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The Lausanne Consultation on Jewish Evangelism

March 25-26, 1987

Chicago

1987  
Zaretsky

# REPORT: THE ANTI-MISSIONARIES

David Zauber is a mission worker with the Christian Jew Foundation (CJF). A Jew, he grew up in North Carolina, where he became a believer in Jesus in 1974. He did his theological training and graduate work at Columbia Bible College and Seminary. There responding to the call of God, he committed his life to be a missionary to our Jewish people.

He began his career last September in New England. In November his testimony appeared in CJF's newspaper. And by the end of January, a spurious document was mysteriously published. Mailed out to many of us in the field of Jewish evangelism, it supposedly explained how David found Jesus and "why I left him."

It was an ugly piece of fiction by an anonymous coward. But such an action must be recognized as a credential. It says to David Zauber and to all of us who've dedicated our lives to proclaiming the gospel--"You are a missionary."

Blessed be the name of our Lord God, that we should be worthy of opposition. It can only signal that we have done something right. Besides, isn't there something authenticating about being a Jew and having something worthwhile for which to suffer?

I'd like to start, then, with the premise that in our field, the anti-missionaries come with the territory. Remembering that "all things work together for good to those who love the Lord and are called according to His purpose," we should examine just what profit there might be from our opposers.

I'd like to discuss briefly their network, their tactics and what we can do in light of the anti-missionary element in our field of Jewish evangelism.

THE NETWORK:

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

The Jewish Community Relations Council (JCRC) of Greater New York claims to be a main coordinating organization which represents 50 Jewish agencies in a national association. They developed a network to report missionary activity and to coordinate opposition. They produced "backgrounders," a term for a propaganda piece in which missionaries are cast in the same caricature as those involved in cults. They solicited the support of liberal ecumenicists who would go on record against Jewish evangelism.

In January of 1983 they created a national resource network under the heading, "Task Force on Missionaries and Cults" (TFMC). Dr. Martin Dann was the first full-time coordinator. This same Jewish leader wrote to different Christian organizations under the name of Danny Martin. He claimed to be a Jew who was interested in converting to Christianity. His real purpose was to observe the response of the missionaries. Then he had the gall to accuse evangelical missions of using "deception."

With Federation funding, they have been establishing links in Los Angeles, Philadelphia, Miami, Chicago, Detroit, San Francisco, Toronto and Montreal. They've established hot lines and a refined "educational approach" through the production of literature for counter-propaganda.

On November 11, 1986, a local Detroit talk show called "Kelly and Company" aired a program about the beliefs of "Christian Jews." Allan Gale, assistant director of the Jewish Community Council, reported, "The day following the program, at a meeting of the Rabbinical Commission, local rabbis recommended the appointment of a Task Force on Missionaries and Cults" (Detroit Jewish News, Dec. 20, 1986).

Frankly, the TFMC became a good fund-raising tool. Current director Dr. Philip Abramowitz said, "Though the Task Force is small...we have made a significant impact beyond the limited funds which have been generously allocated to us by the Federation of Jewish Philanthropies and UJA (United Jewish Appeal). If we were larger...we could have an even greater impact" (The AMIT Woman, Jan./Feb. 1986).

There's not only a sharing of funds but an interrelationship of personnel. Rabbi Yehuda Fine calls himself a specialist in "family counseling." He is the director of the Jewish Family Institute, which is located in his home in Brooklyn, New York. He is also on the steering committee of the JCRC in New York.

"Rabbi" Ben-Tzion Kravitz is today the "West Coast Director of Jews for Judaism." He's also a cabinet member of the JCRC Task Force on Missionaries and Cults in Los Angeles. He was formerly a Chabad rabbi until early 1984. Upon

his departure, the word around Chabad was, "Kravitz has gone into business for himself."

Jews for Judaism was a slogan of the Jewish Defense League in the late '70s. However as of late the name and spirit have been taken over by Kravitz and Larry Levey--a former J.D.L. protege, sometime messianic Jew and now a careerist anti-missionary.

In the spring of last year Larry Levey, East Coast Director of Jews for Judaism, wrote, "A number of joint projects have already been undertaken, including media coordination, a mass mail outreach campaign, and the start of a national information-sharing network."

