibles in the streets of Jerusalem." Though not at all a witness to the event, Prasch later declared with a straight face this legally libelous account as fact to hundreds of people at a time in churches in England, Australia, New Zealand and South Africa. He also published it in his newsletter, while sending a fax to the ICEJ leadership "estimat(ing) that 20,000 issues will be circulated globally."

It is precisely because of things like this, that other Messianic leaders in Israel, including both past and present LCJE Coordinators, the one Mishkan author who lives in Israel, and the former Israeli Secretary for the Messianic Jewish Alliance, have all agreed that Prasch's

demand for a public theological debate simply is not the order of priority here. Mt. 5:23–24 comes first. While I am glad Prasch knows the scriptural truth that "Christian love does not take into account a wrong suffered," I would appreciate being informed as to how he applies this to himself. There seems to be a slight discrepancy between the Bible quotation and a letter received from him only days before this writing, calling me a "phony hypocrite" and concluding with: "I have had just about enough of you Mr. Schutz and we are through playing around."

This brings me to Prasch's final two paragraphs, tacked on after another Feast incident, occurring only weeks ago, that Prasch again wants to manufacture into a scandal. As before our accuser shoots from the hip about things he does not know in making false claims about "Project Shofar" and the concerns of Israeli congregations, which he does not speak for. This project is not at all a "programme of ICEJ" and the ICEJ does not raise funds for it. It is a project to raise support for a college in Kiryat Arba developed by religious, Zionist Jews who found they had something in common with Christians who believe in the biblical promises for Israel. Some

Christians have given support, but not with funds raised by the ICEJ. In pretending to know that they are "militantly anti-Yeshua ultra orthodox" Jews who intentionally pray against Jewish believers, Prasch only exposes his own prejudice. In fact, the spiritual leader affirmed openly at a 1996 Christian Zionist Congress seminar that like-minded Messianic Jews would be welcome along with anyone else to their center. If Prasch were to come out of his accusatory mode and really meet the people involved with an open heart, he might find God working through this relationship to tear down barriers rather than reinforce them. Nonetheless we are active in reaching out to all kinds of people in Israel who might disagree with us, from orthodox Jews and Muslims, to secular atheists and Bedouin.

Prasch's "Jacob Trash" assertion is so twisted that it is not worthy of comment, especially since I am short of space to do so. Regarding the Jewish pastor supposedly protesting "the outrage of Project Shofar," suffice it to say the following: A co-worker of Prasch, in full support of Prasch but without regard to what almost every other reputable Messianic pastor in Israel would consider unethical and wrong, handed out hundreds

of anti-ICEJ tracts to Christians from around the world as they entered the opening night of the Feast of Tabernacles. The tracts, which contained language similar to Prasch's, presented a very distorted picture of the ICEJ while openly trying to persuade Christians that they should not support it. Afterwards, the believer was approached by security personnel and asked to leave the premises. When he refused defiantly, a guard momentarily took his arm to help him along, which provoked a charge of violence. When a parking lot attendant made a similar request, the brother moved off the property. Neither we nor Prasch have seen the video made in secret, but if the guard acted violently, it

was certainly minimal and the ICEJ would not condone it. Moreover, the Israeli Messianic leaders to whom Prasch makes his plea "to put and end" to the "travesty" of the ICEJ, would undoubtedly have a lot more to say to him than to the guard, who was simply trying to deal with disorder.

In conclusion, I challenge Mr. Prasch to come out of darkness and into New Covenant light, regardless of how "right" he is sure he is. Theology is an issue, but it is he who has made it not the issue of priority here. As I wrote to him directly, I would be happy to debate him on CBN, CNN or anywhere else if I thought it would bring glory to God. But at this point, I believe something else is much

more necessary. Contentious debates in a background of hostility, mistrust and accusation, are not what Yeshua advocated as a way to solve relationship problems. Since Prasch has been unable to deal directly with us, my challenge is for us both to humble ourselves before God and submit our controversy to a cross-section of respected and willing Messianic leaders in Israel, so that the relationship could be put on a right foundation. When hearts are right and the slate is clean, maybe he truly can help straighten out our theology and remove the specs from our eyes. Maybe also, he will be able to see us more clearly.

A REPLY TO DR. FRUCHTENBAUM

By Jim Schutz, the International Christian Embassy Jerusalem

With all due respect to a seasoned and proven man of God, I have some disagreements with Dr. Fruchtenbaum's comments regarding my earlier article.

