

“I don’t think there are many Jews—fanatics and ill-informed excepted—who are not fascinated by the Person and Teaching of Jesus. Perhaps much more so than many Gentiles and so-called ‘Christians.’ I might add that the approach of Jews to Christianity can only be made via the Message of Jesus....There is now a growing sense of inquiry here [in Israel], concerning the things of Jesus and Christianity. The reasons being that prejudices are dying down....there is a growing tendency within Christendom to make room for the rise of the Antichrist. He will be an imitator of Christ, of Jesus, whose teachings he will twist and pervert.”<sup>47</sup>

Israeli professor of Jewish studies, David Flusser

“In the Diaspora Jesus looked alien to the Jew, an outsider, an interloper. But in Israel he is seen as the Jew from Nazareth, a native of this country, a Sabra, with claims to the land as strong as any. He cannot be brushed aside as a foreign influence....When the Jews left their land two thousand years ago, the land was holy for them alone; when they returned, the land was holy also to more than half of the world. The land had become sanctified in the meantime to millions and millions of non-Jews. The same applies to the Bible which had been a book holy to the Jews alone and which has become a holy book for millions of non-Jews. Both the Book and the Land have become sanctified to the world and this was not the work of the Diaspora Jews who, in spite of the injunction, did not become ‘a light to the Gentiles,’ but was the work rather of a single Jew and his band of Jewish followers, all of them Sabras. They were all born and bred in the Land, which is in this sense the most fruitful land on earth.”<sup>48</sup>

English scholar and professor, Ferdynand Zweig

“If you’re a Jew who believes that Yeshua is the Messiah, you’ve returned to Judaism, to the kind of Judaism the Bible teaches. You haven’t converted to another religion. If you are a Gentile believer you have come to the faith of Abraham through the Messiah.”<sup>49</sup>

Second generation Messianic Jewess, Ruth Fleischer, Ph.D.

# 15

## MESSIANIC JEWISH FAITH IN JESUS

As we saw in chapters 5 and will see in chapter 27,<sup>50</sup> much ancient rabbinic commentary agrees with Christian interpretation involving the Messiah and end time prophecy! Why then have the religious leaders of Israel and their rabbinical successors, to this day, fought so hard to maintain a distance from Jesus as Messiah? Answer: The religious leaders of Jesus’ day (Caiaphas and Annas, mentioned in

47Arthur W. Kac, *The Messiahship of Jesus*, p. 41. [ ] mine.

48Ibid, p. 63. Zweig is a well-known English scholar. He served several years as visiting professor in labor relations and sociology at the Tel Aviv and Hebrew Universities.

49Ruth Fleischer, Ph.D., *The Reemergence of Messianic Judaism*. Tape 30 CF179. Grantham, PA: The Messiah Conference at Messiah College, © 1993. This audio tape is available through Manna Conference Taping, Inc., 1704 Valencia N.E., Albuquerque, NM, USA 87110.

50The last two pages of this chapter illustrate a remarkable parallel of the projected events of the end times between the rabbinical writings and the New Testament words of Jesus.

John 11) were corrupt,<sup>51</sup> as we read in our earlier Messiah Conspiracy chapters. They wanted to control the power and wealth of Israel for themselves. Talmudic and modern rabbinic sources speak of the corruption of these first century religious leaders, as we documented earlier in our chapter 4.

### **RABBIS CONSPIRED TO COVER UP AN HONEST LOOK AT THE MESSIAHSHIP OF JESUS**

As previously documented in our chapters dealing with the “Messiah Conspiracy,” the rabbis at Yavne created a rigid, normative Judaism as distant as possible from its Messianic inspiration. As a result, for 2000 years, Jews who have expressed any interest in Jesus were branded as ignorant, deviant, heretics, or traitors. However, modern Messianic Jews, like their ancient counterparts, are neither misinformed nor deviant. They are the most courageous and bold sector of the Jewish community because they investigate the Bible for themselves and make their own decisions. They have the courage to believe and proclaim their views, even if it puts them at odds with their fellow Jews. These are the qualities of true heroes. *I will believe the truth and tell others even if my “leader” (the rabbi) disagrees and tells me otherwise. I will do what the Bible and God tells me, not what man says.* Psalms 118:8 states: “It is better to take refuge in the LORD Than to trust in man” (NASB).

### **IN OUR CENTURY, MORE JEWS ARE REALIZING THE MESSIAHSHIP OF JESUS THAN IN ANY OTHER PERIOD!**

The Messianic Jewish movement lay virtually dormant until the middle of the twentieth century, when end time prophecy began to become reality. In 1948, Israel was born, and in 1967, against all odds, Israel was victorious in a war against five Arab nations.

The miracle of the Six Day War, and the return of Old Jerusalem to Jewish hands, enabled born-again Gentile Christians to show the Jews that the Messianic prophecies were being fulfilled. They were also able to show God’s true love for the Jewish people through their caring in the Messiah.<sup>52</sup>

We began to see movements such as *Jews for Jesus* and Messianic synagogues popping up all over the world (for a short list of these, see our *Vol. II*, chapter 19, “Messianic Synagogues—How to Get There”). At last, Jews are returning to the pre-Yavnean Judaism which existed before the destruction of the Temple in the days of

<sup>51</sup> See our rabbinical references, both ancient and modern, which prove this, in chapter 4.

<sup>52</sup> Isn’t it interesting that Einstein once wrote: “ ‘...Only the church stood squarely across the path of Hitler’s campaign....I am forced to confess that what I once despised I now praise unreservedly.’ ” Arthur W. Kac, *The Messiahship of Jesus*, pp. 36-37. Kac’s source was *The Evening Sun*, Baltimore, April 13, 1979.

Jesus. They are returning to the only Judaism which can fill their hearts with God's forgiveness; they are beginning to appreciate the true Judaism of the Scriptures, which was penned by the ancient Hebrew prophets, from Moses to Malachi, under the direct inspiration of God. This is the Judaism in which Jesus believed and which He partially fulfilled in His First Coming;<sup>53</sup> the Judaism<sup>54</sup> that the Gentile followers of Jesus accept when they accept the Messiah Jesus.

While the present return of Jews to their Messiah is unprecedented, a steady stream of Jewish people have been coming to know Him since the turn of the century.

### THE JEWISH RECLAMATION OF JESUS—A HISTORY OF THE *MODERN* MESSIANIC JEWISH MOVEMENT

Oppressed by the rabbis and the ecumenical "church," Jewish believers lost their autonomy in the Middle Ages when the last Messianic congregations disappeared. However, as previously mentioned, the *true* Christian carried the message of the Jewishness of the Messiah forward.

The ancient seed of Abraham would have to wait for a more fertile soil to take root. This time arrived at the end of the nineteenth century. After centuries of living in Europe, millions of Jews, seeking security and a better life, began emigrating to America. This "New World" became a new "promised land" for four million Jews who came to the United States at the turn of the century.

In the 1880's, Arno C. Gaebelian and Ernest Stoeter established The Hope of Israel, a Messianic missionary outreach. An article published in their quarterly, *Our Hope*, entitled, "Christian Judaism," proclaimed: "...Christian Judaism was 'not a nineteenth century invention,' but was 'as old as the days of the apostles, yea as old as the Psalms of David and the prophecies of Isaiah and Zechariah. Its roots lie in the oath-bound covenants of God with Abraham....'"<sup>55</sup>

In 1901, a group of Jewish believers met together in Boston to talk about forming an organization. The Hebrew Christian Alliance of

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<sup>53</sup>When Jesus returns, He will fulfill the kingly prophecies of the Messiah, which He promised to do in His Second Coming, as taught in the New Testament in Matthew 24, Luke 21, Revelation and portions of Paul's epistles.

<sup>54</sup>The word Judaism comes from Judah in the Old Testament, one of the twelve sons of Israel, and is connected with praising God. When Leah, Jacob's wife, gave birth to her son, Judah, she said: "...Now will I praise the LORD..." (Gen. 29:35 KJV). Thus, the word Judaism, in reality, is a very broad generic term that does not necessarily describe only today's Jewish culture, it describes a true biblical faith as well, which includes that of Christians who fundamentally believe the Old and New Testament in their praise to the God of Israel through His Messiah Jesus.

<sup>55</sup>David A. Rausch, *Messianic Judaism: Its History, Theology, and Polity*. New York: The Edwin Mellen Press, © 1982, p. 56.

America was created in 1915. By 1932, the Alliance had branches in a number of American cities and in Toronto, Ontario, Canada.

In 1954, the Hebrew Christian Alliance organized the “World Congress of Hebrew Christians.” This was the largest gathering of Jews who believed in Jesus since the first and second centuries. Representatives came from Europe, Australia, South Africa and Canada.

In the 1960’s and 1970’s, Messianic Judaism became a household word. Many people were familiar with the movement. Throughout the 80’s and into the 90’s, this movement has grown to worldwide proportions, with thousands of congregations. Nearly every major U.S. city has its own congregation, advertised in the religious sections of major newspapers.<sup>56</sup>



Sherry Sussman (right), a Messianic Jew in Israel, celebrates Hanukkah with her friend in Jerusalem.

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<sup>56</sup>For a more comprehensive history, see Robert I. Winer, *The Calling: The History of the Messianic Jewish Alliance of America 1915-1980*.

“The Reverend William Hechler, Chaplain of the English Embassy here, came to see me. A sympathetic, gentle fellow, with the long grey beard of a prophet. He is enthusiastic about my solution of the Jewish Question. He also considers my movement a ‘prophetic turning-point’—which he had foretold two years before. From a prophecy....”<sup>57</sup>

Theodor Herzl, founder of modern political Zionism, quoted from his private diary



Theodore Herzl, founder of modern political Zionism.

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<sup>57</sup>Regina Sharif, *Non-Jewish Zionism*, p. 71.