Countering the efforts of those of us who want to preach the gospel is seen as "good for business" by our opposition. In a letter to the Boston Jewish Times (Feb. 5, 1987) an appeal was made for "volunteers and contributions" to eight different agencies which were claiming to counter missionaries and cults. It was carefully pointed out that "the Jews for Judaism branches are separately funded."

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

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

Second, we also need to circulate accurate information. LCJE is an excellent format for godly networking. The more we know about the opposition, the better. It's easier to deal with them when we know them as people. For this reason I'm making available a list of the more prominent anti-missionaries and agencies. The list is not exhaustive and hopefully you'll help us by identifying others.

Use this to check your own mailing lists. You're <sup>inadvertently</sup> helping our opposition by sending them your regular publications. They will use what you say and repeat it in such a way that they will make the truth sound like a lie. Also keep in mind that any published names will become targets of harassment. And as you encounter people and agencies which have not been included in this list, if you'll forward them to me, I will continue updating this list and make it available for future distribution.

Third, it's our obligation to point out to the body and to new believers that we face an organized opposition within the Jewish community. We have a special need to start informing young believers that Yehuda Fine, Zalman Corlin and Larry Levey aren't "friends of Mom and Dad," but paid professionals who are out to seduce these young believers and destroy their Christian faith.

There's a lot we could do to help one another and to minister to the body of Jewish believers against the onslaught of these detractors.

TACTICS:

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

THE WEDGE:

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

Gerald Sigal wrote an unpublished paper in 1984, "Heretics or Hypocrites? What Every Christian Should Know About Jews for Jesus and the American Board of Missions to the Jews (Beth Sar Shalom)." He described Jews for Jesus, the <sup>and</sup> Chosen People, Ariel Ministries, and the Messianic Jewish movement as "a heretical, syncretic, Judeo-Christian, sectarian group" which "distorts Judaism and Christianity and should be opposed by both faith groups."

Jewish community leaders have sought, cultivated and then published the statements of Christians who will oppose evangelization of the Jewish people. These

statements are kept <sup>on</sup> ~~under files marked "Christians on Jews for Jesus"~~ to be repeatedly quoted in an effort to discourage Christian association with efforts to evangelize Jewish people. The Reverend Warren Jacobs is more popular than nova lox on an onion bagel for decrying the Assemblies of God denomination by saying that its "targeting of Jews (for evangelism) is a form of subtle anti-Semitism."

Eleven letters and articles, some dating back to 1973, were recently mailed to Rev. John Keester, the rector of St. Timothy's Episcopal Church in Baltimore, Maryland. They were accompanied by a cover letter mailed March 3, 1987, by Jews for Judaism, urging him to cancel a presentation by the Liberated Wailing Wall at his church. This was followed by a telephone call which threatened more "direct action" if the invitation to Jews for Jesus was not withdrawn.

In 1985 professors and administrators from the Reconstructionist Rabbinical College outside of Philadelphia brought pressure against the administration of Westminster Seminary. Dr. Roger Greenway had successfully introduced a course on Jewish evangelism into the curriculum. The pressure filtered back to Dr. Greenway, such that he was never directly asked to terminate the course. Rather, efforts were made at the highest level to promote "dialogue" instead of evangelism.

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



our friends, they will share some of the pressure exerted against us to inhibit or impede the gospel's proclamation.

We would do well to build a support group of evangelicals who will speak on our behalf. We want to be developing a vocal support among responsible evangelicals who can speak respectfully of our endeavors. One very healthy example has been the work of Rich Nichol, spiritual leader at Congregation Ruach Israel in Boston. His effort to establish the Shalom Project, involving evangelical Mennonites and the Evangelistic Association of New England, will benefit those who work in the Jewish Christian community in the Northeast.

#### DISINFORMATION:

In the spring of 1985 inflammatory, anti-Christian literature was mailed out, fraudulently bearing the name of the pastor at Aron Kodesh, Harvey Koelner. Phony testimonies like the one of David Zauber, and fictitious newsletters have been mailed with the banner lines of THE JEWISH VOICE (Phoenix, Arizona), Beth Hatikvah (St. Louis, Missouri), Beth Messiah (Rockville, Maryland), and Congregation Beth Emmanuel (Smithtown, New York). False statements were published as attributed to the congregational leaders of these ministries.

