

CURRENT ANTI-MISSIONARY ACTIVITY

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This paper seeks to update the survey of anti-missionary work which I presented at the fourth meeting of the LCJE North American Coordinating Committee at Chicago in March, 1987. The spotlight of this report is focused upon the tactics which have been employed by anti-missionaries during the past two years. Included will be an assessment of those strategies along with suggestions for possible effective responses by missionary and congregational leaders.

The primary goal here is to isolate and identify at least four levels of anti-missionary strategy currently in use. For this discussion the categories are: **diplomacy, propaganda, indoctrination and harassment**. There certainly may be more than these four. I suggest that they go from the "highest" to the "lowest" levels of organizational/community interaction. It might be a surprise to note that the highest level of anti-missionary activity involves the least amount of our direct contact with the opposition, but it may be their most effective realm of activity.

I. DIPLOMACY

The highest level of anti-missionary activity is identified as "diplomatic tactics." In my previous report¹ various Jewish community agencies were seen to be cooperating in their efforts against evangelization of the Jewish people. We must recognize that the trend to network has continued at the highest levels of the Jewish community leadership.

These specialists in the field of Jewish-Christian relations are seeing the fruit of past efforts to enlist the support of empathetic Christian churchmen and theologians through dialogues. Christian spokesmen are being cultivated and moved into coalitions, while agencies are being established through which they can speak out in behalf of the Jewish community.

Now, instead of a single rabbi speaking up to represent his constituency in denouncing missionary work, expect to hear from a whole bloc of united Christians and Jews. This loose cartel of cooperating agencies is usually identified under the rubric of Interfaith Ministries or as organizations which serve the interests of interreligious dialogue. Forty one such agencies are identified² as operating in thirty five of the United States, the District of Columbia and seven foreign countries³.

A contemporary example was provided two weeks ago, on Monday, March 20, only six days before a publicized Easter "Sonrise Service" sponsored by the Miami Metropolitan Fellowship of Churches. Two spokesmen for the Jewish community approached the chairman of the Fellowship, trying to apply pressure diplomatically with the demand that the main speaker be uninvited at the last minute. The charge was "controversy" because the speaker, Moishe Rosen, happened to be a Jewish Christian.

They threatened to take their grievance to the press, which they did when resisted. The Miami Herald⁴ published their complaint in its Friday edition. Frank McGrath, executive director of the Miami chapter of the National Conference of Christians and Jews, reportedly called the invitation "divisive to our community." Richard Bailar, a Congregational pastor from Coral Gables and member of the interfaith Coalition of Religious Leaders, purportedly applied the "controversy" label.

It was a good tactic, which has met with success elsewhere. However, it is important to note, the chairman of the Metropolitan Fellowship of Churches had been prepared for possible opposition. It was helpful for him to know, ahead of time, that the emissaries at his door came at the request of others.

The tactic allowed Rabbi Gary Glickstein, president of the Greater Miami Rabbinical Association, to appear as the moderate, injured party speaking from a distance. He called the choice of speaker "problematic" since it gave indication that Jewish belief in Jesus, as he put it, "is being accepted by the normative Christian world, a world that Jews work with on interfaith issues."⁵

Diplomatic moves are intended to undercut us with our constituency and leave us isolated from evangelical fellowship and support. We owe it to our Gentile Christian brothers and sisters to prepare them to lovingly bear the opposition that is faced in the field of Jewish evangelism. They need to know where the moves are coming from, and that they are potentially unwitting players in the strategy. There may be value in dialogue⁶, but we must communicate to Church leaders that they are naive if they don't realize attempts are being made to blunt their witness to the Jewish Community, and in some cases it is being co-opted, by diplomatic anti-missionary campaigns.

The case in Miami serves the point of what can happen when a Christian leader is properly informed about the nature of diplomatic anti-missionary moves and the tactic backfires. In the interest of fairness, the paper interviewed Rosen who was quoted, "there are Jews who want to hear about and believe in Jesus" because his message was "love for all people, including the Jews. I think all Jewish people should have an interest in coming to hear what I have to say (Easter Sunday)...Jesus is risen from the dead. Everyone should hear it, believe it and rejoice."⁷

At the 1987 meeting of LCJE, a comment was made that no active anti-missionary work was taking place there in Chicago. Almost overlooked, at that time, was the diplomatic penetration being made by Rabbi Yichiel Eckstein of the Holy Land Fellowship of Christians and Jews.⁸

In his promotional brochures, Rabbi Eckstein says he wants to "build bridges" and promote dialogue between Christians and Jews. What he is actually doing is promoting his own theological agenda of two covenants for salvation, and pluralism as long as it excludes Jewish Christians. A former entertainer, Eckstein gains credibility for his disinformation effort because of his clergy title.

Created in 1983, the Holy Land Fellowship has been operating with the financial support of philanthropic foundations, individual Christians and Jews. Backing also comes from some Christian leaders and their organizations like the Christian Broadcasting Network, Rev. Jerry Rose and TV Channel 38 in Chicago, and Robert Walker, President of Christian Life Missions who also serves on the Executive Board of the Holy Land Fellowship.⁹

Eckstein's book, What Christians Should Know About Jews and Judaism¹⁰ was published in 1984 by Word, a Christian Publishing House.

Christians have treated him as a friend, yet he is the same Eckstein who reportedly said, "When a Jew accepts Jesus, he has accepted idolatry...it's an act of betrayal, an act of treason to the people."¹¹ While disparaging missionary outreach to the Jewish people, Eckstein is charming the church by encouraging dialogue, the witness of "unconditional love" and the two-covenant theory of salvation.¹²

In-reach is a classic example of a diplomatic anti-missionary technique. For example, Yichiel Eckstein conducted a service at the First Baptist Church, Geneva, Illinois, on Sunday night, May 31, 1987. One of our staff attended and wrote a report. Eckstein connected himself with the evangelical community by dropping names like Dr. Kenneth Kantzer and Pat Robertson. He established himself as the rabbi who would "interpret evangelicals to Jews and Jews to evangelicals." He suggested that "an authentic form of witness" is to "share in dialogue." The dual-covenant theology was explained and suggested as appropriate in the era of pluralism. The First Baptist Church took an offering by passing the plates that night to financially support his "ministry."