### FAMOUS JEWS ASSOCIATED WITH ISRAEL AND HER FOUNDING—DID THEY HAVE AN INTEREST IN JESUS?

Theodor Herzl (1860-1904) grew up in Budapest, Hungary. He was the founder of political Zionism and the father of the State of Israel. Chaplain William H. Hechler (a true evangelical born-again Christian), author of *The Restoration of the Jews to Palestine*, was Theodor Herzl's best friend. In 1994, Professor Popkin told me that Herzl died in the arms of Hechler. Dr. Arthur Kac documents the following concerning Reverend Hechler and Theodor Herzl: "The remarkable story of William H. Hechler's Zionist activities is recounted in *The Prince and Prophet* by Claude Duvernoy, translated from the French by Jack Joffe, and published by Christian Action for Israel, Box 3367, Jerusalem. Hechler, a British clergyman, was born to missionary parents in India in 1845. The Grand Duke Frederick of Baden, Germany, appointed him as his private chaplain and tutor to his two sons. During his chaplaincy at the British Embassy in Vienna, Hechler met Herzl, the father of modern Zionism, whom he introduced to many leading political and ecclesiastical persons, including the Grand Duke, who subsequently became Kaiser Wilhelm II. For nine years Hechler played a most significant role in Herzl's preoccupation with Zionism. In times of despondency and disillusionment Herzl was spurred on by this dedicated evangelical Christian. 'God chose you,' he would say to Herzl. 'Your people will get its promised land. God is with you.' Based on his studies in the book of Daniel, Hechler predicted in 1895 that 1897 would be a fateful year in Jewish history. As we know, the First Zionist Congress was convened in 1897. To the German-Jewish philosopher Martin Buber, Hechler said in 1913: 'Your fatherland will soon be given back to you. For a serious crisis will occur, whose deep meaning is the liberation of your Messianic Jerusalem from the yoke of the nations...We are moving towards a world war...' Shortly before his death, he said this to the family of the Zionist leader Nathan Sokolov: 'Part of European Jewry is going to be sacrificed for the resurrection of your biblical fatherland.'"<sup>58</sup>

Some speculate that Herzl, influenced by his friend William Hechler, may have died a secret believer in Jesus as Messiah. Herzl once said, "But I think that he wants to convert me."<sup>59</sup>

Herzl certainly was interested in the Messiah. This we know from his dreams as he wrote: "One night I had a wonderful dream: King Messiah came, and he was old and glorious. He lifted me in his arms, and he soared with me on the wings of the wind. On one of the clouds, full of splendor, we met the figure of Moses....and the Messiah

<sup>58</sup>Arthur W. Kac, *The Messiahship of Jesus*, p. 299.

<sup>59</sup>Claude Duvernoy, *The Prince and the Prophet*. Jerusalem: Claude Duvernoy, 1979, p. 50.

called to Moses: ‘For this child I have prayed!’ Then he turned to me: ‘Go and announce to the Jews that I will soon come and perform great miracles for my people and for the whole world!’ I woke up, and it was a dream. I kept this dream a secret and did not dare to tell it to anybody.”<sup>60</sup>



The twenty-sixth Zionist Congress in session at Binyanei Ha Oma, an auditorium in Jerusalem, January 1964.



The Christian Zionist Congress held in Jerusalem in 1988.

<sup>60</sup>Raphael Patai, *The Messiah Texts*, p. 273. Patai's sources were Reuben Brainin, *Hayye Herzl*, pp. 17-18; Joseph Patai, "Herzl's School Years," pp. 58-59.

International Christian Embassy Jerusalem

SUPPLEMENT - April 11, 1983

# Second International Christian Zionist Congress

## Massive support for Israel

AN ESTIMATE of 2,000 of the world's most prominent Christians gathered in Jerusalem for the second International Christian Zionist Congress, the first since the 1958 Congress in London.

Delegates to the Congress are invited individually, not by country, and are invited to bring with them a delegation of 10 to 20 people. The Congress is held in Jerusalem at the invitation of the International Christian Embassy in Jerusalem.

The Congress is held in Jerusalem at the invitation of the International Christian Embassy in Jerusalem. The Congress is held in Jerusalem at the invitation of the International Christian Embassy in Jerusalem.

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Melinda Roushberg

The Second International Christian Zionist Congress was held in Jerusalem, Israel, from April 10-12, 1983. The Congress was held in Jerusalem at the invitation of the International Christian Embassy in Jerusalem.

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THE JERUSALEM

POST

## The spirit of Basel

THE SPIRIT of Basel was a defining moment in the history of the Christian Zionist movement. It was a moment when the Christian Zionist movement was born.

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THE SECOND INTERNATIONAL CHRISTIAN ZIONIST CONGRESS was held in Jerusalem, Israel, from April 10-12, 1983. The Congress was held in Jerusalem at the invitation of the International Christian Embassy in Jerusalem.



## Congress Highlights

**MONDAY** 7:00 pm Opening night of the Congress in Jerusalem.

**TUESDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**WEDNESDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**THURSDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**FRIDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**SATURDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**SUNDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

**MONDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.

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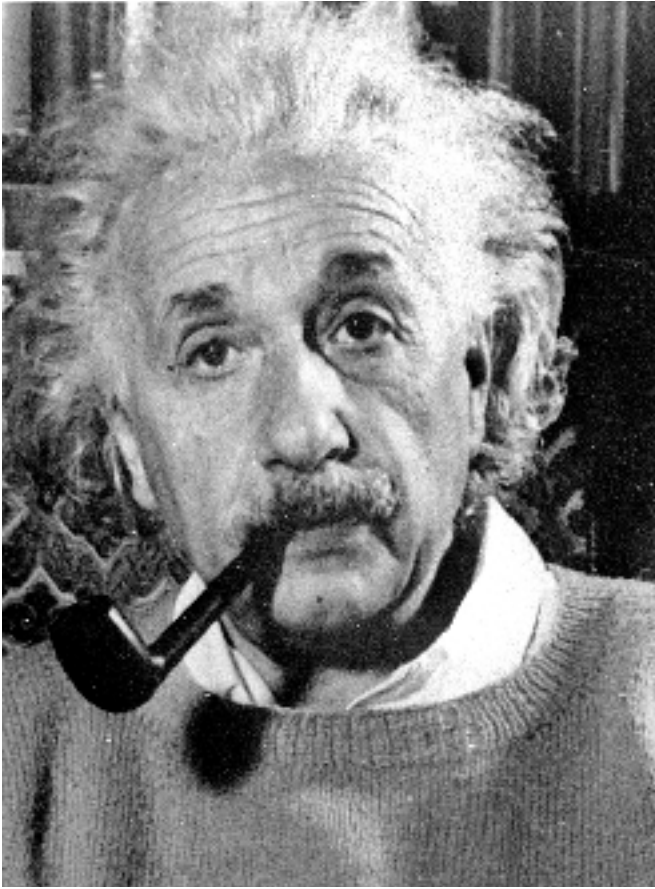
**SUNDAY** 8:00 am Meeting of the Christian Zionist Congress in Jerusalem.





Theodore Herzl, memorialized on Israeli currency and postage stamp.

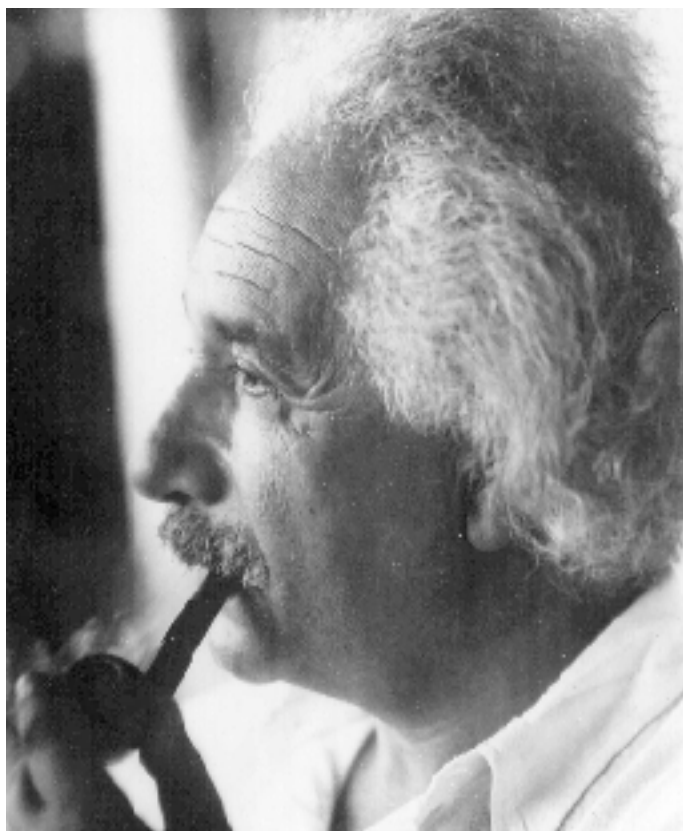




The great Albert Einstein,<sup>61</sup> father of the theory of relativity, revolutionized our understanding of the atom. He was invited by Israel to be their President and was also partly responsible, along with Professor Yahuda, for bringing Newton's prophetic biblical writings to the public eye, through certain letters he wrote in the 1940's.

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<sup>61</sup>Einstein was an ardent Zionist, whom we appreciate. In his book, *Cosmic Religion with other Opinions and Aphorisms*, he said: "In view of the present situation of world Jewry, it is now more than ever necessary to preserve the Jewish community in a vital form. This end can best be attained by the colonization of Palestine, a work in which world Jewry is united, and by the fostering of the Jewish spiritual tradition. The publication of my book in the language of our fathers fills me with particular delight....The rebuilding of Palestine as the Jewish National Home differs fundamentally from all other Jewish activities of our time....In recent years large and valuable stretches of Palestinian land have become the property of the Jewish people. Jewish hands are reclaiming more and more neglected and waste lands and transforming them into fertile fields and orchards." Albert Einstein, *Cosmic Religion with other Opinions and Aphorisms*. New York: Covici, Friede Inc., © 1931, pp. 76-78.



“I am a Jew, but I am enthralled by the luminous figure of the Nazarene....No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.”<sup>62</sup>

Albert Einstein, October 26, 1929

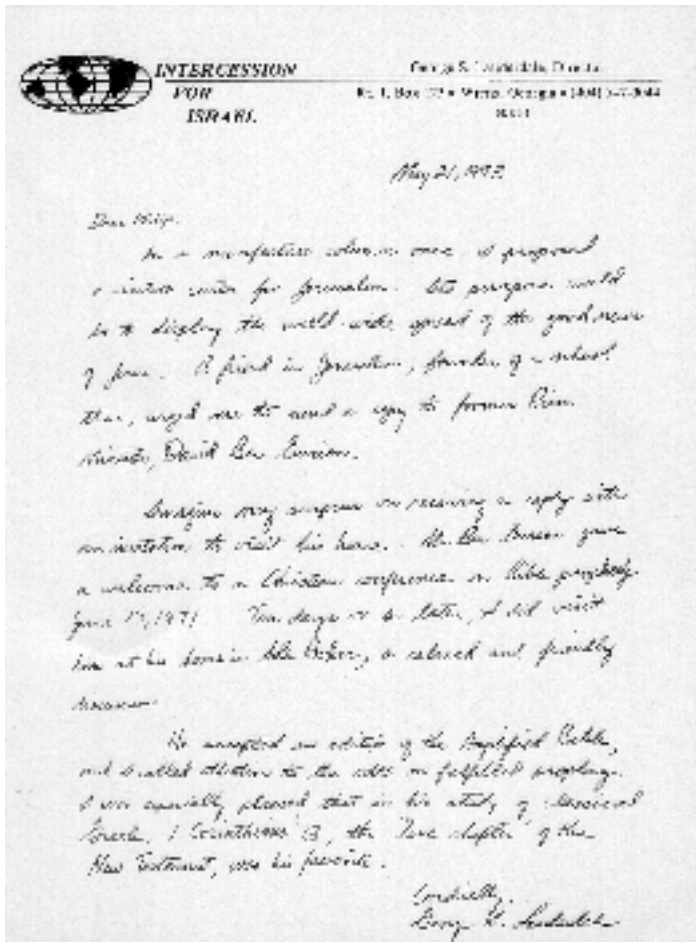


Einstein remembered on Israeli currency and stamp

<sup>62</sup>Arthur W. Kac, *The Messiahship of Jesus*, p. 36. Kac's source was *The Saturday Evening Post*, Oct. 26, 1929.