It's gotten so bad that the Jewish Federation Council of Los Angeles got confused, issuing a statement, "They use misleading names, such as Jews for Jesus, Messianic Jews and Hebrew Christians. (By their) deceptive techniques, many don't even know that they are professional missionary organizations." They tried to think of the dirtiest name they could call us, and ~~at the bottom of the~~  
~~lowest~~  
~~list~~ was "missionary."

The best way to deflate a negative attack is by decriminalizing the terms being used. Blacks in America learned that lesson in the '60s by making the epithet "nigger" into an insider's code of brotherhood.

Let's keep our focus on proclaiming the gospel and reaching out to the lost. Let's not get sidetracked on an issue where we're put on the defensive, and let's not worry about an enforced social sanction whereby Jewish community leaders try and knot up our energies into a defense of our legitimacy.

When you're on the defensive, your opposition wants to keep you dodging his charges. And while he's got you off balance, you have to jump from side to side. When he can get you hopping like that, it's easier to knock you down. When the opposition wants to quibble about whether we're Jews or Christians, just answer "yes" and get back to the issue of Y'shua.

A disinformation campaign publishes false information in order to harass missionaries and to ruin reputations. The name of a missionary wife was written in phone booths in Miami. The home telephone number was scrawled next to an alleged sexual solicitation. That's one particularly nasty example.

In another case, in 1984, the Jewish editor of the Boston and Cambridge Tab editorialized about groups like ours. He claimed that missionaries in New York were seeking out and befriending the elderly who were particularly lonely. He alleged that our true motive was to gain access to the funds and wills of these people. When challenged on the facts, he claimed to have based the story on the ~~testimony~~ <sup>opinion</sup> of his mother-in-law.

An article published in the journal Judaism (Winter 1987) is not so much disinformation as it is disorientation. That is it moves the boundaries of inclusion or exclusion as is convenient to the purposes of the author. Stuart L. Charme writes "Heretics, Infidels and Apostates." This is a good article to study for the direction of the attack taken. Charme means to move the boundaries of exclusion for the definition of who is a Jew, so as to exclude Jewish believers. By the rules of his view we will discover that the meaning keeps changing. The article says that the rabbis are the final authority in Judaism. They're working at redefinitions. Disorientation is the result.

In a sense this is a defensive move. We may well hear this argument repeated often in the future. It seems that some in the "right circles" in the Jewish community would like to counter the Jewish mission voice by changing rules and definitions of "the game" while the play is going on.

Recognize, also, that in attempting to keep evangelism on the defensive, our opposition doesn't have to deal with the defects of Judaism. Rather than hearing anything positive about Jewish religious practice, we've come to expect a "nega-Judaism." That is, we hear a Jewish voice which seeks to refute our faith in Christ without offering something substantial itself.

#### DIRTY TRICKS:

Y'shua told us that we are to "beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous as wolves. You will know them by their fruits" (Matthew 7:15-20). The chosen tactics of the anti-missionaries will tell you what's truly in their hearts.

During this past year many of you have reported receiving unsolicited subscriptions to pornographic magazines. We've seen them sent to our children. And in one case, some sick and twisted soul mocked a sister who'd just faced a life-threatening illness and resulting surgery with a magazine subscription addressed to her in a derogatory epithet.

Our buildings have been spray-painted. Our conferences, worship services and church meetings have been interrupted by demonstrations, picketed and leafleted all across North America. Mount Calvary Lutheran Church in Beverly Hills opened their facilities to Congregation Ahavat Zion in 1983. Because of their stand with a Messianic Jewish element, they've seen their windows broken, their building painted and a variety of dirty tricks intended to intimidate them.

In Providence, Rhode Island, on the first day of this month, Andrew Barron of our Boston staff was speaking at Mount Pleasant Street Baptist Church. Three Orthodox Jewish men and a woman came into the church, attempting to disrupt the morning worship service. Under threat of arrest, the three of them left, with the fourth continuing to leaflet outside of the church throughout the worship service. Can you imagine an ethic which allows this and yet howls anti-Semitism if something similar was done at a synagogue.