He circulates by being listed as an expert for interfaith speakers' bureaus.¹³ His resume reveals his antipathy for Jewish evangelistic agencies: "Groups such as 'Jews for Jesus' are resented as fronts for evangelical trickery. A weekly TV show, 'The Jewish Voice,' is actually a Christian missionary program. In Chicago, ads in Russian and Hebrew in Jewish neighborhoods invited Jewish immigrants to 'Congregation Adat Hatikvah' for Jewish food and socializing. The sponsor was a proselytizing Christian group."¹⁴

It is important that every mission and congregational worker in Chicago make Christians aware of the actual agenda of Yichiel Eckstein. He is an anti-missionary who has wormed his way into the heart of the Church. His friendship is a ploy through which he promotes missiological heresy. He is an example of a diplomatic anti-missionary push that will hurt Jewish evangelism if Christians are left to believe the rabbi.

The national interreligious affairs director of the American Jewish Committee, Rabbi James Rudin, is another anti-missionary, who wants to represent the interests of the Jews, except those who love Y'shua. In a diplomatic level ploy he requested a meeting with representatives of Fuller Seminary on January 10, 1989. Rudin challenged the decision of the Fuller School of World Mission to add a Jewish Evangelism and Judaic Studies concentration to their Master of Arts in Missions curriculum.

The new specialized emphasis was put in place beginning with the summer of 1988. Despite the fact that missiological concentrations are available for a variety of other unreached people groups, Rudin felt it acceptable to request a hearing to question the matter with Drs. Arthur Glasser, Paul Pierson and Charles Van Engen. It was reported by those present that Rudin charged the Fuller School of World Mission with "insensitivity" and aiding in "mounting an assault on the Jewish community."

Two weeks after the meeting, replying on behalf of the School of World Mission, Dr. Art Glasser reminded Rudin that it was reported in 1984 that he had said the evangelical community ought to "end the support it may be giving to Hebrew Christian groups." Glasser countered, writing that neither he nor the members of the School of World Mission could heed that exhortation or accept Rudin's thesis that "there is such a thing as authentic Judaism and authentic Christianity, but the Hebrew Christian groups are neither."¹⁵

Evangelical church leaders and theologians must be made aware that Jewish community spokesmen like Yichiel Eckstein and James Rudin are anti-missionaries who operate at the highest level of diplomatic function. The friendship which they cultivate among evangelicals is a pretense for promoting disinformation about Jewish missions and their own theologically heterodox agenda.

We will witness this summer the result of theological inroads accomplished by anti-missionary finesse into the PC/USA and the Episcopal Church. Both groups will be meeting in General Assembly and will grapple with documents calling upon them to either recognize Judaism as equal to Christianity or else to acknowledge another valid avenue of salvation, apart from Christ, for the Jews.¹⁶

In his analysis of the Presbyterian paper, Rabbi James Rudin concluded by admitting that Jews already have their own valid covenantal relationship with God suggesting that "the entire raison d'etre for Christian evangelism to the Jewish people is undermined."¹⁷ The United Church of Christ has already eviscerated itself on the issue of Jewish evangelism in a resolution approved on June 30, 1987 at their national convention in Cleveland. The resolution said: "Judaism has not been superseded by Christianity; ... Christianity is not to be understood as the successor religion to Judaism; God's covenant with the Jewish people has not been abrogated. God has not rejected the Jewish people; God is faithful in keeping the covenant."¹⁸

Anti-missionary work in the form of skillful negotiation under the guise of dialogue has disarmed Christians and nominal Christians. The next step is to move them toward the forming of community action groups. An Episcopal-Jewish axis is now doing just that, spawning groups like the recently announced San Francisco Bay Area's Task Force on Jewish-Christian Relations. This is an eight-person task force of Christians and Jews which will work with local synagogues and eighty-five Episcopal churches and missions.¹⁹ The group is an outgrowth of the Abrahamic Accord.

The Abrahamic Accord is an interesting agency to watch. It is a national organization of Episcopalians and Jews which formed in 1983 to "promote interfaith dialogue on the grass roots level."²⁰ In his report of the last conference of the Abrahamic Accord held October 16-17, 1988, the retiring director, The Rev. Canon Jim Lassen-Willems, summed up their position:

"Various guest speaking appearances by me in the last year have shown me that people are generally encouraged by and interested in the goals and activities of the Abrahamic Accord. It is true that those who are more literalist in their interpretation of the Holy Scriptures have difficulty with the Accord's assertion that Christians do not need to 'save' the Jews, that the faithful Jews are doing just fine with God and do not need Christian 'help'. The best tools for dealing with such resistance and difficulty is biblical literacy.... I'm asking people to look to the actual Jesus, the real Jesus, is at the beginning of our faith. He is the one in whom God acted to save the Gentiles,

to invite them into the wonderful covenant of grace and peace which is our Christian faith."²¹

Anti-missionary work in the form of diplomacy is creating a climate of confusion among Christians and Church leaders. Efforts must be made to challenge and encourage our Christian friends to see the attacks and stand steadfast in their commitment to the the Great Commission and the need to take the Gospel to our people. The so-called respected spokesmen of the Jewish community must be regarded with wariness and publicly labeled as anti-missionary agents.

¹LCJE North American Coordinating Committee meeting in Chicago, March 25-26, 1987.

²Shermis, Michael Jewish-Christian Relations. Indiana University Press, 1988. Chapter VIII, Service Groups and Other Organizations, pages 195-221.

³Canada - ADL and Canadian Council of Christians and Jews; France - AJ Comm. & ADL; Israel - A.J. Committee., ADL, Bridges for Peace, Ecumenical Theological Research Fraternity, Nes Amim & Root and Branch Assn.; Italy - ADL; Switzerland - WCC Consultation on the Church and the Jewish People; W. Germany - Int'l. Council of Christians and Jews.

⁴Friday, March 24, 1989; Section E, page 1.

⁵Miami Herald, 3/24/89, page 8E.

⁶see Walter Riggans paper; Dialogue and Proclamation, "Paralysis of Confidence" delivered at the Third International Consultation of the LCJE, August 19-27, 1986 in Easneye, England.

⁷Miami Herald, 3/24/89, page 8E.

⁸Holy Land Fellowship of Christians and Jews; 36 So. Wabash, Ste. 626; Chicago, IL 60603; phone: (312) 346-7693.

⁹Holy Land Fellowship Bulletin, May 1987.

¹⁰Recommended is Dr. Ray Gannon's excellent review of this book presented at the fourth annual consultation of the North American Coordinating Committee of LCJE in Chicago, March 1987.

¹¹Christianity Today, October 7, 1988; "'Fulfilled' Jews" or 'Former Jews'?", pp.66-68.

¹²Miami Jewish Tribune, February 5, 1988 and Christianity Today article, p.68.