## FAMOUS ISRAELIS—DID THEY HAVE AN INTEREST IN JESUS?

David Ben-Gurion, the legendary Zionist leader and the first Prime Minister of Israel, was said to have had a tremendous interest in Jesus. In 1971, Reverend George Lauderdale, a friend of mine, was personally invited to Israel by Ben-Gurion to discuss the subject of prophecy. The Reverend gave the Prime Minister a special edition of the Amplified Bible with fulfilled prophecy footnotes. George told me how happy Ben-Gurion was and how much he enjoyed receiving the Bible and reading the notes relating to Israel and Jesus' fulfilled prophecy!



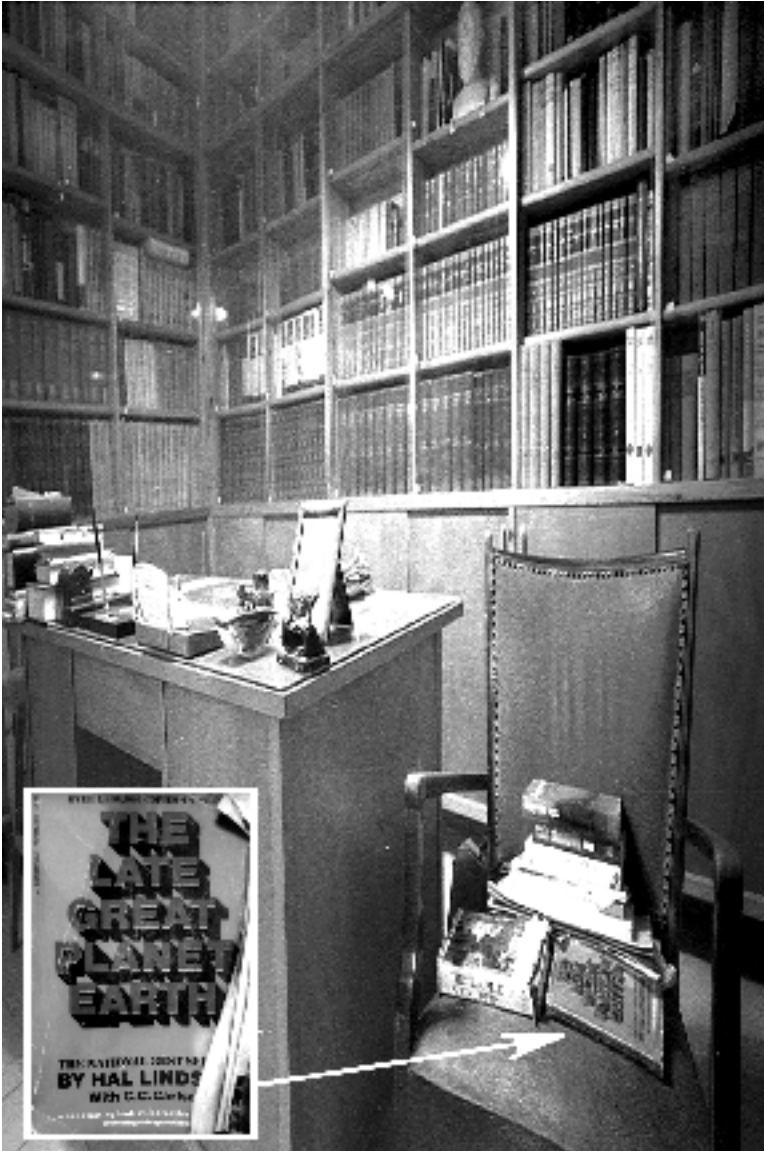
More recently, the Israeli newspaper, *Maariv*, mentioned Ben-Gurion's fascination with Jesus. It said, "The subject of Jesus was always interesting to him." The same article also had the famous Israeli author, Sholem Asch, quoting Ben-Gurion: "Anyone who hates the Jews, also hates Jesus Christ."<sup>63</sup>

While we can only venture a guess that Ben-Gurion was a secret believer, some people seem to think so. My Israeli friend, Yossi Oveda, told me that Ben-Gurion read the New Testament and Hal Lindsey's book, *The Late Great Planet Earth*, just before his death.



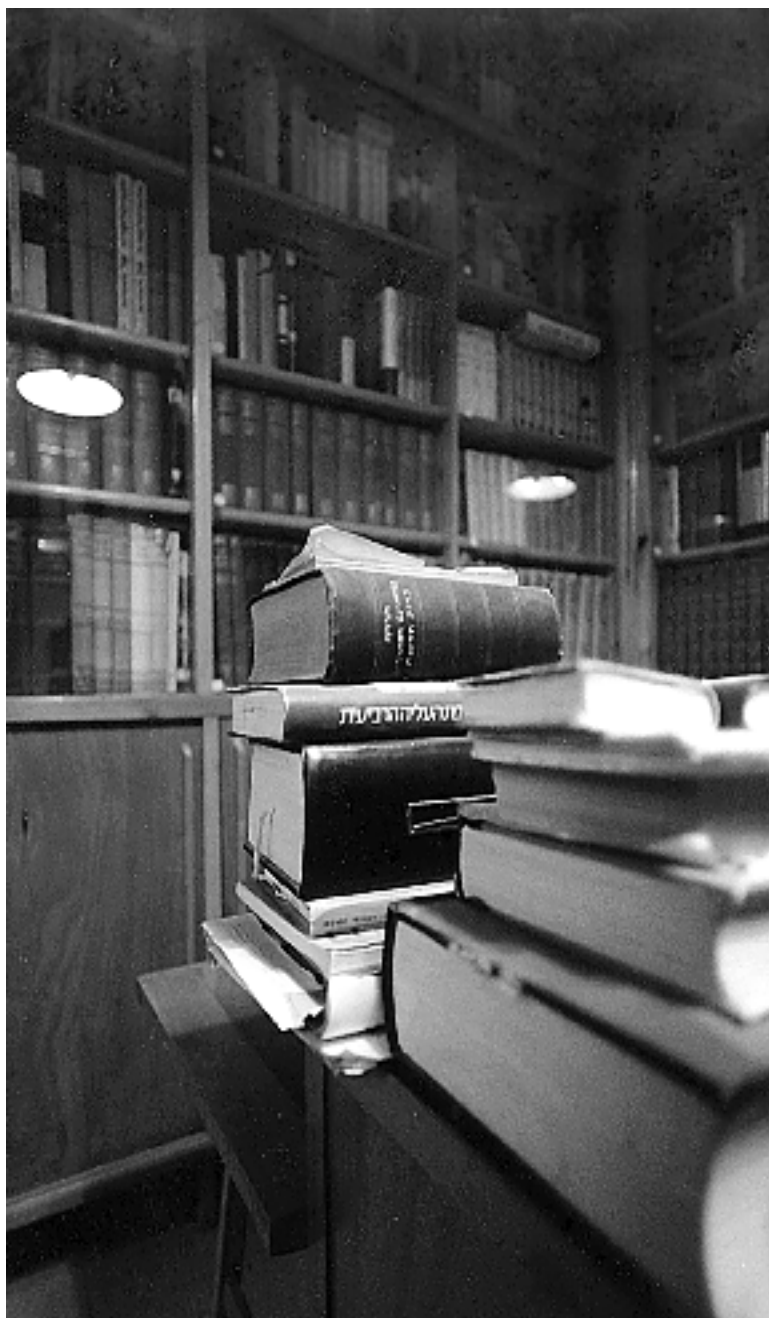
*Maariv* article, dated April 21, 1989, entitled "Sholem Asch in the Eye of the Storm," featuring a letter of sympathy from Ben-Gurion to Asch. In the photo, Asch is second from the left. Courtesy of *Maariv*.

<sup>63</sup>Nahaman Tamid, "Sholem Asch in the Eye of the Storm," *Maariv*, April 21, 1989.

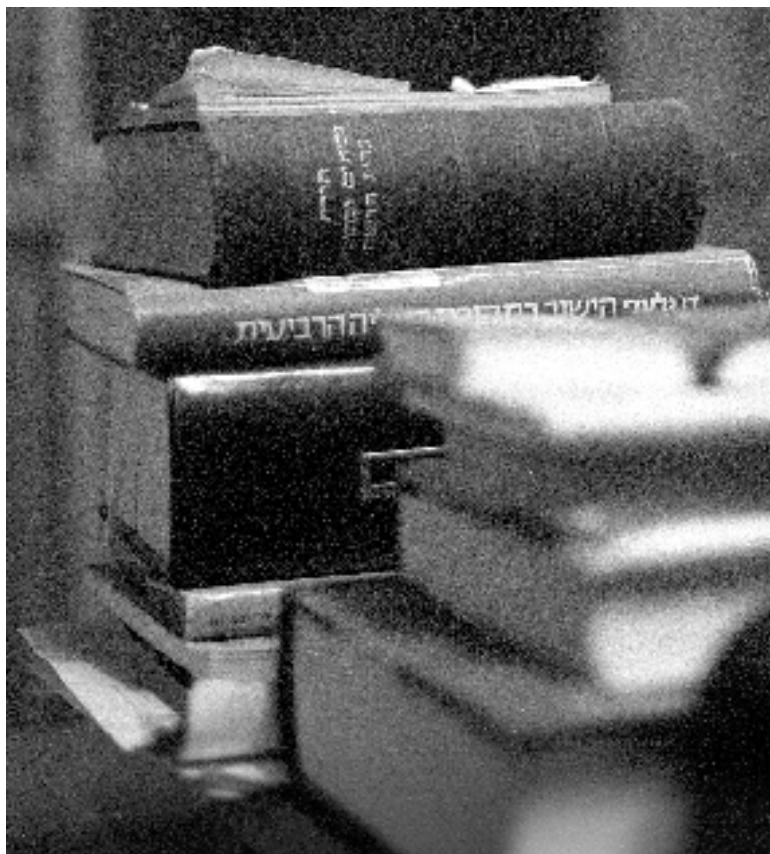


Ben-Gurion's desk, exactly as it appeared at the time of his death. Notice, lying on the chair to the right of his desk, his copy of *The Late Great Planet Earth*, the best-selling Christian book on Bible prophecy.<sup>64</sup>

<sup>64</sup>Photo of *The Late Great Planet Earth*, by Hal Lindsey and C.C. Carlson, reproduced by permission of Zondervan Publishing House.



David Ben-Gurion's personal Bible, including the New Testament, sits atop his desk at his home in Israel.



A closer look reveals the words *Brit Ha Dasha* (ברית חדשה), the “New Testament” in Hebrew.



When I visited Ben-Gurion's home in Kibbutz Sdeh-Boker, I photographed these two books in his library, which we pictured previously. The Bible on his desk is one volume containing both the Old and New Testaments. The most worn book in his library, Hal Lindsey's *The Late Great Planet Earth*, is lying beside his desk.