Our staff mailing list was stolen from the home of Steve Cohen, our Toronto branch leader, early in 1986, and several of you report a barrage of inquiries for the names and addresses of Jewish Christians to whom you minister. The result has been a steady flow of unrequested mail from our kinsmen in the flesh who persist in speaking at us with false humility and a bristling hostility.

(a.k.a. Mark Powers)

Milt Maiman in Harrisburg, Pennsylvania, shared a computerized letter which had been sent out to friends of the Messianic Hebrew Christian Fellowship by a phantom named Akiva ben Yitzchok. And how many of us here have received regular phone calls from self-appointed Jewish spokesmen who want to tell us off and who try to make us paranoid by getting us to believe that they know all about our lives? They call our homes and our offices to waste our time. Because when we are interacting with them, we are not proclaiming Christ.

In the spring of 1986 the Jews for Judaism printed our non-published 800 number, urging, "Those wishing to express their views to Jews for Jesus leader Moishe Rosen may phone him toll-free." Moishe had the calls put straight through to his desk, to the surprise of every caller. It provided for a wonderful witnessing opportunity and lots of free contacts.

Let's just remember that we'll know what's in the hearts of our opposition by their actions. They've attempted to sound a common chord across the country by calling evangelism "fraudulent and deceptive."

My favorite account of a carnivore in sheepskin is reported by Philip Bottomly, director of CMJ/USA. On March 4, 1987, he received a telephone call from one "Rev. Malachi Mavis." (Even the Angel of Death works for them?!) Giving his address as 154 Lancaster Street in Providence, Rhode Island, this mysterious messenger said he was the director of the Good Shepherd of Israel Ministries and wanted information to help him witness to the Jewish people. The actual resident at that address is a D'vorah Dubovick, who shares the home with a number of Orthodox Jews.

The dirty tricks can hurt, but they can't do any real damage. They would like to discourage us and to diffuse our energies to side issues. They would like to draw us into nonproductive disputes. The anti-missionaries want to make us paranoid, fearing what they might do and what they might know. They want us to withdraw from the very people who we ought to reach.

Remember that nothing they are ever going to do will defeat the gospel truth. Let's give up the foolish notion that we are dealing with people who operate based on ethics and virtue. Let's remember who they are. If grandma has big ears, sharp teeth and snarls like a wolf, you'd better believe it's not grandma.

#### A MISSIONARY TO-DO LIST:

1. Avoid the careless snare. Jewish believers have been careless in the way they've related to our opposition and in presuming certain things. A few years back, for example, Hesh Morgan of the Anti-Missionary Institute (AMI), gloated in an interview. He told how he came upon a Christian who was handing out literature. He laid a snare by saying, "It says in the New Testament that if a man in need asks you for your coat, you should give it to him. I need your coat, and if you're a real Christian, you'll give it to me." The Christian is reported to have dutifully handed over his coat. It was a cold day, so he had to stop giving out his literature. The AMI leader laughed at his gullibility.

So where's the problem here? The words of the Lord in the New Testament did not lay the snare. The issue is good faith. That Christian presumed that the one asking for his coat was asking in good faith, that his need was genuine. If a thief asks for the key to your house, you're not going to give it to him. If a

seducer wants to hold the hand of your daughter or to take her on a date, would you let her go? The issue is good faith, and we've got to avoid the careless snare of presuming it in our opposition.

We need to be teaching discernment, because Christians tend to be weak in that area. Most Christians can't picture themselves having to handle that kind of situation. Ones ones who are trained in discernment radiate the light of Christ.

Tom Short is an open-air evangelist whom I saw at work at the University of Maryland a couple of years ago. It was reported that he had encountered Ben-Tzion Kravitz a month earlier on the campus. Kravitz tried the same ploy by asking Tom Short for his wallet, declaring that he needed it. If Short was a real Christian, he'd give it up, Kravitz challenged.

Tom Short took all the credit cards and money out of his wallet and handed the billfold to B.Z. Kravitz. It was reported that Kravitz shrugged his shoulders and said, "Well, you must be a real Christian," handing the wallet back. Tom Short refused to receive the wallet back, saying that Kravitz had claimed he "needed it." When Rabbi Kravitz admitted that he was only testing Tom Short, the evangelist declared that Rabbi Kravitz had publicly lied and had shown great disrespect for the truth of the New Testament.