¹³Carol Dechant and Associates (agency); 2930 No. Commonwealth; Chicago, IL 60657. Also see Shermis; Michael Jewish-Christian Relations, Indiana University Press, 1988, p.228, Eckstein's topics are listed, "Jewish-Christian Relations Today: Facing the Test of Israel; the Christian Right: the Jews' (Best Friend or Greatest Adversary?); Confronting the Threat of Jews for Jesus and Other Missionary Groups."

¹⁴Carol Dechant and Associates, his promotional material, p.2.

¹⁵A Jewish View, p.43 as listed in Glasser's letter of January 31, 1989.

¹⁶A study paper from the 199th General Assembly, 1987, PC/USA, "Theological Understanding of the Relationship Between Christians and Jews" and the Report of the Fall 1987 meeting of the Episcopal Bishops Committee on Christian-Jewish Relations; Minneapolis, MN.

¹⁷"2 Churches Affirm Jews' Covenant With God," John Dart; Los Angeles Times, July 4, 1987.

¹⁸Dart, Times, July 4, 1987.

¹⁹Northern California Jewish Bulletin, October 28, 1988, p.12.

²⁰Northern California Jewish Bulletin, October 28, 1988, p.12.

²¹The Rev. Canon Jim Lassen-Willems Abrahamic Accord Newsletter, dated December 8, 1988, p.1 and 2.

II. PROPAGANDA

Some anti-missionaries seek to poison the atmosphere in order to choke off interaction between missionaries and the Jewish community. They work to create a climate of disinformation whereby Jewish people react with anger and confusion to the evangelist rather than to the issue of Jesus. They employ propaganda and it is the second level of anti-missionary work.

Anti-missionaries are behaving like cruel shepherds of a flock. They have been warning the sheep to beware of wolves. Yet, while the sheep are peacefully going about their business, the cruel shepherd sneaks up behind them making growls and howls which are intended to send shudders of fear into their hearts. Once they become emotionally agitated, the shepherd emerges to calm their fears and to assure them that he is their true protector.

Three examples will serve to typify the use of propaganda. They involve the use of inflammatory advertising by anti-missionary groups and Jewish community leaders; letter-writing campaigns to newspapers, magazines and churches seeking to discourage relations with Jewish missions; and a coordinated attempt to distort the image of Jewish missionaries by attaching to them the most negatively charged labels.

Inflammatory Advertising

In September of 1987, Gary Derechinsky of the Chosen People Ministries placed an ad for the high holiday services of their affiliated Congregation, Beth El-Shaddai. Included in the three-by-four-inch ad was the New Testament quote, "We have found him of whom Moses and the prophets foretold...Yoshua (Jesus) of Nazareth, John 1:45." In reaction, five rabbis in the same community placed a large ad of their own declaring, "DO NOT BE DECEIVED...Beth El-Shaddai services are not recognized as Jewish services."²²

The five rabbis ignited a controversy which backfired on them. The following week, Congregation Beth El-Shaddai, supported by five other messianic congregations, placed an ad of identical size and format to that which had denounced them in The Sharon Advocate. Included in that same edition was a lengthy and informative article about Congregation Beth El-Shaddai.²³ Subsequent letters to the editor and coverage in another publication²⁴ gave Gary and messianic believers in New England opportunity not only to defend their movement, but to proclaim faith in Jesus.

The Jews for Judaism organization in Los Angeles has made a specialty out of placing anti-missionary ads in Southern California magazines. These ads are intended to inflame the emotions of Jewish people and to raise funds for their activities. Jews for Judaism has acquired funding from the Jewish Federation and various Jewish community foundations²⁵ in order to place their ads.

Their Chanukah magazine promotion called on the Jewish community to "keep the lights burning". It warned that "over one hundred deceptive evangelical groups are committed to putting out these sacred lights." Instead of promoting the beauty of Judaism, they have conducted a negative emotional campaign. The Jewish community is urged to respond by digging into their pockets and giving financial support to their neo-Maccabean protectors of their children.²⁶

Their Passover advertisement read, "THIS PASSOVER THERE'S A \$50 MILLION DOLLAR PRICE ON YOUR HEAD...more than 100 different cult and fundamentalist missionary groups will invest that much money to change Jewish minds about the validity of their religion."²⁷ No one from the leadership of the Jewish or Christian communities have yet spoken up to denounce this tactic, which is clearly intended to incite hatred and revulsion. The Jews for Judaism must be made to bear responsibility for whatever action others might take in the future as a result of their agitation.

Letter Writing Campaigns

Jewish evangelistic agencies and congregations which attempt to publish seasonal gospel statements are going to encounter pressure from coordinated letter-writing campaigns conducted at the behest of specific anti-missionaries²⁸, Jewish spokesman²⁹, and rabbis leading their congregations³⁰.

The East Coast office of Jews for Judaism has been especially enthusiastic about using pressure tactics against publishers. In an obvious propaganda piece,³¹ they boasted of instigating a response to ads proclaiming "Christmas is a Jewish Holiday":

Jews for Judaism responded with letters to the editors of each publication which printed the deceptive ads, and additionally had our own articles and ads published in numerous Jewish periodicals... a number of publications--among them (sic) US News and World Report, Psychology Today, Mother Jones and The Toronto Star³² --will no longer accept the offensive ads.

This particular group makes a declaration of their intent to prevent others from hearing the Gospel:

"The message is clear: sustained pressure gets results. Publishers of newspapers and magazines are, above all, businessmen. When the publishers see that their economic interests favor closing of the channels of deception, the channels get closed."³³

In their warped reasoning, free speech should not be available to those who bear an unpopular message. Such an outlook wouldn't be tolerated in a political campaign or in any other advocacy situation in the U.S.³⁴ Logic should make them see that their rights would be unprotected if the same test were applied to their activity.

In the marketplace of public opinion, wisdom says we must mobilize Christians and sympathetic evangelical churches and organizations to speak up. We have an organized opposition. The Body of Christ must be more than a group of friendly people who gather for fellowship. We need to support one another publicly in the same way that various messianic congregations and Jews for Jesus did on behalf of Congregation Beth El-Shaddai/The Chosen People Ministries up in Massachusetts.

When a television or radio station gives a missionary to the Jews an opportunity to speak of Y'shua, we owe it to our brethren not only to support them in person, but to encourage other Christians to call in and to write the stations. Applaud broadcasters and publishers for giving our minority viewpoint a voice and for resisting the pressure tactics of those who want to suppress Jewish Christian faith.

When ads are published or articles are written, we should write letters to the editor and encourage others to do the same. It is also another legitimate method of keeping the issue alive. We want to do that, because eventually we are going to outlast our opposition. Our message is true and so our motivation is greater than theirs.