I gave this picture to Hal a few years ago and he mentioned this fact in his 1989 book, *Road to Holocaust*. Hal wrote: "In writing *The Late Great Planet Earth*, I had the Jews constantly in mind. I prayerfully and deliberately sought to present my prophetic case in such a way that it would especially appeal to them. It has been published in more than fifty foreign editions and has been instrumental all around the world in bringing tens of thousands of Jews to faith in Jesus as their Messiah. I run into them everywhere. They continue to write me from virtually every part of the world. The first Prime Minister of Israel, David Ben Gurion, was reading it shortly before he died. Since everything in his room has been kept the way it was when he died, a copy of *The Late Great Planet Earth* remains on his desk. A friend of mine who is one of Israel's top military commanders passed out hundreds of copies of the Hebrew translation of *The Late Great Planet Earth* to the Israeli Defense Forces, even though he personally hasn't as yet believed in Jesus as the Messiah."<sup>65</sup>



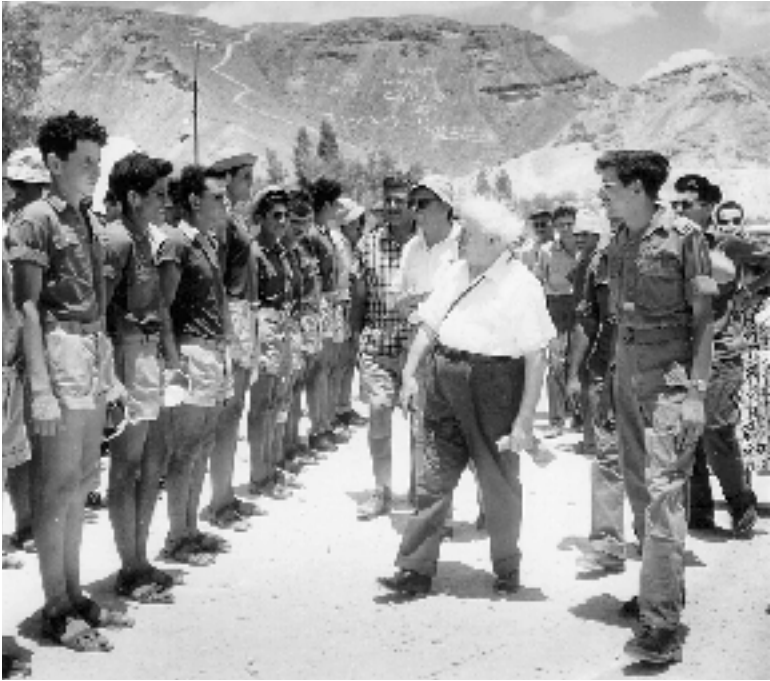
David Ben-Gurion in his library, at his home in Sdeh-Boker, May 14, 1968.

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<sup>65</sup> Hal Lindsey, *The Road To Holocaust*, p. 195.



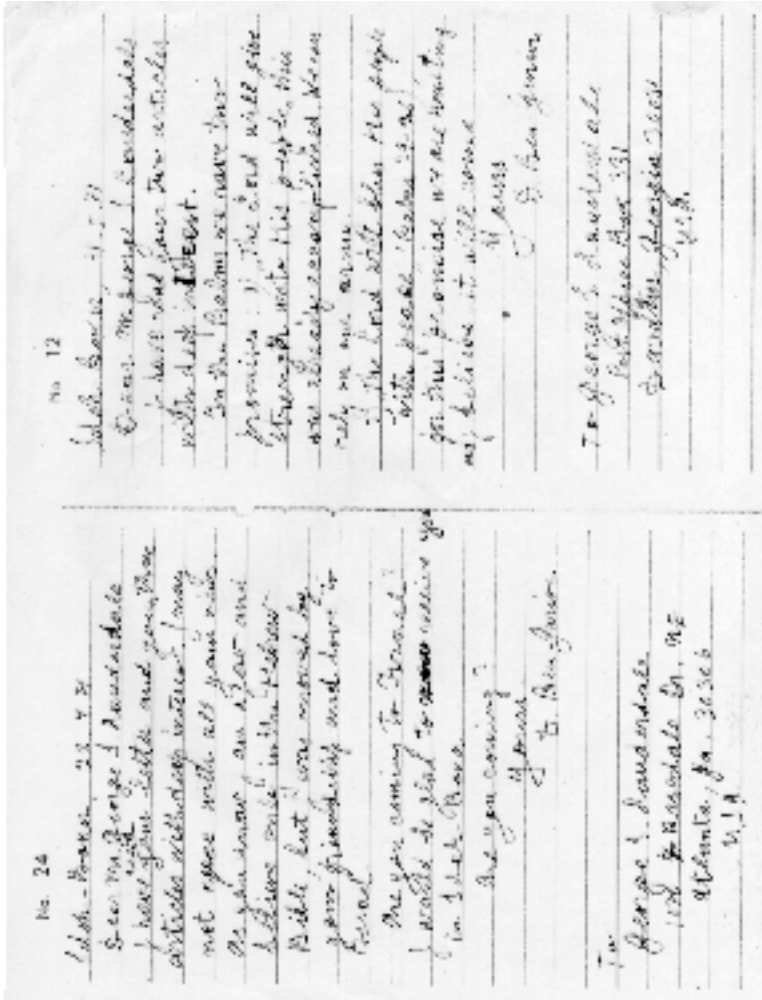
Entrance to Ben-Gurion's home in Kibbutz Sdeh-Boker.



Prime Minister David Ben-Gurion, visiting an agricultural station near Eliat, Israel, June 13, 1957.



Israeli press photo of the prime minister's desk, 1968.



Two letters from David Ben-Gurion to Reverend George Lauderdale of Atlanta, Georgia.



David Ben-Gurion and George Lauderale at Ben-Gurion's home in Kibbutz Sdeh-Boker, Israel.

My friend, Grant Livingston, told me of the testimony of Golda Meir's radiologist, Dr. Larry Samuels.<sup>66</sup> He was treating her just before her death from cancer. Grant said: "...he was her doctor administering radiology to her at Hadassah Hospital in 1977. Dr. Samuels said Golda had prayed with him to receive Christ [Messiah Jesus]."<sup>67</sup>

We all think about what is really important and true when we know we are going to die. The Prime Minister of Israel, Golda Meir, knew she was dying of cancer! Her doctor was a believer in Jesus and, according to his testimony, she died a true believer in Jesus as Messiah, although it was never shouted from the rooftops or made public in the world press.

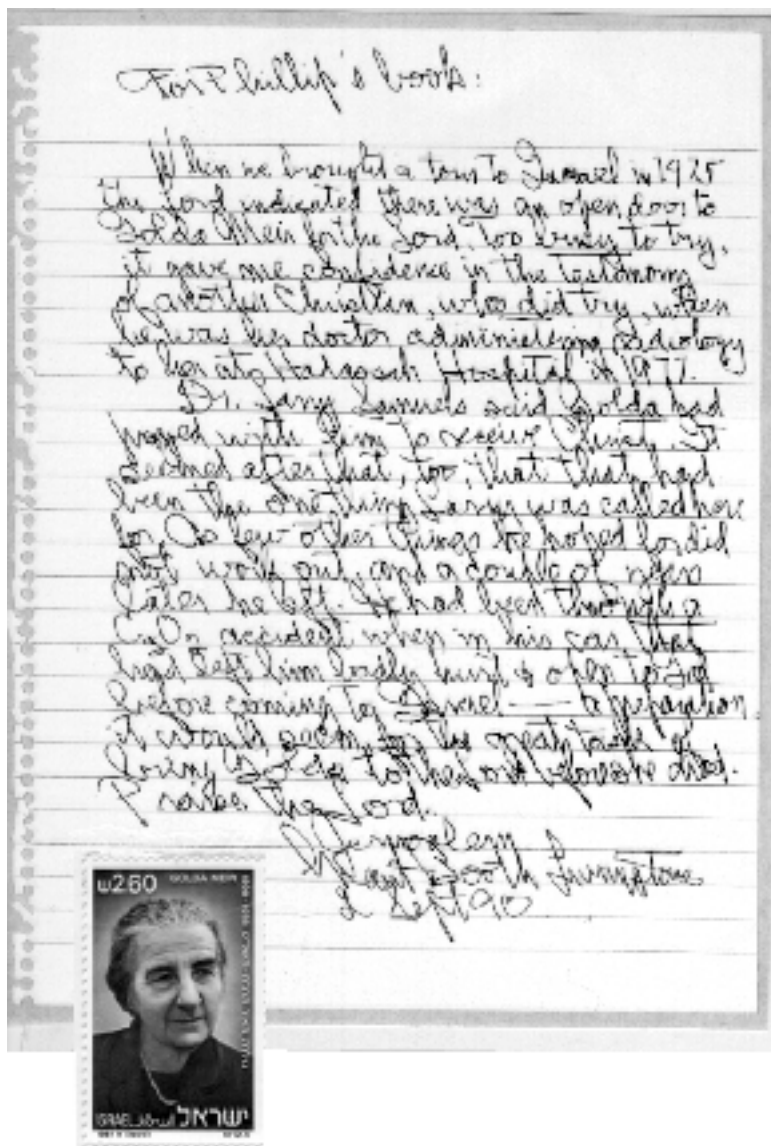
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66 "The Interpreter," a newsletter distributed by Dr. Arthur W. Kac, featured an article entitled, "Golda Meir and the Christian Professor from America." The article stated: "For twelve months Professor Larry Samuels maintained a warm personal relationship with Mrs. Meir, which went far beyond the provision of diagnosis and nuclear drugs to the 80 year old 'mother of Israel.' He became part of the family circle around Mrs. Meir who, in her final illness, found this completely dedicated, spiritual physician from America a tower of strength and hope and more than that, a friend and comforter. Often he would pray and read Scripture with Golda at her own request, or at the request of the family....Professor Samuels may be a Swedish-American, and may have all the gentle manner and informality of a Midwestern Yankee, but he is no less convinced that his roots, like those of every living Christian, are deeply embedded in the Holy Land. Golda Meir was for him, not merely a redoubtable public figure among the leaders of a spunky little Middle Eastern country. She was part of a people and land intimately linked to the personal faith and experience of folk for whom the Scriptures are the living Word of God. He declares without hesitation, 'It is in our unity with the Jewish people, in our oneness, that we are grafted on to the root of Jesse. If we reject the very roots upon which we grow, then we're cutting off our lifeblood, for our true roots are right here in this land, no matter where we may live.' As Golda Meir's body lay in state in the Knesset Plaza, and endless lines of Israelis filed past the bier throughout the day and night in a chilly Jerusalem December rain, Professor Samuels confided to a group of Christian friends: 'I really feel that if I should die this moment, my whole reason for going to medical school, my whole reason for studying nuclear medicine, my whole reason for following the Lord and coming to Jerusalem, would have been fulfilled. I am personally encouraging Christians to speak out, to organize their support, and not only by means of prayer, but also by applying political pressure. One Christian I spoke to recently is sending out a thousand letters to political figures, challenging them: 'Stand up for Israel's rights and freedom!' The reservoir of Christian backing for Israel is being tapped more and more as the Spirit of God moves over the people of America. It is part of a general spiritual revival, with a substantial number of those who are renewed spiritually coming to believe in the fulfillment of the Biblical promises for Israel. Meanwhile, here in Jerusalem we have organized a Christian prayer team to intercede daily with God for the patients and for the work of the Hospital. We have seen the Lord move in power through his Holy Spirit. As long as the Lord is my partner, giving me supernatural supervision, Jerusalem will be my home.' " Dr. Larry Samuels, "Golda Meir and the Christian Professor from America," *The Interpreter*, Vol. XXXVII, No. 1, Winter 1995. Available through The Interpreter, POB 110, Lutherville, MD, USA 21093-0110.