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

How do you discern good faith? Look for consistency over a reasonable period of time. Saul of Tarsus was <sup>originally</sup> an anti-missionary. He zealously went about persecuting the early church. When he came to the early leaders, claiming to be a believer, they carefully took the matter up in counsel. There was caution about receiving him, and several people examined him, asking for testimonies of those who knew him in Damascus, as well.

Remember, let's be careful out there! But let's also be caring.

2. We must be warned that pride goeth before a fall. Some are presuming that God is going to do a miracle through them, and that they're going to be the one to lead an anti-missionary to Christ. They enter into a dialogue or a correspondence with an anti-missionary, motivated by that pride.

I guess it might be possible for a rabbit to claim that it shot a hunter by a series of bizarre accidents. But when a wolf pretends to be a sheep, under the fleece he's still a wolf. Some of our people, out of pride, have entered into bad faith relationships with rabbis and anti-missionaries believing they are witnessing opportunities. The result is two salesmen trying to sell each other, with no one buying and a waste of time.

We owe it to the new Jewish believer to warn him in his zeal. Some seem to think that the rabbis don't know the Christian view of Isaiah 53 and the suffering servant. It's immature to want to teach the teacher and "out-rabbi" the rabbis.

Our anti-missionary "friends" have learned how to <sup>use</sup> the pride in new Jewish believers. They lay a trap by suggesting, "You're different. You're not as



stupid as the other Messianic Jews. You're really sincere." To accept such a compliment is to accept a humiliation of our brethren.

In his thinking the believer is moved away from the rest of us. The anti-missionary moves on to the next step of isolation. "Missionaries and Messianic Jews are unintelligent and insincere, but worst of all, they're fraudulent and deceptive. You aren't, are you?"

The anti-missionaries will hammer at the Jewish believer until he is isolated from others and has removed himself from their ministry. When he can no longer be upheld and supported, he is like a sheep singled out from the flock, now at the mercy of the wolves.

There is an antidote. Each of us as a believer is told to esteem others more than himself. We've got to teach this to our people. We must regard one another as more intelligent and more sincere than we are.

We're all called children of God. That doesn't merely indicate our relationship to our Heavenly Father. It says, as well, that like physical children, we are vulnerable. The main defense of a child when confronted with a molester is to withdraw and run to the arms of a loving family.

3. Missionaries and congregational leaders need to be a resource to local pastors in counseling Jewish believers about family tension. Many Christian pastors cannot visualize the tension that exists in the Jewish home over the issue of Jesus. We must do our best to assist them, to understand and prepare them.

There is a potentially dangerous combination of influences. Jewish parents have been willing to deceive their children upon hearing that their child has become a believer in Jesus. Some parents are willing to put their children in a position where the children are forced to listen to those who would seek to seduce or undermine their faith. These parents have been willing to pay for the services of anti-missionaries, "family counselors" and rabbis. Remember, there's a network of referral available through groups like the JCRC, and they're funded by Federation dollars.

When a child lacks the discernment to see a spiritual seduction; when that child is filled with pride, thinking that he or she can teach the rabbi; and when that child is too weak-willed to withstand the coercion of his or her own parents, then you have a potential time bomb. The last thing you need is a church leader telling that child, that new Messianic believer, that he or she is to be submitted to parents at all costs. God doesn't want us being put in a position to be seduced.

We, in particular, understand the problems that Jewish believers have with family members. We've got to work at helping these young people relate to their parents. We've got to become a resource to the local church leaders who have an influence in their lives, as well. We must warn against presuming good faith, and we've got to urge all to guard against that pride which could lead to a fall.

#### 4. The benefits of the anti-missionaries.

(a.) The anti-missionaries keep us on our toes. They should prevent us from exaggerating numbers which are reported "in faith, believing."

Moishe Rosen, the executive director of Jews for Jesus, told me a story. When he was the head of a congregation of Jewish believers in Hollywood, California. People would ask, "How many Jews worship with you?" And Moishe would answer, "One hundred and twenty."