First, I think Dr. Fruchtenbaum would be able to understand my article more accurately if he would give more attention to what I did say rather than what I

did not -- and if he would consider the spirit of it as much as the letter. I did not claim that Isa. 40 "only commands 'Comfort ye comfort ye' and not 'Preach ye, preach ye at my people.'" To the contrary, I wrote, as any New Testament believer should, that the message of Isa. 40 is "fulfilled in all that the Gospel means" and that

the forgiveness of sins mentioned is based on the "sacrifice of the Messiah." My primary point, which seems to have escaped my critic, was that Van der Hoeven's message was not directed against preaching the Gospel, but against preaching "at" the Jewish people "from the kind of arrogance and ignorance

warned about in Romans 11." I was responding to Jacob Prasch's misquoting of Van der Hoeven and misapplying of his message.

"Unless I misread the article," Dr. Fruchtenbaum writes, "Schutz approves of that statement (that no Gentile can witness to a Jew unless they read two books on the Holocaust first)." Yes, he certainly did misread me if he imagines I or Van der Hoeven was presenting this in a legalistic way. "It was a message from the heart," I wrote, that needs to be "understood from the heart." The point was not to set a legal criteria of two or twenty books, but to exhort Christians to know the history, suffering and calling of the Jewish people in light of Romans 11, rather than in the darkness of such things as replacement theology and "christian" anti-Semitism. Of all people, Dr. Fruchtenbaum must know that this is classic instruction for Jewish evangelism. In his own personal testimony, which I have appreciated hearing on several occasions, he tells of how he first heard the name of Jesus as a young boy during the midst of Polish Catholic anti-Jewish pogroms after WWII. Instead of hearing that Jesus died for Jews, he heard that Jews were supposed to die for killing Him. Would he have been provoked to jealousy and accepted the Gospel

from one of those cross-bearers who stormed into the homes of Jewish families on Passover? "As the head of a Jewish ministry," does he train Christians to be ignorant of these things? Maybe in Texas or California it is not so important. But we live in Israel.

Dr. Fruchtenbaum writes how glad he is "that the Gentile who led me to the Lord did not feel it was necessary to first read two books on the Holocaust ..." His actual testimony, however, is quite revealing. While in a displacement camp in Germany after the War, his family was helped by a German Lutheran pastor and his daughter who supplied food and clothing to Jewish refugees. I don't think this man really needed to read any books about the Holocaust. Before immigrating to America, this pastor gave Fruchtenbaum's mother information about a Hebrew-Christian organization there that helped new immigrants. According to the taped testimony, his mother did not really know what this organization was about until it was too late, otherwise she never would have contacted them after arriving to New York. It took six years, however, for them to respond -- just enough time, perhaps, for the young Fruchtenbaum to mature enough to be interested in

going to a Messianic Jewish congregation, where shortly afterwards he became a believer. He later found out that every day during those six years the Lutheran pastor's daughter had prayed for his salvation. Did the pastor persist in confronting the family that had only recently faced Polish pogroms with the Gospel? From the testimony, Dr. Fruchtenbaum doesn't really know. But he does know that this man, a Christian, reached out to them with the love of God.

It is strange to me that having such a testimony, Dr. Fruchtenbaum has such a hard time seeing us more clearly and wants to interpret the Scriptures so narrowly. When he came to Israel in the 1970's on a temporary visa with his wife to preach the Gospel and set up a training center, he was forced to leave after two years by the Israeli authorities. This is apparently what he would prefer to happen to the ICEJ. In his anti-ICEJ Mishkan article of 1990, he wrote that if the ICEJ were also expelled for preaching the Gospel, it could function just as easily from outside the country -- as if all we are doing is raising material support for Israel. (That very article, in fact, is Jacob Prasch's most oft-cited authority for campaigning against the ICEJ.) This

comment, however, reflects to us a profound misunderstanding of the daily work and witness of the ICEJ. It might also be a bit presumptuous.

It is an undeniable fact that the ICEJ would not be allowed to function if it were doing what Dr. Fruchtenbaum thinks it should. Perhaps God has used this fact (not fear), to help us understand other ways, already purposed in His Word, that He would use grafted-in Gentiles to demonstrate the mercy we have received through Yeshua to the Jewish people. Isa. 40 is also about preparing the way (as is Isa. 49 and many other passages). We are not Jews who have come home to Israel as citizens with rights. We are Gentiles who have given up our homes to be servants in a foreign land without rights. Dr.