67[ ] mine.



Golda Meir receives a bouquet of flowers from school children at Lod Airport, upon her return from the U.S., October 7, 1969.



We have written confirmation from evangelist Grant Livingston that Golda Meir died a fulfilled Messianic Jewess. An Israeli postage stamp celebrates a beloved former Prime Minister, Golda Meir (1898-1978).





### HOW MANY MESSIANIC JEWS ARE THERE?

A 1989 article by Susan Birnbaum entitled, “The Numbers of ‘Messianic’ Jews is Said to be Growing,” reports: “Some 350,000 Jews already believe in Jesus as their saviour, and the number may swell to half a million by the year 2000....The results were reported by the Jewish Community Relations Council of New York....Barret writes that of the 350,000 Jews...about 140,000 have continued to identify as Jews and have chosen to affiliate with ‘Messianic synagogues....’”<sup>68</sup>

The article maintains that within ten years, another one hundred and fifty thousand Jews will accept Jesus as Messiah, and that approximately fifteen thousand Jews every year are coming to faith in Jesus. These Jews are not being duped or fooled, they are carefully studying and asking and observing end time Bible prophecies. They look at the current political situation and circumstances and compare them to the predictions of the Bible. Once they put two and two together, they make the wise and necessary decision—one which will determine their forgiveness and eternal future. Remember Daniel’s words: “...the wise [studied] shall understand” (Daniel 12:10 KJV; [ ] mine).

<sup>68</sup>Susan Birnbaum, “The Numbers of ‘Messianic’ Jews is Said to be Growing,” *Jewish Echo*, Glasgow, Scotland, Apr. 14, 1989, © used by permission.



An Orthodox Jew at the Wailing Wall in Jerusalem asked Hal Lindsey, the author of one of the most popular books on the end time events, *The Late Great Planet Earth*, “How long before the end and the Coming of the Messiah?” Of course, we as honest Christian Zionists, do not know the exact time, as Jesus said (Matt. 24:36). We only know that it is very close, as He indicated in Luke 21:28.

The thriving Messianic movement produces a large volume of literature. These Messianic materials vastly surpass the anti-Messianic and anti-Christian polemics in quality. The proof is in the reading! I have touched on some of this literature in my book.<sup>69</sup>

The Messianic materials present the truth about the Messiah, unencumbered by rabbinical camouflage. They also attempt to answer the onslaught of recent polemics from rabbis who fear the **truth** and are trying to invent new “interpretations” that would divert Jews away from an interest in Jesus. As in times of old, the contemporary Messianic movement provokes the hostility of the Orthodox Jews and their secular allies.

### **ISRAEL AND ITS RESPONSE TO CLAIMS THAT JESUS IS MESSIAH—WHAT DO THE PROS AND CONS SAY?**

Jewish distrust—misunderstanding and anger against Jews and Evangelical Christians who love Jews and are intent on sharing the good news—is rampant. This is reflected in the large number of books, pamphlets, and posters being circulated, some of which are pictured here. To illustrate our point, I have used excerpts from these publications throughout this book under the heading, “Modern Rabbinic Comment/Refutation.”



<sup>69</sup>Other books are available through specialized publishing houses and many can be found at the week-long Messiah Conference, at Messiah College in Grantham, Pennsylvania. This annual conference is held around the Fourth of July and is open to Jews and Christians who love the Jewish people. The conference draws participants from around the world, including Israel, England, South America, and of course, the U.S. For information on attending, write to the Messianic Jewish Alliance of America, POB 417, Wynwood, PA, USA 19046. Tel. (610) 896-5812 or (800) 225-MJAA.



For those interested in Messianic Judaism, there is a host of materials and books, whose scholarship regarding Messianic prophecy and future events promised in the Bible **far** exceeds the anti-missionary books we have pictured.

When you beat someone at their own game, it is not funny, it is annoying. Some Orthodox Jews go beyond writing and participate in demonstrations. A small group of the ultra-Orthodox Jews from *Mea Sha'arim* protested at the 1987 Feast of Tabernacles parade, where 5000 Christians from seventy nations marched in support of Israel. While the Israeli public cheered the marchers, the Orthodox Jews tried to surround the Messianic Jews in the procession with signs that read, "Messianic Jews = Christians" and "Beware Missionaries," framed with a skull and crossbones.

The police quickly dispersed this hindrance, but remember, you can always gauge the truth of a moment by the witness of the opposition. If something is not true, people will not blink an eye; if it is, anger and blood flows. Remember Cain and Abel.

The same opposition surfaced at a 1988 Messianic Conference of 1500 believers, half from the United States and half from Israel, in the Jerusalem Diplomat Hotel. *Yad la' Ahim*, a motley militant group that works against the "missionaries," showed up at the airport and tried to stop them. The Israeli police dragged the militants off to jail, fining them three hundred shekels apiece, while welcoming the Messianic Jews.





This picture was taken seconds before police destroyed the signs of ultra-Orthodox Jews who were trying to cause trouble and protesting against Messianic Jews during the Feast of Sukkot March in Jerusalem. This march is held annually on the Feast of Tabernacles (see Zech. 14), always with thousands of Evangelical Christians in support of Israel.



In Hebrew, the banner says, “Messianic Jews ‘Yehudim Meshihim’ ” and is carried through the streets of Jerusalem in the Sukkot March.



### THE SUPREME COURT—THE SANHEDRIN OF OLD?

The pressure of the Orthodox Jews on contemporary Messianic Jews is unrelenting. One of the major battle in the war is the law. The Ministry of Interior, which is in charge of granting Israeli citizenship to new immigrants, has always been controlled by a religious party—a major coalition partner in all Israeli governments. Since citizenship is based on the Law of Return, which makes Jewish immigrants automatically eligible, the Orthodox have an exclusive say in defining who is a Jew. They occasionally use this power to block the immigration of Messianic Jews.

One such case involved Gary and Shirley Beresford. When this Messianic couple wanted to become Israeli citizens, they were told they were “not Jewish” because they believe in Jesus. The Beresfords sued the Ministry of Interior in the Supreme Court. However, they knew their chances were not good because the Supreme Court, under intense pressure from the Orthodox Jews, ruled against somewhat similar requests in the past. Even so, Gary and Shirley were brave enough to challenge the Orthodox status quo. When the court ruled against them in September 1992, they realized the rulings of Yavne could not be bent.

Even though it appears they lost, God used the Beresfords in a supernatural, miraculous way. The intense publicity surrounding the case reopened the debate (within the media and academia) concerning the Messianic identity of Jesus, which had been silenced at Yavne.<sup>70</sup> One day, Yavne will be but straw and hay as Jesus’ fulfillment of Jewish prophecy becomes more widely known! Even now, many Jews are realizing Jesus is the Messiah, to the dismay of many rabbis who endorse Yavne and the controversial decision made there. The Beresfords plan to appeal—pray for them!

### A LIBERAL FEMINIST, PNINA PELI, IS UPSET THAT ISRAELI COURTS STILL CONSIDER WHETHER BELIEVERS ARE PART OF TRUE JUDAISM

The very presence of Messianic Jews has tested the limits of tolerance in the liberal elements of Israeli society. Surprisingly, even some liberals seem to think that the message of Jesus should not be shared. An article by one Pnina Peli makes this point: “After years of surreptitious operations in various places throughout Israel, they have come out into the open to practice their missionary work, as announced in an article by Haim Shapiro in *The Jerusalem Post*. It is

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<sup>70</sup>See Gary Beresford and Shirley Beresford, *The Unpromised Land: The Struggle of Messianic Jews*. Baltimore, MD: Lederer Messianic Publications, ©1994, pp. 133, 160, 164.



their claim that the followers of Jesus were mistaken in negating the relevance and spiritual importance of Tora. They contend that...a Jew who continues to follow the precepts of Judaism (Shabbat, kashrut, etc.) and accepts the Messiahship of Jesus...are the 'true believers.'

Hebrew-Christian groups lure new believers from among Israelis into their fold by bringing them the 'good news' that as Christians they will actually become better Jews.

This distorted version of 'Who is a Jew?' has at least twice been the subject of costly, highly publicized legal battles in Israeli courtrooms at the behest of those who feel it is fitting for the state to acknowledge that Christianity is, after all, also true Judaism.

According to the *Hebrew Christian* quarterly, there are such Messianic groups actively operating in Jerusalem, Rehovot and Haifa....'Hebrew Christians,' 'Messianic Jews,' and 'Jews for Jesus' are outstanding examples of groups intent on fudging the historical lines separating Christianity from Judaism. Such attempts have often aroused sharp opposition in Jewish, as well as in Christian circles.

'Faith in Jesus,' states the Rev. Ole Kvarme, of the Caspari Institute in Jerusalem, 'is not something that turns a Jew into a non-Jew.' ”<sup>71</sup>

Peli's comments are nothing short of astonishing. They imply that sharing the Gospel somehow contaminates Judaism. She claims: "Such attitudes demonstrate little respect for the basic integrity of Judaism...." <sup>72</sup> That old Yavnean paranoia strikes again.

### **PELI IS UPSET AT THE RAPID GROWTH OF MESSIANIC JUDAISM WITHIN ISRAEL**

Peli grudgingly describes the growth of the Messianic Jewish movement in Israel: "By their own admission, there has been a significant growth in the number of 'Hebrew Christians' operating in Israel in the past few years as hundreds of Israelis have been drawn into their ranks. Though some of their leaders, like Menahem Benhayim, now function openly...." <sup>73</sup>

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71Pnina Peli, "Doubting the Blessings of Christian Zionism," *Jerusalem Post*, Sept. 20, 1985, © used by permission.

72Ibid.

73Ibid.

**PELI SHAMES CHRISTIANS FOR BEING ZIONIST,  
TELLING THE TRUTH ABOUT THE MIDDLE AGES,  
AND HOLDING A ZIONIST CONFERENCE**

Peli admits that many Israeli Messianic Jews are sharing the Gospel with fellow Israelis. However, she argues that they do it under cover and that Messianic Judaism is unpopular<sup>74</sup> among Israelis.