Creating a Negative Image

The third specific propaganda tactic under this secondary grouping is intended to keep missionaries on the defensive. Jewish community leaders have been attempting to hang negative images on workers in the field of Jewish evangelism. It's time to be aware that this name calling is a collective and concerted anti-missionary activity.

Bernie Farber, Director of Research for the Canadian Jewish Congress, was quoted as saying last year, "The mixing and matching of religious symbols and traditions debases both Judaism and Christianity as well as denying all the basic tenets of what Judaism is."³⁵ Julius Berman, the Chairman of the JCRC Task Force on Missionaries and Cults, suggested that messianic Jews observe "established rituals and forms of worship, but in their practice each of these sacred Jewish acts and symbols is distorted".³⁶

"Christian spokesmen" have been drawn in to amplify the same complaint. Catholic theologian, Msgr. George G. Higgins, writing an article for his constituents, repeated a quote by a U.A.H.C. staff anti-missionary who had written for Lights, the newsletter of the Christian-Jewish Office of the National Council of Churches: "Jewish leader Annette Daum tellingly asks: 'Is it more than acceptable for Christians to distort Jewish symbols and redefine Judaism in order to gain Jewish converts?' I think not."³⁷

A full-page ad in the Farmington Pennysaver, September 26, 1987, placed by the officers and board of trustees of the Plainview Jewish Center, charged the Chosen People Ministries' Olive Tree Congregation with violating monotheistic faith. It implied they were polytheistic because of their Christian conviction. That gave the board and membership of the Olive Tree Congregation an opportunity to affirm not only their monotheism, but their love of Jesus in a similar ad published in the Farmington Pennysaver on October 3, 1987.

Some have attempted to obscure the issue of Jesus by labeling messianic faith as an affront to Judaism. Rabbi Jerome Davidson of Temple Beth-El (Reform) in Great Neck, New York, challenged Passover banquets, seders and demonstrations offered by several evangelical missions to the Jews, charging that they contain "a message that the only way to fulfilled Judaism is to accept Jesus. When they say that, they are misleading."³⁸

Such statements must be recognized as being part of a propaganda campaign being waged to purposefully undermine the image of Jewish evangelism. Our opposition would like to keep us off balance and on the defensive. If they continually charge us with misrepresenting Judaism, distorting or mixing symbols, and dishonesty, we are prevented from putting the focus on the issue of Jesus.

Yichiel Eckstein has suggested, "It's ok for Christians to witness, the question is how it's done."³⁹ That's double-talk, and we ought to be calling it that. The only acceptable witness in his view is one which excludes Jews. In an age of pluralism, our opposition is ready to let everyone have a say, except those who proclaim Messiah. Let's face down the name-callers, and let the Lord be our defense.

²²The Sharon Advocate, September 24, 1987.

²³ The Sharon Advocate, October 1, 1987; by Pat Goudey and Stuart Green.

²⁴"Congregation Causes Furor," The Patriot Ledger, October 31, 1987.

²⁵Time magazine Southern California edition, December 12, 1988, p.72.

²⁶Time as above.

²⁷Newsweek's Southern California edition; April 11, 1988.

²⁸The Task Force on Missionaries and Cults, initiating a letter-writing campaign to the editors of those publications carrying the Jews for Jesus ads said: "We feel it is important," concluded (Julius) Berman, "For the Jewish community to stand as a unified front and show our disapproval of the message of Jews for Jesus and similar Hebrew-Christian groups, and their public relations tactics." Jewish Forward, December 18, 1987.

²⁹New York Times, December 22, 1987; David Berger, Brooklyn College and Julius Berman, JCRC-New York in a letter to the editor.

³⁰Jewish Post and Opinion, December 23, 1987; the editor's report of the letter-writing campaign from his readers, and seven hundred subscription cancelations which caused him to withdraw plans for an informational publication of the Jews for Jesus ad, "Christmas Would be Impossible Without the Jewish People."

³¹Jews for Judaism Newsletter, Spring 1988, p.4.

³²"Canadian Jewish Congress of Ontario Region protests Star ad," Canadian Jewish News, January 7, 1988.

³³Jews for Judaism Newsletter, Spring 1988, p.5.

³⁴No bill of rights on freedom of speech is established in Canada at this time, so their publications have been particularly vulnerable to pressure tactics and propaganda. The Toronto Star; August 6, 1988; p. M10 reported that it had "rejected a Jews for Jesus advertisement because it was directed at a specific segment of the population." So they don't do marketing analysis for their advertisers?

³⁵Toronto Star, August 6, 1988, p.M10.

³⁶"JCRC Outraged by Jews for Jesus ads," Jewish Forward, December 18, 1987.

³⁷"Proselytizing Condemned," The Tidings, Los Angeles; December 25, 1987.

³⁸"Evangelical 'Seders' Worry Jews," by Michelle Slatalla, Newsday, April 13, 1987.

³⁹Christianity Today, October 7, 1988, p.68.

III. INDOCTRINATION OF THE JEWISH COMMUNITY

Dr. Alvin Shiff is the Executive Vice President of the Board of Jewish Education of Greater New York. According to Shiff, "the most effective weapon to combat missionaries is education, the study of Jewish heritage."⁴⁰

It's not a new prescription.⁴¹ Religious education for Jewish people, as a means to stem the tide of assimilation, should be viewed as a positive measure. However, some are advocating the teaching of a Jewish view of Christianity in American Jewish schools. Education, in this case, will be more indoctrination than information.

Sam Wineburg, a 30-year-old Utica, New York, native and a doctoral candidate in educational psychology at Stanford University. He has developed a curriculum designed, among other things, to help young people understand what he calls the "scriptural summersaults" used by missionaries to convince Jews of the rightness of their cause.⁴²

The indoctrination of the Jewish community under the guise of religious education is something about which we can do very little. However, the Jewish education and bias which many of us received prior to coming to Christ did not prevent us from trusting the Savior. It did work toward our loss of respect for those who worked so hard to obscure the truth from us.

Indoctrination of the Jewish community under the guise of "preventive education"⁴³ is a third level anti-missionary tactic. David Gotlib of the Overbrook Park Jewish Resource Center admitted, "We need to educate the Jewish community as to how severe a threat this (the missionary movement) represents, how widespread it is and how best to immunize ourselves from it."⁴⁴

In December of 1988, The Union of American Hebrew Congregations' Department of Education released a thirty-minute video entitled, "The Target is You." The program features interviews with Arnold Markowitz of the Cult and Missionary Hot Line (New York), Rabbi Jerome Davidson representing the UAHC (Greatneck, New York), Rabbi Harold Schulweis of

Valley Bet Shalom (Encino, California), Rabbi Steve Robbins of Temple Emanu-el (Beverly Hills, California) and Larry Levey. It is an example of a clever propaganda film which is intended to prejudice its audience against "Hebrew Christians" and to recruit unaffiliated Jewish young people to Judaism.