Fruchtenbaum, due to his own experience and theological reasoning, may think that our witness is compromised and therefore worthless. And he may think he should influence others to agree with him. But again, with all due respect, I don't believe he knows enough about us or about how God may have led us, to make this decision a godly one. We do not dispute in the slightest that Isa. 40 and Rom. 11 are about the revealing of Yeshua and the truth of the Gospel. Yeshua is undoubtedly the source of all true spiritual comfort and mercy. But to insist from those passages that the communication of this comfort and mercy, and the provoking to jealousy of Jewish people by grafted-in Gentiles, can only be furthered through the kind of Gospel witness Dr. Fruchtenbaum did before

being expelled, is a conclusion we don't accept. Our position can be disparaged as "ludicrous" and reasoned against from the Scriptures, but it can also be reasoned for (as has been done in my last article and elsewhere, and can be much more). Which reasoning is more inspired with respect to the calling of the ICEJ? We will look to God for the final word, whose thoughts are the highest, and whom we believe has been faithful to direct our paths, despite our faults.

In conclusion, by the grace and provision of God, we believe that in many ways we are daily a witness in Israel of God's light to the Gentiles, Yeshua, and his heart towards his people. May that testimony be perfected in and through us in every way God desires.

WHY ME?

Arthur Goldberg reviews Yaakov Damkani's book.

Following is a quote from a recent article by Gadi Blum in the newspaper "Tel Aviv," (the local paper for the city) dated October 17, 1997. "Damkani's ... wrote a book that became a hysterical best-seller among the Messianic believers in Israel.

The name of the book is "Why Me?" In the book Damkani's ... unfolds his amazing life story, up to and until he emerges as a Messianic Jew, as a believer in Yeshua as the Messiah. According to Damkani's he has distributed up to now

about 80,000 copies and is still continuing on." The book has recently been translated into Hungarian and into English. The book has also been translated into German and Finnish, and is soon to be released in Russian. The article in "Tel

Aviv" further states, "Each day he passes out additional copies to people he meets, and this "junk mail" book greatly irritates the anti-missionary groups."

Some books are excellent for reference, some books tell a great story, others tell of wonderful life-changing testimonies, and still others provide challenging information and thought-provoking insight. Some of the many new Christian books available in different languages all over the world, tremendously impact both believers and unbelievers in their countries. Such a book is Yaakov Damkani's, "Why Me?" Already widely distributed in Israel, and all over the world in Hebrew, and now in English, the book has been blessed by the Lord to be the means to bring Israelis and Jewish people to Himself.

Yaakov Damkani's is a Sabra, a native born Israeli, from a deeply religious and traditional family. His pilgrimage into the arms of Yeshua was a difficult and continual battle, to be in the right place at God's perfect and right time, ready for the next step. His Middle Eastern religious upbringing, education in Israeli schools and in the synagogue, love for his land of Israel, Israeli army service, and travels in the great wide world outside of Israel, step by step, brought him into the arms of Yeshua. His story is of a remarkable transformation of a Jewish heart that was

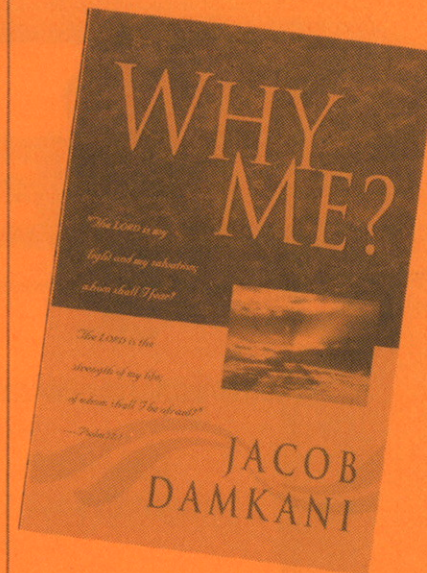
calloused and tired of religion, to a heart that is now rejoicing in the love of God through Yeshua our Messiah.

He is driven by the need to share God's love and provision of salvation with our people, the Jews, wherever they are in the world, and with all people. To this end he has given himself wholly and completely. He is a man of action, knowing what needs to be done to reach people, encouraging others to help, and then getting out himself and "doing it." The remaining chapters of the book are full of different experiences of sharing the gospel, dealing with spiritual and physical crises in the battle for men's souls, and the joy and rewards of all these efforts.

"Why Me?" in Hebrew is a book for your Israeli friend, about a normal Israeli and how he found Yeshua. Someone they can identify with, who has lived very similar experiences. "Why Me?" is a book for your Jewish friends to meet a fellow Jew who has not lost his identity as a Jew or as an Israeli. "Why Me?" is a book for anyone who is interested in an Israeli Jewish perspective of salvation by grace.

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International Networking Directory

The LCJE International Networking Directory from 1992 is being revised and a new one is scheduled to appear in the summer of 1998. Copies of the old edition can be ordered for the price of postage and handling. Please indicate whether you want it sent by Prioritaire or Economique mail.