Peli wraps up her article by insinuating that Evangelical Christians should be ashamed to express their love for Jews, hold Christian Zionist meetings or wear Jewish artifacts. She lambasts the Reverend Van der Hoeven, head of the Christian Embassy in Jerusalem and one of Israel's best friends, for telling the truth that those who harmed Jews in the Middle Ages were not true Christians<sup>75</sup> (see chapters 10 and 12<sup>76</sup>).

Peli concludes with what appears to be extreme bitterness: "To claim, as did Van Der Hoeven in a radio interview with Avraham Ben-Melech, broadcast on Kol Israel prior to the Christian Zionist Congress, that those who have done harm to the Jewish people were not the 'real' Christians is not convincing enough. Such an argument rejects the accountability of Christians for acts committed in the name of Christianity and is a theological and historical cop-out of the first order.

Nor should Christians express their 'love' of Judaism and the Jewish people by taking over cherished and unique Jewish symbols, such as the menorah or, for that matter, by holding a Christian Zionist Congress."<sup>77</sup>



<sup>74</sup>In our opinion, this is a false assumption on her part. We have met many Israelis who are very open and interested in Messianic Judaism.

<sup>75</sup>Many Jews are unaware of this fact and should be informed.

<sup>76</sup>In these chapters we show the difference between Christian Zionists of the past and certain "Christians" of the Middle Ages who persecuted Jews and Protestants.

<sup>77</sup>*Ibid.*

IT WOULD not be wrong to accuse the International Christian Embassy in Jerusalem of entertaining a vision of the future other than that which possesses the mind of the Lubavitcher rebbe. That is quite right.

It follows according to Pinna Peli ("Doubting the Blessings of Christian Zionism," *The Jerusalem Post*, September 20) that the Christian Zionists are acting in their own self-interest. That is correct, too, though one should insert a rider: "their own spiritual self-interest." The Christians hope that one day the Jews will of their own accord recognize that Jesus was the Messiah.

That hope can be said to serve their spiritual self-interest, because they believe that only after the Jews make their act of contrition can the world be redeemed.

Continuing her argument, Peli concludes that "the people of Israel can no longer afford to misunderstand the religious devaluation of the other monotheistic religions" (a take-over of their spiritual interests, historical and geographical).

This is made to sound like a deduction from what was said before. It is nothing of the sort. That the Christians would like to sell ideas in the Jews does not mean that they want to take over the Jewish spiritual inheritance.

What is our spiritual inheritance? I imagine Peli means our identity as separate religious communities ("the nation"), and our country (Israel, "geographical"). Let us start with the geographical. Not only is the Christian Embassy free of any desire to dispossess us of our territory (for whose benefit - the Moslems?), but they also actively support in their information with the integral Land of Israel concept championed by the nationalists of Herzel.

Concerning our "spiritual inheritance," the Christian Embassy expressly wishes the Jews to retain their separate identity, religion and autoethnhood. Their hope, and perhaps their conviction, is that the Jews will one day see sense (by the embassy's lights). The change can

## Market-place of ideas

By DAVID KRIVINE

not be forced on us, because the change they have in mind is not one of affiliation or obedience, but of belief.

In the Middle Ages the Christians forced belief down the infidel's throat, and that memory died hard among the Jews. The Christian Zionists reject these methods with revulsion. Mrs. Peli does not believe them: "I will not argue the point, because that is not the main reason why contrition by force is no longer a possibility."

The real reason is that the present state of Israel has been achieved. We are no longer at the mercy of the gentiles. The ICIE is situated inside our country, and is subject to its laws. The foreigner does not have the power to make the Jews in Israel do anything he does not want to do.

CAN THE missionaries convince him of this? That is the point at issue, and this is where the Christian Zionists take great care to tread very cautiously. Their forebears have been trying to turn all the Jews into Christians for two thousand years.

They have not done it. Their forebears were cruel, and Christians now feel penitent about this. They know that the Jews have become more sensitive over the issue. They therefore decided to renounce violence in Israel - the function of being missionaries.

The question is whether they mean it. At this interview I am prepared to follow in Mrs. Peli's footsteps and to respect with her that the good Mr. Van der Hoeven and his

team are stuck in a very frustrating dilemma. They "know" that the Christ is the Messiah. They believe that the best outcome is to let to perceive that obvious and poster truth postpones endlessly the day of salvation for all humanity.

Like all people possessed of absolute belief, they are sure that if only the disseminator can be made to listen, he will be convinced. And yet they must remain silent. They have to wait patiently until the Jews come round of their own accord to recognize the truth of the revelation. It is going to be a long wait.

Meanwhile there are other Christians causing a stir and around them. They have not undertaken to refrain from preaching the gospel. How is the ICIE to handle them? It cannot - it should either follow

them or, both them up, chase them away, send them to Coventry. The message to the Christians to the Jews is: "We have not undertaken to refrain from preaching the gospel. How is the ICIE to handle them? It cannot - it should either follow

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them or, both them up, chase them away, send them to Coventry. The message to the Christians to the Jews is: "We have not undertaken to refrain from preaching the gospel. How is the ICIE to handle them? It cannot - it should either follow

Missionaries are in fact ordinary human beings with a lot in their pockets, like our own clerical dogmatists. The human race is argumentative. Everybody is selling ideologies - the communists, the liberals, the feminists, the Quakers, the spiritualists, the Zionists, the vegetarians, the Seventh Day Adventists, the ecologists, the fanatics for the Prevention of Cruelty to Animals, the Scientologists, the Moonies and countless others.

The world is a market-place of ideas, that is what makes life so fascinating. Peli wants to stifle the discussion at that: to attribute that I did not believe, could exist among Jews in this day and age except among a small number of long-winded orthodox fundamentalists, expelled recent Israeli political activists.

A difference of opinion, because visibly that he walked into a sawing pit between two sectors in society, the ultra-Orthodox who have been saturated with talimud, brakes of their own free will, exclusion for anything else, and fundamentalists who are exposed to modern civilization in all its variety and amplitude, comprising everything that has been developed from Jewish heritage and other sources over the centuries.

The difference between the two Jews is the issue of missionaries to the ultra-Orthodox who that man is a Jew by choice. He knows that the mitzvot are his own and he makes up his own mind.

The Orthodox believe that people are Jews because they were told to be Jews. Freedom of choice is anathema. They must think the thought, drilled into them by the rabbis. They must close their eyes and ears to outside influences. Missionaries must not be allowed in their country.

The argument for that is self-determination. Once the few listeners to the non-judaic heresies propounded by latter faiths - our religious leaders say - he will agree to be Jewish, and will join the other faiths. The Ortho-

dox have lost their special confidence in the superior logic of their own creed.

They are stuck in the past, fearful of the present, unable to compete in the market-place of ideas, clinging to old rituals, systematically segregating their acolytes from all contact - even social - with the remaining 99.9 per cent of the human race.

The Jews of the Diaspora, who outnumber the Jews of Israel by two to one, are not kicked up in this theological selection. They are the core of religious fervor. What has happened there is the development of Judaism in new directions. Vital Orthodox, Conservative and Reform congregations have sprung up in the West. The Orthodox in Israel say this is abominable, and most of what happens when one let people do their own thinking. Ezra Auerbach put it bluntly as a letter to Bechler September 75: "We must choose, he says, between (a) the conservative ideal with its stain of 'obsession,' including the end of the state as a Jewish entity, and (b) a more liberally Jewish, albeit less democratic society."

Ironically, many liberal people, talk, even missionaries, and letting people listen even Jews. Out of this exchange of ideas come progress. The International Christian Embassy is a participant in this exchange of ideas. It extends the hand of Incalculable to the Jews.

The anti-missionary society, Yachad, which rejects this friendship, it prevents the Jewish work which it is familiar. It likes to be rejected by Jewry by large anti-Semitism serves the Orthodox purpose.

The Jew then remains concerned in his rabbinical mission, isolated from the world - a puppet in the hands of his rabbinical masters. ("The repudiation of the Jewish faith is the ultra-Orthodox Jewish church of Israel is a constant and unrelenting process," asserts Mr. Auerbach.)

What does it all mean? The writer is a member of the Jerusalem Post staff and staff.

David Krivine, a writer for the *Jerusalem Post* editorial staff, countered what we believe is Peli's narrow-mindedness, in his article, "Market-place of Ideas."

## JERUSALEM POST STAFF WRITER, KRIVINE, EXPOSES THAT THE MINDLESS FRINGE, INCLUDING PELI, WANTS TO SLAM THE DOOR ON DEMOCRACY

Krivine made eight important points: "It follows according to Pinna Peli ('Doubting the Blessings of Christian Zionism,' the *Jerusalem Post*, September 20) that the Christian Zionists are acting in their own self-interest. That is correct, too, though one should insert a rider: 'their own spiritual self-interest.' The Christian hope is that one day the Jews will of their own accord recognize that Jesus was the Messiah.

That hope can be said to serve their spiritual self-interest, because they believe that only after the Jews make their act of contrition can the world be redeemed....The message of the Christians to the Jews gets through here and there—it cannot be bottled up completely; and this is what drives bigots of Jewish orthodoxy out of their wits. WHY SHOULD the utterance by foreigners of heretical ideas be so repugnant? The problem here is not the Christian Zionists; it is the Jewish bigots. The great majority have never met a missionary in their lives....They visualize these evangelists as satanic

creatures

who ‘lure’ people into their fold, who harbour ‘ulterior motives,’ who ‘enhance themselves at our expense’—to quote Pnina Peli’s article.

Missionaries are in fact ordinary human beings....Everybody is selling ideologies—the communists, the liberals, the feminists, the Quakers, the spiritualists, the Zionists, the vegetarians, the Seventh Day Adventists, the ecologists, the Society for the Prevention of Cruelty to Animals....The world is a market-place of ideas: that is what makes life interesting. Peli wants to slam the door on all that; an attitude that I did not believe could exist among Jews in this day and age (except among a small mindless fringe) until orthodox fundamentalism exploded recently into political activity....Democracy means letting people talk, even missionaries, and letting people listen, even Jews. Out of the exchange of ideas comes progress. The International Christian Embassy is a participant in this exchange of ideas. It extends the hand of friendship to the Jews.

The anti-missionary society Yad la’Ahim rejects this friendship; it prefers the hostility with which it is familiar. It likes to be rejected by humanity at large; anti-Semitism serves the Orthodox purpose.

The Jew then remains cornered in his ghetto, frozen in his own past, isolated from the world—a puppet in the hands of his rabbinical masters.”<sup>78</sup>

### **MENACHEM BENHAYIM PUTS PELI IN HER PLACE, AS ONE WHO WOULD LIKE TO TAKE OUR FREEDOM FROM US**

Menachem Benhayim, a Jewish believer in Jesus, to whom Peli<sup>79</sup> referred in her article, responded in his article “Hebrew Christians.” Among his wise words we read: “Sir,—Pnina Peli...expresses her viewpoint on Christian Zionism....Mrs. Peli expresses her abhorrence for the open sharing of their faith by Jewish believers in Jesus. Israel, however, is not a rabbinic theocracy....The fact that some of us are pursuing a return to the Jewish roots of a faith that was born among Jews in the Land of Israel is no doubt shocking to many Jews and Christians; but either the words of our national hymn about being ‘a free people in our land’ include even such offbeat and heretical Jews as we are reputed to be, or we are still strapped by Galut prejudices and stereotypes.”<sup>80</sup>

<sup>78</sup>David Krivine, “Market-place of Ideas,” *Jerusalem Post*, Oct. 1, 1985, © used by permission.