The video has been designed for use in religious school classes and as part of family education programs. The Executive Producer was Annette Daum who has previously written a number of pamphlets against missionaries for the Reform movement. The film was a joint project of the Department of Interreligious Affairs and the Department for Religious Education at the UAHC. It was underwritten by a grant from the Tishman West Management Corporation of Los Angeles, California. "The Target is You" can be ordered from the UAHC TV and Film Institute, 838 Fifth Avenue, New York, NY 10021, for \$32.95. It comes in Beta or VHS format and includes a 29-page "video study kit."⁴⁵

Promotional material for the video utilizes endorsements by main-line Christians. Rev. Jay Rock, director of the Office of Christian-Jewish Relations of the National Council of Churches, is one Christian leader who objects to the activities of Hebrew-Christian missionaries. He is quoted as saying: "I am disturbed by the blunt assertion of having them bring the Jews into Christianity in order to be saved."⁴⁶

There is little that can be done to halt the conditioning of our people. We can see to it that Jewish youth come to realize that they've been fed a distorted stereo-type by observing agreed upon ethical standards for behavior.⁴⁷

Some Jewish evangelists and congregational leaders have weakened the credibility of our movement by the use of special terminology.⁴⁸ For example the title of Rabbi has been used to convey an impression and is defined as meaning less than the normal usage within the Jewish community.⁴⁹ Certainly, those Jewish people who do have hearts to know the truth about Jesus will see through the indoctrination process, by God's grace. We must be careful about what we offer our opposition for fueling the propaganda engine.

Currently, the anti-missionary mavens of the indoctrination tactic are individuals within Jews for Judaism. However, it should be noted that their mouthpiece, Larry Levey esq., resigned in January of this year. It was announced that he'll be joining the Social Security Administration Office of General Counsel and plans to "devote more time to his private life."⁵⁰ Levey had been with the organization since July of 1985. There is indication that his recent marriage affected the decision.

The Baltimore office of Jews for Judaism reported that it operates on an annual budget of \$125,000. The money is raised through private contributions and grants from the Associated Jewish Charities and Welfare Fund. The organization recently hired a professional fund raiser, Harvey Schwartz, formerly of San Diego⁵¹, to be responsible for resource development.

Vying for financial support in the Jewish community, in competition against the larger federation agencies, Jews for Judaism has resorted to a sensationalized angle. Levey-the-alarmist has announced a rapidly increasing number of reported "missionary infiltrations" of Jewish organizations.⁵² As support for his allegations, he cites the life membership in Hadassah of Marie Einspruch, of the Lederer Foundation, as well as Andrew Shishkoff of Beth Messiah Congregation (Rockville) and Michael Brown of the UMJC who were both caught "penetrating" Judaic study programs when they enrolling for schooling.

In describing this "new missionary tactic as eating away at our innards," Levey may have been confusing the imaginations in his mind with the heart of the Jewish community. My biggest fear, with the departure of Larry Levey, is that Jews for Judaism may actually find someone competent to head their East Coast office.

Levey and Ben Tzion Kravitz of their Los Angeles office have joined together in spouting more than pretentious titles for themselves. They continually come up with a variety of inflated figures for the number of Jewish believers in the United States. They've ranged from Kravitz's "100,000 Jewish converts to Christianity"⁵³ to 80,000 or 85,000 mentioned by Levey.⁵⁴ Occasionally Levey and Kravitz have been able to agree on a figure as in the

slogan on the cover of their newest promo brochure: "If you don't think that the missionaries are a problem, just ask the families of the over 60,000⁵⁵ Jews who have become Hebrew Christians." They do list the Task Force on Cults and Missionaries-JCRC of Greater New York as their source, which is like The National Inquirer checking its accuracy with the Harvard Lampoon.

The JCRC of Greater New York claims to have found a study⁵⁶ in which it reports an Anglican missionary, a David Barret (sic), maintaining in a published survey that more than 350,000 Jews worldwide already believe in Jesus as their savior.⁵⁷ It is not known if this is the same David B. Barrett of the Southern Baptist Foreign Mission Board, who is publishing a series of kaleidoscopic diagrams with commentary for the L.C.W.E. WORLD EVANGELIZATION.⁵⁸

Michael Skobac, former Philadelphia-based anti-missionary, who was appointed as the Director of the Brooklyn office of Jews for Judaism last spring has been quoting the Barret numbers. Over-dramatization of the perceived "missionary threat" through the use of these inflated figures is an obvious ploy to unsettle the Jewish community. The intention is made apparent by the solicitation of funds with each announcement of the growing "threat."

We can take advantage of their exaggerations, by repeating them with more accurate and realistic figures⁵⁹. That will build our credibility. Don't believe their projected image. "Preventive education" programs of organizations like Jews for Judaism are no more than propaganda seminars to spread disinformation. They are currently crowing of victories and successes just as the, now nearly defunct, Jewish Defense League once did.

Remember, the commitment and strength of our convictions far exceed those of our opposition. We can thank Larry Levey for that remembrance. His departure to "pursue his personal life" mocks the sincerity of the often professed commitment of his struggle on behalf of Jewish souls.

It has become apparent that Jews for Judaism has fallen into the same trap which ensnares those of us in Jewish missions. Instead of reaching out

they have turned inward to advise only the Jewish community which already agrees with them. That can be confirmed by periodic review of the listed quarterly speaking engagements of any of their workers. It is an indication that they have lost their radical edge. Let that be a warning that we must not lose ours.

⁴⁰"JCRC Intensifies Effort to Stem Increased Missionary Campaigns," by Marlene Goldman; The Daily News Bulletin, New York City, July 30, 1987, p.3.

⁴¹"Jewish education and a meaningful Jewish life are the keys to fighting missionaries and assimilation." "Who's a Jew? Who's a Christian?" by David Holzel; Detroit Jewish News, December 20, 1986.

⁴²Northern California Jewish Bulletin, December 16, 1988, p.27.

⁴³The "specialty" of the Jews for Judaism organizations.

⁴⁴"Messianics: Taking Root in Fertile Ground Here" by Marilyn S. Lieberstein; The Jewish Exponent, January 1, 1988.

⁴⁵"The Nation-Videotape Alerts Teenagers About Proselytizing Efforts;" The Ft. Lauderdale Jewish Journal, December 22, 1988, p.20A.

⁴⁶"UAHC Video Exposes Missionizing Threat;" Reform Judaism Magazine, Winter 1988-89.