He wasn't aware of the actual count, but the number that he gave was about the maximum number that could be seated in the chapel. However, rarely was the chapel ever filled. The number was probably actually closer to 60. But since he didn't know the exact number, he used to just say 120. And after a while he started to believe it.

That was until a Rabbi Alan Mauler called him a liar in print. The rabbi had attended a Sunday morning worship service and counted the actual number of people. He was gracious when he said that there were "71 people," because even Moishe recognized that some of those were staff members and families of the missionaries who had to be in attendance.

It is the very effort to discredit us as being fraudulent and deceptive which will keep us speaking accurately. We know that challenges will surely come, and they will give us much cause for care in speaking.

(b.) Anti-missionaries are actually publishing our work without ever intending to do it. In the March 1984 issue of Moment magazine, an article was written by Rabbi Shamai Kanter about Jews for Jesus' Liberated Wailing Wall. The article,

"They're Playing Our Song" described the warmth, the vitality, the musical expertise and the perfect Hebrew pronunciation of the vocal group in concert. It prompted Rabbi Kantor to discuss the issue of personal faith in the living God--an issue which Jews for Jesus obviously wants to address. And then, on page 37, just to make plain what we've been up to, they published a full-page "Y'shua" ad on one whole page. It was large enough to read the copy, and some people actually clipped the coupon, mailing it to us to receive the free book, Y'shua, the Jewish Way to Say Jesus.

In Stuart Charme's article, "Heretics, Infidels and Apostates," (Judaism, Winter 1987) he offers a quote from Romans 2:28-29. In explaining Messianic Jewish belief he accurately reports that "the living relationship to God which makes one a 'true Jew' can be fully accomplished only through acceptance of Jesus." (p. 22)

Even when downplaying the truths of our faith, they must give us an assist. Charme chronicles our beliefs as including a "father figure who loves and forgives totally...the God about whom (we) learned in synagogue" and "life after death." Without a testing to the verocity of the faith held by Jewish believers, Charme admits that the issues raised in its beliefs "cannot be ignored or dismissed." (p. 32)

Because our message is true, our motivation to outlast our opposition is superior. As often as they grapple with the real issues, the rays of gospel light will leak. In November of 1985 the Baltimore Sun quoted Molly Koch of the Jewish Community Relations Advisory Board as she commented on the faith of

Jewish believers, "They can have all their sin taken away...you don't have to do anything but believe. No matter what you do, you are loved by Jesus, and that is very powerful stuff."

~~If our opposition didn't help us, and we didn't evangelize, the rocks of the field would publish the gospel.~~

(c.) The anti-missionaries help us focus on the issues. The Lord is going to use all things together to accomplish His good purposes. Even the rabbis who attack the gospel in a strident and hostile tone do us a favor.

Jewish people are actually surprised by the tension. There is a presumption that good will exists between the rabbis and the Christian religion. When Jews discover through the statements of the anti-missionaries that, in fact, there is hostility, the curiosity of our people is aroused by the dissonance. Let's be prepared to speak to this "windfall" of curiosity when we're attacked by the Jewish press.

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

(e.) For some mission leaders and for many of the Messianic congregational leaders, the rise in anti-missionary activity has been an occasion to draw

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

(f.) I Corinthians 11:19 states, "For there must be factions (heresies) among you, in order that those who are approved may have become evident among you." The presence of wolves has helped to separate goats from the sheep. There have been certain non-believers who fancied themselves to be Christians. They moved in close, attaching themselves to congregations and moving into the church.

The anti-missionaries have been doing a culling work. We don't know how many people they've been able to take out, but we've seen some who pulled out who never really belonged.

Larry Levey claimed to have been a believer. He was a deviationist back then and still is. He claims that Judaism has "the answers," that it provides meaning and has been "eminently successful in meeting myriad challenges." But he's a non-Hassidic Jew in a Hassidic organization. Anti-missionaries have been successful in helping sort out those who never belonged among us in the first place.

#### CONCLUSION:

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

Our motivation is superior in that we know Him in whom we have believed. We have every confidence that God is going to complete the good work which He has begun. Those who have ears to hear will hear. That's been the pattern for almost 2,000 years. In spite of opposition we need to press onward in our high calling, looking unto Y'shua.

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