<sup>79</sup>Just who is this Pnina Peli? Barbara Livingston told me personally that Peli was a recent feminist immigrant to Israel seeking to annoy Jewish believers in Jesus there!

<sup>80</sup>Menachem Benhayim, “Hebrew Christians,” *Jerusalem Post*, Fri., July 3, 1987, p. 22, © used by permission.

## HEBREW CHRISTIANS

To Editor of The Jerusalem Post  
 Sir, — Prima Peli ("Doubting the Blessings of Christian Zionism" — September 20) expresses her viewpoint on Christian Zionism with great skill, but has allowed certain inaccuracies to mar her presentation. Neither I nor anyone else in Jerusalem or elsewhere is "the movement's head" of the "Messianic Jews" or "Hebrew Christians" or "Jews for Jesus."

Concerning my connection with the the International Christian Embassy, we do share a number of common views, but neither party is responsible for the other's policies or statements. The sale by the Embassy of a recently published book of mine about the New Testament and the problem of anti-Semitism is hardly threatening. Is it better that the New Testament be interpreted through the warped lenses of traditional Church anti-Semitism?

Mrs. Peli expresses her abhorrence for the open sharing of their faith by Jewish believers in Jesus. Israel, however, is not a rabbinic theocracy. We live in a period of Jewish national history when atheists and secularists openly organize to press for a Judaism without God or *halacha*, while others find spiritual attraction in a variety of Jewish and universal frameworks.

The fact that some of us are pursuing a return to the Jewish roots of a faith that was born among Jews in the Land of Israel is no doubt shocking to many Jews and Christians; but either the words of our national hymn about being "a free people in our land" include even such offbeat and heretical Jews as we are reputed to be, or we are still strapped by Galut prejudices and stereotypes.

MENAHEM BENHAYIM  
 Israel Secretary, IHCA  
 Jerusalem.

## BACK IN THE U.S., RABBI SPIVAK IS UPSET WITH 'JEWS FOR JESUS' USE OF THE FIRST AMENDMENT

There have been articles of discouragement and dishonesty about Messianic Jews in U.S. newspapers. The *Jerusalem Times/Jewish Press* article, "The Mask is Off," contained the following: "They stand there with a smile painted on their faces, offering you 'salvation' if you'll only take the little flyer they're handing out. What good people! Oh yes, what evil could possibly lurk in the heart of the missionary? What evil?"

We want to clarify that the rabbi infers that *Jews for Jesus* are "evil" without any foundation, excepting his possible prejudice. It is not the claim of *Jews for Jesus* that if someone will "only take the little flyer" that salvation is assured! Asking Jesus into the heart is the real issue, if He is Messiah, this rabbi, in his sarcasm, is obviously quite misinformed.

The article continued: "Jews for J..., champions of democracy! Lovers of the First Amendment...who demand from the Supreme Court their right to spread their poison in public places..."<sup>81</sup>

<sup>81</sup>Rabbi Yaakov Spivak, "The Mask is Off," *Jerusalem Times/Jewish Press*, Fri., July 3, 1987, p. 22. In this article, "J..." refers to Jesus. We surmise that Rabbi Spivak harbors such contempt for Jesus and Christians that he cannot even write His name.

The right was not demanded, as public evangelism has always been legal, it was merely defended against its opponents who desired we be stripped of it.

Rabbi Spivak threatened *Jews for Jesus* by saying that when they returned to Grand Central Station, he and EMES would be there as well. The same paper warned Jews to stay away from two Messianic conferences and one interdenominational national gathering.

**RABBI ECKSTEIN CLAIMS TO BE A FRIEND OF  
EVANGELICAL CHRISTIANS, BUT CALLS MESSIANIC  
JEWS A “CURSE”—WHO IS REALLY BEING DECEPTIVE?**

“Rabbi Eckstein....has worked for over a decade to break down the walls of fear and ignorance that separate Christians and Jews. In their place, he has built bridges of understanding between the communities....Yechiel Eckstein is an Orthodox rabbi, whose message of reconciliation and role as liaison have been heartily endorsed by Christian and Jewish leaders around the world.”<sup>82</sup> So reads the biographical description on the J-card of one of his audio cassette tapes.

What troubles us is the claim of a bridge being built between two communities. A growing number of Christians are becoming aware of what Eckstein is really trying to do. He is not building bridges and breaking down walls, but rather is erecting walls and trying to break down bridges built between the Evangelicals and the Orthodox.

The main bridge of which I speak is Messianic Judaism and *Jews for Jesus*, which this rabbi opposes. He attempts to build the wall by saying, *We Jews have our own interpretation to these Messianic prophecies and we find Messianic Judaism deceptive*. What he fails to realize is that Messianic Jews and Evangelical Christians are the strongest bridge between the Jews and Christians. Would Rabbi Eckstein think so? We will let him answer in his own words. Read a few pages of his book, *What Christians Should Know About Jews and Judaism*. There he says: “ ‘Messianic Jews,’ or ‘Hebrew Christians’ as they are sometimes known (the terms are used here interchangeably)....believe in Jesus as the Christ, while maintaining selective portions of Jewish law and tradition....Messianic Judaism is an anathema [curse] to the overwhelming number of Jews. Whether or not it comprises normative, genuine Christianity is, essentially, a matter for Christians to decide....they ought to abandon

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<sup>82</sup>*Selections from Ask the Rabbi*, by Yechiel Eckstein. Holyland Fellowship of Christians and Jews, © 1988, used by permission. This audio tape is available through HFCJ, 36 South Wabash Ave., Chicago, IL, USA 60603.

and denounce the overly zealous and deceptive means usually employed by various Hebrew Christian groups.”<sup>83</sup>

### **ECKSTEIN BRAGS ABOUT INCITING THE “CHRISTIAN COMMUNITY” TO ATTACK THE SLAVIC GOSPEL GROUP FOR SHARING JESUS WITH RUSSIAN JEWS**

The *Jerusalem Post* provides further evidence of Rabbi Eckstein’s deception: “Eckstein admitted that discussing Christian missionary work with evangelicals is a delicate issue. ‘We can’t start out by demanding that they stop proselytizing; that would mean asking evangelicals to stop being evangelicals....In Chicago, I got the Christian community to attack a deceptive attempt by the Slavic Gospel group to convert Russian Jewish immigrants....It took over 50 years of dialogue with liberal Protestants...before they reached the point where they have no active missionary work aimed at Jews.’”

Eckstein has no contact with evangelicals who actively seek to convert Jews, or with the so-called Messianic Jews (those who profess to be Jews while accepting Jesus as the Messiah).

He says that a clash between the Jewish community and the evangelicals may be looming over the ‘moral America’ debate.

‘They are trying to reverse the growing incidence of violence, drugs, abortion and the general breakdown of the family. And they are consistently opposed by certain Jewish defence organizations or Jews in leading roles in the American Civil Liberties Union.’”<sup>84</sup>

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83Rabbi Yechiel Eckstein, *What Christians Should Know About Jews and Judaism*, pp. 294-295, 299. [ ] mine.

84Charles Hoffman, “Dialogue with Evangelicals,” *Jerusalem Post*, Aug. 8, 1987, © used by permission. Rabbi Eckstein seems to us to generalize and include most Jews with the liberal political camp, in opposition to Christian Evangelicals. We would here like to emphasize that a growing number of Jews are becoming politically conservative. Eckstein does not speak for all Jews, especially after the era of the 80’s with Jesse Jackson’s anti-Semitic remarks and President Reagan’s strong support of Israel. Many Jews are joining the conservative, moral viewpoints for which the true evangelical stands. To illustrate our point, we will quote from Jerry Falwell’s article entitled, “Jewish Fear of Fundamentalist Activism Exaggerated.” Rabbi Aryeh Spero of Agudas Achim Congregation of Canton, Ohio, stated in this article: “The Conservative agenda, finding both Jewish and Christian adherents, cannot be construed as an advancement of one religion over another....As euthanasia is viewed by many Secularists as a form of murder, so too is feticide, abortion. These issues and many others are not, as the committee would have us believe, inclusively religious, but more the traditional split between political Conservatives versus political Liberals. The committee is actually guilty of using religion. It is exploiting an age-old fear of religious ulterior motives, as a means to frighten Jews from Conservatism into their political party. As a Rabbi I am offended by their exploitation of religion for their secular political purpose.” Jerry Falwell, “Jewish Fear of Fundamentalist Activism Exaggerated,” *The Fundamentalist Journal*, Oct. 1986, © used by permission. We note that it is not Jews with whom evangelicals are upset concerning the ACLU, as implied by Rabbi Eckstein, but rather a hidden goal apparently voiced by its founder, Roger Baldwin, who has stated from the beginning: “...‘I am for Socialism, disarmament, and ultimately for abolishing the state

Geoffrey Wigoder, in an article entitled, "Evangelical Challenge," says of Eckstein: "...he feels that certain Israel-oriented Jewish groups have gone too far in giving legitimacy to missionizing Hebrew-Christian groups on the basis of their pro-Israel activities..."<sup>85</sup>

## EVANGELICAL CHALLENGE

By GEOFFREY WIGODER 4-10-1984

**DURING THE Feast of Tabernacles (Sukkot), thousands of secular Christians will participate in what has become an annual mission organized by the International Christian Embassy, Colloquial groups from different parts of the world will converge on Jerusalem for a week of meeting, celebration and prayer.**

Israelis welcome this expression of identification with the State of Israel, although many are confused by these groups and their attitude towards Jews. A useful recently issued publication is *Understanding Evangelicals: A Guide for the Jewish Community* by Yehiel Eckstein. It is a 100-page book published by the Anti-Defamation League. The book has been issued in New York by the National Jewish Resource Center.

Although there are very many variations of evangelicals, he writes, three ideological characteristics distinguish the evangelicals from the "mainstream" Christians: the centrality of Scripture, the stress on the person of Jesus, and the experience of being "born again" which means that it is not enough to have been baptized while a baby but the individual on reaching maturity must make a personal decision to accept Jesus as his personal savior.

Understanding all these principles is the belief in the Christian imperative to actively disseminate the gospel, or "good news," of Christianity. Eckstein is careful to differentiate the evangelist from the fundamentalist. Until a few decades ago the terms were used interchangeably and still are in some circles. The fundamentalists originally implied a return to the fundamentals of the church (as opposed to liberal Christians who were seen as being too easily accommodated themselves to modernity). Now the more generic term is "evangelical," with "fundamentalism" reserved for the more conservative right-wing of the fundamentalist community. Indeed, "fundamentalism" today often has

the pejorative connotation of "backward."