⁴⁷A good guideline is the paper prepared by Dr. Erwin J. Kolb, Executive Director of Evangelism for the Lutheran Church-Missouri Synod, "Ethics for Missionaries" presented to the LCJE-North American Coordinating Committee in Chicago; March 25-26, 1987.

⁴⁸"Interfaith Conference Raps Jews for Jesus Groups," by Larry Cohler, Jewish Week, April 2, 1987: "(Dan) Juster, who was ordained a minister by the Presbyterian church, denied that he or other UMJC clergy billed themselves as rabbis. But he conceded, 'Others who have written about me have. (Rabbi Sidney) Schwarz, however, said Juster had often used rabbi as a title until complaints from area rabbis and the Presbyterian church dissuaded him from doing so.'"

⁴⁹"Messianics: Taking Root in Fertile Ground Here" by Marilyn S. Lieberstein; The Jewish Exponent, January 1, 1988. Jeffrey Forman, as spokesman for David Chernoff and as the "assistant messianic rabbi" of Congregation Beth Yeshua is quoted from a telephone interview, "'I don't want to misrepresent myself as one who has gone through a seminary,' said Forman, explaining that he uses the term 'rabbi' to mean 'teacher'."

⁵⁰"Jews for Judaism Director Resigns" by Alan H. Feilar; Baltimore Jewish Times, January 6, 1989.

⁵¹Jews for Judaism Newsletter, Winter 1988-89, p.2.

⁵²"Spying for Jesus" Jewish Press, November 27, 1987, p.11.

⁵³"The Threat of Jews for Jesus" by Rabbi Ben Tzion Kravitz; The Jewish Journal, December 18-24, 1987, p.15.

⁵⁴Mitzpeh, the Independent Jewish Student Newspaper at the University of Maryland; November 28, 1988, p.3).

⁵⁵Also noted in the Jews for Judaism newsletter, Winter 1988-89.

⁵⁶ "In a recent issue of A. D. 2000 Together."

⁵⁷The Northern California Jewish Bulletin; March 24, 1989; p.25.

⁵⁸"Our World," Dabid B. Barrett; WORLD EVANGELIZATION, a series which began in Volume 16, No. 56, January 1989, pages 24-25.

⁵⁹Something in the neighborhood of 27,000-35,000.

IV. HARASSMENT

This has tended to be the most visible form of anti-missionary work, and yet it is the lowest level. It might take the form a Jews for Judaism volunteers (now staff) Ronnie & Batya Schreiber⁶⁰ handing out flyers outside of the weekly meeting of Shema Yisrael in a suburban neighborhood of Southfield, Michigan. How are we to regard such a pathetic intrusion?

It's the sort of nuisance which should flatter. Anti-missionary harassment is a validation that some recognizable missionary work is being done. It should be remembered that these are our people. They are the opposition, and not our enemies.

San Francisco-based missionary, Mitch Glaser, went out on the sidewalk to offer Ronnie some pointers. He told Schreiber where he could stand so he wouldn't get arrested, and then suggested that the next time he goes out to do anti-missionary work, he should wear a clean shirt instead of the soiled one he had on, since it made him look like a szhlub. He took pride in showing Mitch that he'd changed his shirt the next time he was working standing outside of a meeting!

It's also important to keep in mind that anti-missionaries are vying for attention in order to justify their funding. At their February 12 introductory meeting, the Schreibers quickly raised the anxiety level in the community by estimating that "100,000 Jews have interests in what is commonly referred to as the Union of Messianic Jewish Congregations."⁶¹ Schreiber is attempting to obtain funding through grants from charitable foundations and will soon be on the speakers' bureau of the Jewish Community Council.

The more public their activities, the more frequently we hear them appealing for funds. Rabbi Yaacov Spivak, the head of EMES is the worst culprit. Based in Monsey, New York, he has placed ads in The Jewish Press which declare,

"The missionaries curse him, threaten him--because he stops them! Your membership in EMES helps save Jewish kids from missionaries and cults. Get his bulletins! Send \$36."⁶²

"Sacked and robbed by a cult group. Missionaries distributed anti-Spivak/EMES flyers by the thousands...But, EMES will never be stopped! Your help is crucial...SIT DOWN NOW AND WRITE A CHECK FOR \$100 OR MORE TO: EMES."⁶³

In the summer of 1987 the Jewish Community Relations Council's Task Force on Missionaries and Cults called for a protest against proselytizing.⁶⁴ They also published ads soliciting volunteers to counter-leaflet missionaries on the streets of New York during the summer. Nothing particularly effective was done, and several young people reported being surprised at meeting Dr. Philip Abramovitz, the JCRC Task Force director on the streets of Manhattan. Apparently a volunteer corps was in short supply.

Michael Skobac and Mark Powers of Jews for Judaism boasted parking their van outside the entrance for Messiah '88 which they described as a "Hebrew-Christian missionary conference."⁶⁵ Either they were overstating the character of the conference, or they didn't have a chance to talk with anyone long enough to discover the true nature of the gathering.

Selma Gottesman, writing for the Jews for Judaism East Coast,⁶⁶ issued a cry to rescue "dozens of captive Torahs (which) cry out for liberation from their church-constructed prisons." And in the same issue, "former corporate lawyer" Larry Levey esq. turned to the American Family Foundation⁶⁷ to provide legal advice with which Jewish people are urged to mount a "sustained legal attack on those who would use manipulation and deceit to rob us of our Jewish heritage."⁶⁸

Many of us continue to get unsolicited material from anti-missionaries who want more than anything else to bait us into correspondence. If they receive an answer to their challenge, they publicize it to their constituents as proof of their effective impact on the missionaries. Write them only to request that they cease bothering you with their frivolous and unhealthy need to interact and waste time. They have a desperate need to build an image which shows them doing something effective. Let's not assist them.

CONCLUSION

In assessing anti-missionary tactics, it may be helpful to view their moves within one of the four divisions of tactics presented: diplomatic, propaganda, indoctrination or harassment. Please let me know if you discover another level or tactic, as I'm sure this preliminary list is not all inclusive. There are anti-missionary specialists in each of the categories. None of them have the same strength of conviction or the testimony of a call from God which we bear as evangelists for Jesus Christ.

I've appreciated those who have saved and made available information on anti-missionary agencies. Gary Derechinsky, Loren Jacobs, Milt Maiman, and Marvin Morrison have been especially helpful in compiling information for this report. I'll be glad to continue to collect and compile this type of information and provide reports from time to time if it proves to be of value to the field. Clippings, newsletters, brochures from public meetings and seminars conducted by anti-missionaries, as well as your own written reports can be sent to me c/o Jews for Jesus; 60 Haight St.; San Francisco, CA 94102.

The enclosed bibliography by Darryl Erkel of Southern California and an additional list of anti-missionary agencies is included with this report for your files. New anti-missionary literature of any significance has been scarce, though a few good references are listed for you in the bibliography.⁶⁹

⁶⁰"Schreibers Launch Fifth Jews for Judaism Group" by Kimberly Lifton; The Detroit Jewish News; February 3, 1989.

⁶¹Detroit Jewish News; February 3, 1989.

⁶²Jewish Press, July 10, 1987; p.2.

⁶³Jewish Press, various times 1987.

⁶⁴The Jewish Week; July 30, 1987

⁶⁵Jews for Judaism Newsletter; Winter 1988-89; p.6.

⁶⁶Jews for Judaism Newsletter; Spring 1988.

⁶⁷He claims that the American Family Foundation offers a publication Cultism and the Law, by writing to PO Box 336, Weston, MA 02193.

⁶⁸Jews for Judaism newsletter Spring 1988 issue, p.7.

⁶⁹**Articles:**

"Fulfilled Jews" or "Former Jews"? Christianity Today; October 7, 1988, p.66-68.

"Heretics, Infidels and Apostates: Menace, Problem or Symptom?" Stuart L.Charme, Judaism Issues No. 141, vol. 36, no. 1 Winter 1987.

"New Light on the Early Years of Christianity" by Philip Sigal, Judaism Issue No. 143, vol.36, no. 3, Summer 1987. Review-essay on books by Martin Hengel and Gerard Sloyan. Pages 368-375.

"The Christian Responsibility in Anti-Semitism" by Robert Everett, Judaism Issue No. 143, vol.36, no. 3, Summer 1987.Pages 377-381.

BOOKS:

Endelman, Todd M. Jewish Apostasy in the Modern World. Holmes & Meier, New York/London, 1987; 344 pages. A collection of articles taking a historical perspective of Jewish missions and converts to Judaism, particularly in the nineteenth century.

Pruter, Karl Jewish Christians in the United States - a bibliography. Garland Publishing, New York, 1987, 192 pages. An extensive survey of modern missions among the Jewish people with valuable material in bibliographic form.

Shermis, Michael Jewish-Christian Relations. Indiana University Press, 1988. A 291 page annotated bibliography and resource guide to material which has developed around dialog and Jewish Christian relations.

BOOKLETS By The UAHC:

"Missionary and Cult Movements", New York prepared by Annette Daum, The Union of American Hebrew Congregations Departments of Interreligious Affairs; 1977, 178 pages.

"Our Religion and Our Neighbors," by Miulton G. Miller and Sylvan D. Schwartzman, UAHC Press, NY.

APPENDIX: ANTI-MISSIONARY AGENCIES

From anti-missionary ad:⁷⁰

Beth Shifra; 3044 Coney Island Ave., Brooklyn, NY 11235; (718) 449-1397, 646-4959. Orthodox.

Commission on Cults and Missionaries; The Jewish Federation Council, Community Relations Committee. 6505 Wilshire Blvd., Ste. 802, Los Angeles, CA 90048. (213) 852-1234, ext. 2813.

Committee on Cults and Missionaries; Union of American Hebrew Congregations, 838 Fifth Ave., New York, NY 10021; (212) 249-0100. Reform.

Committee on Jewish Community and Public Policy; United Synagogue of America, 155 Fifth Ave., New York, NY 10010; (212) 533-7800. Conservative.

Jewish A.G.E. (Avi Grogan Endeavor); 3401 West Devon Ave., Box 59823, Chicago, IL 60645. (312) 236-7714.

Jewish Board of Family and Children's Services Cult Clinic and Hotline; 1651 Third Ave., New York, NY 10028; (212) 860-8533. Non-denominational

Jewish Community Relations Council of New York Task Force on Missionaries and Cults; 711 Third Ave., 12th Floor, New York, NY 10017; (212) 983-4800. Non-denominational.

Jewish Family Service Cult Clinic; 6505 Wilshire Blvd., Los Angeles, CA 90048; (213) 852-1234. Non-denominational.

Jews for Jews; POB 6194, Surfside, FL 33154; (305) 931-0001. Non-denominational.

National Council for the Furtherance of Jewish Education Anti-Shmad Campaign; 824 Eastern Parkway, Brooklyn, NY 11213; (718) 735-0200. Lubavitch.

P'eylim; 3 W. 16th St., New York, NY 10011; (212) 989-2500. Orthodox.

Yad L'Achim; 156 Fifth Ave., Room 226, New York, NY 10010; (718) 624-2005. Orthodox.

Other New Agencies:

Chizuk L'imud Torah-Support for Torah Learning; Ralph and Bryna Alpert, Co-founders; 17332 Dearborn St.; Northridge, CA 91325. A non-profit foundation to bring the ideals of Judaism to life on the Northridge University Campus.⁷¹

The Jewish Resource Center of Overbrook Park, phone: 477-5390. Executive Director: David Gotlib. Founded in 1985 by a consortium of six agencies: The Jewish Community Relations Council of Greater Philadelphia which is the supervising agency of the Resource Center, the Federation Daycare Services, the Board of Rabbis of Greater Philadelphia, the Jewish Family and Children's Service, the Jewish Community Centers of Greater Philadelphia and the Jewish Campus Activities Board.⁷²

⁷⁰ Taken from an ad in The Jewish Week, Inc.; July 31, 1987. With note: "In addition, free counter-missionary literature is available from Steven Jacobs, POB 15892, Philadelphia, PA 19103."

⁷¹ Heritage and S. W. Jewish Press, December 18, 1987.

⁷² Jewish Exponent, January 1, 1988.

APPENDIX E

ANTI-MISSIONARY RESPONSE LIST

RECOMMENDED MATERIAL TO ANSWER ANTI-MISSIONARY POLEMICS

The following material has been designed to help the Hebrew Christian sufficiently respond to the arguments put forth by anti-missionaries. Though this list is not exhaustive, it will, nonetheless, provide the believer with enough material to counter anti-missionary polemics. From my studies and research, I have not found even one anti-missionary objection that cannot be satisfactorily answered. In truth, the Jewish believer has nothing to fear when confronted with anti-missionary objections. There are indeed answers -- scholarly and well-grounded answers.

1. A. Lukyn Williams, A Manual of Christian Evidences For Jewish People, (New York: MacMillan Co., 1919, 2 Vol.). This work from a Hebrew scholar at the University of Cambridge is a classic response to R. Isaac ben Abraham's polemic Faith Strengthened. Unfortunately, this book is out of print. However, if you look around hard enough you will more than likely find it. Most Hebrew Christian ministries will usually have a copy laying around.
2. David Baron, Rays of Messiah's Glory, (Alpha Publications). This work is unfortunately out of print. However, I am certain that this excellent book can still be located. David Baron deals with a variety of rabbinical objections against the messiahship of Jesus and answers them quite well.
3. David Baron, The Servant of Jehovah, (The James Family Christian Publishers). This work is out of print. Most Christian seminaries will usually have a copy. This book will provide the reader with numerous quotations from rabbinical sources which support the messianic interpretation of Isaiah 53.
4. Richard R. De Ridder, I'll Take Both, (Published by Jews For Jesus). This is a short article which responds to some of the fallacies within Samuel Levine's book, You Take Jesus, I'll Take God. Dr. De Ridder is a professor at Calvin Theological Seminary.
5. At least five reviews have been written by Christian scholars evaluating Gerald Sigal's popular book, The Jew and the Christian Missionary: A Jewish Response to Missionary Christianity. They are: Richard R. De Ridder, The Westminster Theological Journal, (Vol.XLV [Spring 1983], pp.214-216); Horace D. Hummel, Concordia Journal, (Vol.9 [May 1983], pp.162-163); Martin Goldsmith, The Evangelical Quarterly Review, (No date or page); Howard Eshbaugh, The Journal of Ecumenical Studies, (Vol.XIX [Winter 1982], pp.824-825); Louis Goldberg, A Jewish Christian Response, (Published by Jews For Jesus, 1986).

Donald Publishing Co., 1883). This work is still in print and can be obtained at most Christian bookstores. The reader is especially encouraged to read Appendix IX -- "List of Old Testament Passages Messianically Applied in Rabbinic Writings," pp.710-741.

15. Josh McDowell, Evidence That Demands A Verdict, (San Bernardino, CA: Here's Life Publishers, 1972). This is a good work for demonstrating the reliability of the New Testament and the facts surrounding the resurrection of Jesus. Also recommended is the work by F.F. Bruce, The New Testament Documents: Are They Reliable?, (Downers Grove: Inter-Varsity Press, 1972), who also demonstrates that the New Testament documents are reliable and reliable.
16. J.P. Moreland, Scaling the Secular City: A Defense of Christianity, (Grand Rapids: Baker Book House, 1987). This is a fresh, up-to-date defense of the Christian faith. His chapters dealing with the historicity of the New Testament and the resurrection of Jesus Christ are excellent. On pages 181-183, Dr. Moreland refutes the theory that Christianity borrowed its belief on the resurrection of Jesus from pagan sources.
17. Gary R. Habermas, Ancient Evidence For the Life of Jesus, (Nashville: Thomas Nelson Publishers, 1984). Dr. Habermas examines the evidence for Jesus' existence and defends the historical reliability of the New Testament.
18. Donald A. Hagner, The Jewish Reclamation of Jesus: An Analysis and Critique of the Modern Jewish Study of Jesus, (Grand Rapids: Zondervan, 1984). Examines some recent studies by Jewish scholars.
19. Robert A. Morey, Death and the Afterlife, (Minneapolis, Minn: Bethany House Publishers, 1984). This work from an able Christian apologist sets forth and defends the Biblical doctrine of hell.
20. E. Calvin Beisner, God in Three Persons, (Wheaton, Ill.: Tyndale House, 1984). The author traces the formulation of the doctrine of the Trinity and all the controversies that arose among early Christians who strove to find acceptable language to correctly state this important doctrine. Mr. Beisner also refutes the allegation that the doctrine of the Trinity is an invention of fourth-century theologians. Also recommended is the work by Edmund Fortman, The Triune God, (Grand Rapids: Baker Book House Reprint, 1982).
21. Josh McDowell, The Resurrection Factor, (San Bernardino, CA: Here's Life Publishers, 1981). Christian apologist, Josh McDowell, examines the evidence in support of the resurrection of Jesus.

28. E.M. Blaiklock, Jesus Christ: Man or Myth?, (Nashville: Thomas Nelson Publishers, 1984). This is good book by an international Biblical scholar defending the veracity of the New Testament documents. Especially noteworthy is his chapter entitled "Examining Alleged Faults in Christ" (pp.95-119).
29. William Neil, The Difficult Sayings of Jesus, (Grand Rapids: Wm.B. Eerdmans, 1975). This is a basic but good work examining the "difficult" sayings of our Lord. See also his following work, More Difficult Sayings of Jesus, (Grand Rapids: Wm.B. Eerdmans, 1981).
30. F.F. Bruce, The Hard Sayings of Jesus, (Downers Grove: InterVarsity Press, 1983). This is an excellent work by the former Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester (England) on the "difficult" sayings and teachings of Jesus.
31. Walter C. Kaiser, Hard Sayings of the Old Testament, (Downers Grove: InterVarsity Press, 1988). This is an excellent work examining various "problem" passages in the Old Testament by a leading Old Testament scholar.
32. David K. Breed, The Trial of Christ: From a Legal and Scriptural Viewpoint, (Grand Rapids: Baker Book House, 1982). This short work (only 87 pages) in addition to harmonizing the records of the trial accounts found in the four Gospels, also exposes some of the legal errors made by both the Jewish and Roman courts.
33. John Wenham, Easter Enigma: Are the Resurrection Accounts in Conflict?, (Grand Rapids: Zondervan, 1984). This is an excellent work harmonizing the difficulties in the resurrection narratives.
34. Harold W. Hoehner, Chronological Aspects of the Life of Christ, (Grand Rapids: Zondervan, 1977). Among other things, Dr. Hoehner examines the year of Christ's crucifixion and the seventy weeks of Daniel.
35. The following commentaries will help individual Christians to find solutions to "problem" passages in the New Testament: William Hendriksen/Simon J. Kistemaker, New Testament Commentary (Series); R.C.H. Lenski's commentaries on the New Testament (Series); The Expositor's Bible Commentary (Series/ Ed. Frank E. Gaebelin); The New International Commentary on the New Testament (Series/ Ed. F.F. Bruce).

For help in understanding the various New Testament uses of the Old Testament, the following works should be consulted.

JEWISH CHILDREN ARE DISAPPEARING!

Sarah's parents did everything possible to give her a good Jewish education. Despite Hebrew school, Camp Ramah, USY, BBG, and her Bat Mitzvah, Sarah was unprepared for the deceptive and slick arguments of the numerous missionaries that she encountered when she grew up.

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Los Angeles, CA

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