THERE IS A wide spectrum of evangelicals, who are said to number 40-50 million in the U.S. alone (although all figures must be treated with caution). The most theological issue dividing the "liberal" from the "conservative" evangelical is whether Scripture is infallible. Major differences divide the various groups of evangelicals and it is wrong to lump them together. According to a recent Gallup poll, 20 per cent of evangelicals regard themselves as "left of center," 33 per cent as "middle of the road" and 37 per cent as "right of center" on the evangelical scale.

The left is concerned with issues of peace and justice, and oppose many of Israel's policies. On the other hand, they tend to be close to the American Jewish establishment on many domestic and social-justice issues. Those in the center (the mainstream) the late Dr. Douglas Young as an outstanding example) are inclined to support Jews and Israel, though not uncritically.

Their solidarity seems more from their sense of justice for the Jewish people and for moral, linguistic and geopolitical reasons (than from eschatological considerations, i.e., the return of the Jews to their land as a necessary stage, preceding the Second Coming of Jesus)—although the latter aspect is not absent. In the U.S. a number of dialogues have been conducted between Jews and this segment of evangelism. Although the members of this group will not—and could not—agree to evangelism in Jews (as most rarely engage in aggressive, proselytizing efforts which single out Jews for missionary activities). The evangelical centre is generally supportive of Israel, but not uncritically so. It is the evangelical right which is most sold on Israel—and eng

missionizing. They are aggressive in the U.S. on behalf of right-wing causes, hoping to bring America back to what they often call its "Judeo-Christian" moral foundations. They were particularly visible in the U.S. during election times, including the present.

The largest of the Christian right groups calls itself the Moral Majority which claims a membership of four million. It has become so well-known that other evangelicals complain that the public tends to confuse them with the Moral Majority, towards which they themselves have mixed feelings.

MANY OF THESE right-wing evangelicals believe America has been blessed because it has treated Jews and Israel favourably and they express support for Jews. However, anti-Semitic remarks have been heard in their ranks. Some Jews such as Eckstein claim there is insincerity or naïveté, others take them as betraying a basic underlying anti-Semitism.

However, there is no denying the genuineness of their Zionist enthusiasm, derived from biblical promises and expectations—drawn from both the Old and New Testaments. Events in the Middle East are interpreted as signs of the imminent return of Jesus, the battle of Armageddon and the ultimate conversion of the Jews. Evangelicals differ as to the order in which these events will take place and this can affect the priority given to missionizing.

The evangelical right, which received enthusiastic endorsement from Menachem Begin, is the most politically active pro-Israel evangelical group, expressing its support through political lobbying, testimony and its pulpit (often supporting "Greater Israel" policies as fulfillment of biblical prophecy). Eckstein points out, however, that

on the AWACS issue, the most significant showdown over Israel between the Reagan Administration and the American Jewish establishment, as the evangelical representatives and senators supported the Democratic Administration against the declared interests of Israel.

Jews in America are concerned with the declared objective of the evangelical right in "Christianizing America." The Moral Majority is a species of its desire to establish a Christian republic, although it explains this as an attempt to attract moral justice in the country. Most official Jewish groups oppose the program which supports prayer in schools, and opposes abortion, equal women's rights, and rights for homosexuals. One Jewish group, the Reforming Orthodox, Rabbinical Alliance however, has affirmed its support for much of the Moral Majority agenda.

In general, much confusion reigns among the Jewish community (as elsewhere) about evangelicals. Many Jews oppose cooperation with evangelicals, especially its right wing. These include Reform leaders and the American Jewish Congress, who are alarmed at the use of religion as an instrument of political coercion and the endorsement of reactionary causes.

ECKSTEIN DESCRIBES divergent Jewish views. Some are against "selling their souls" to the Christian Right just because of its strong support for Israel. Others feel that the beleaguered State of Israel should ignore their sacrificial motivations and expectations and accept their support. Still others feel that Jews should seek out responsible evangelicals, critics and hold a dialogue with them on a variety of issues, which could prove potentially helpful.

Many Jews are united about becoming involved in the evangelical

world-view and suspect that in some cases the support for Israel may be related to the hope for the conversion of the Jews, when this does not happen, the relationship could misfire and Jews would be blamed as delaying the final redemption of the world—leading to strong resentment of the Jews for their "backsliding". Others fear that at a certain point the evangelicals will "call the chips in" and ask Jews to support various ultra-conservative causes as a quid pro quo for their support for Israel.

Even himself optimistically feels that the development of dialogue will bring new understanding for Jewish concerns for pluralism and civil liberties and the dispelling of anxieties on either side. He recognizes that the relationship is based on a basic conflict—the determination to evangelize versus the Jewish determination to survive—but feels that a modus vivendi can be "worked out" involving give and take.

He recognizes the centrality of mission for many Christians but in turn will demand the cessation of crude frontal activities in this direction and its restriction to frameworks of dialogue, model and example, without insistence on conversion. Jews, he feels, should develop the relationship but without compromising their own central Jewish commitments (although he feels that certain fundamentalist Jewish groups have gone too far in giving legitimacy to missionizing Hebrew-Christian groups on the basis of their personal activities).

Here in Israel, much can be learned from this document. We must be aware of the perception of a growth in missionary activity expressed in certain quarters but at the same time should keep the entire issue in proper perspective and not be drawn into panic steps which play into the hands of the anti-democratic tendencies in our midst. The writer is editor-in-chief of the Encyclopedia Judaica and a regular contributor to The Jerusalem Post.

itself as an instrument of violence and compulsion. I seek social ownership of property...Communism is the goal." Baldwin's quote is cited from Dr. D. James Kennedy's letter to me of July 13, 1993. Concerning the mention of abortion by Rabbi Eckstein, he should note that many Jewish defense organizations are presently working in Israel to curb abortion until their pro-life laws are enacted—laws that will have the potential to save up to 40,000 Israeli babies a year.

85Geoffrey Wigoder, "Evangelical Challenge," *Jerusalem Post*, Oct. 14, 1984, © used by permission.



By CHARLES HOFFMAN  
Jerusalem Post Reporter  
Rabbi Yechiel Eckstein, an American rabbi and member of Yeshiva University and with strong family ties to the Karliner hassidim, is a man with a mission. This is no ordinary mission, however, since it is something of a one-man effort to establish a dialogue on Jewish-Christian relations with one of the most powerful religious groups in America: the evangelical ("born-again") Christians.

To some people, the term evangelical conjures up images of fire-and-brimstone preachers, slick television ministries raking in millions of dollars from the faithful, unbridled calls for making America into a "Christian nation," and lately, sex scandals and power struggles.

And there is also that curious combination of firm support for Israel, mixed with occasional old-fashioned anti-Semitism.

In a recent interview in Jerusalem, Eckstein noted that while these images are accurate to some extent, they are basically stereotypes that do an injustice to many evangelicals.

In my 10 years of working with evangelicals, I have found that many of them are reasonable people who, we, as Jews, are not talking to.

"According to surveys, about 10 million Americans describe themselves as born-again Christians, or evangelicals. Over 40 per cent of Americans with TV sets watch an evangelical programme at least once a month — as many as tune in to

## Orthodox rabbi — man with a mission

# Dialogue with evangelicals

*Dynasty.* Jews have had very little contact with this group, whose influence, wealth and political sophistication has grown tremendously in the past 15 years.

Eckstein is a former national co-director of inter-religious affairs for the Anti-Defamation League of B'nai B'rith. Four years ago he founded the Holyland Fellowship for Christians and Jews. Jews provide about 65 per cent of the funds for his organization, while Christians supply the rest.

The 36-year-old rabbi was in Israel to advise on Christian participation in Israel's 40th anniversary celebrations.

Most Jews, he said, tend to lump all evangelicals together as fundamentalists. "There is an important mainstream or centrist approach among evangelicals, represented by Billy Graham, which is analogous to Yeshiva University among the American Orthodox."

Then there are the fundamentalists, represented by Jerry Falwell and Bailey Smith, and what are called the charismatics, the preachers like Jimmy Swaggart, Pat Robertson and Jim Bakker, who tend to predominate on television.

"As an example of how contact can have a positive influence, Eckstein

cited the case of the infamous remark made some six years ago by Bailey Smith who declared that "God Almighty does not hear the prayers of a Jew."

"When this happened," Eckstein recalled, "I realized that Jews had no relations with this powerful group of fundamentalists. I made contact with Smith, brought him to Israel and tried to make him aware of certain Jewish sensitivities. You know, he did apologize for that remark. But I found out that he had never even met a Jew until he was 23."

Asked if Smith's apology pointed to a real change of heart, Eckstein said: "I don't care what he really thinks. This is a matter of faith for him. But unbridled statements like this can spill over into practical activity such as aggressive missionary work or efforts to make prayer in schools compulsory."

"Now if you are talking about long-term changes, that is another matter. It took over 50 years of dialogue with liberal Protestants and the Catholic church before they reached the point where they have no active missionary work aimed at Jews."

Eckstein has no contact with evangelicals who actively seek to convert Jews, or with the so-called Messianic Jews (those who profess to be Jews while accepting Jesus as the Messiah).

He was that a clash between the Jewish community and the evangelicals may be looming over the "messianic" debate.

They are trying to reverse the growing incidence of violence, drugs, abortion and the general breakdown of the family. And they are consistently opposed by certain Jewish defence organizations or Jews in leading roles in the American Civil Liberties Union.

Eckstein wants to make evangelicals aware of Jewish sensitivity to the civil liberty aspects of these issues, but in a language that they can understand.

Eckstein's own mission has become so taxing that he has borrowed an effective evangelical technique: he is going electronic. In November, he will launch a daily radio show called *Ask the Rabbi*, a five-minute spot on stations belonging to the "electronic church" that will deal with many of the issues raised in his book, *What Christians Should Know About Jews and Judaism*. He also makes occasional TV appearances on the 700 Club show, which is broadcast on Middle East TV.

On one of these shows, an interviewer started out by asking me, as they would any Christian guest, "When did you find the Lord?" So you see, they still have a long way to go in understanding the nature of Jewish faith.

## ON THE ONE HAND, RABBI ECKSTEIN TELLS EVANGELICALS HE IS THEIR FRIEND, WHILE ON THE OTHER, HE TAKES THEIR MONEY AND TRIES TO SILENCE THEIR MESSAGE TO JEWS ABOUT JESUS

The 1987 article, "Dialogue with Evangelicals," also mentioned: "Eckstein is a former national co-director of inter-religious affairs for the Anti-Defamation League of B'nai B'rith. Four years ago he founded the Holyland Fellowship of Christians and Jews. Jews provided about 65 per cent of the funds for his organization, while **Christians supply the rest.**"<sup>86</sup>

We have a question. Should Christians support (give credence and respect to) one Rabbi Yechiel Eckstein? Should they supply thirty-five percent of the funds needed to fuel his organization? In our opinion, it is clear that Rabbi Eckstein is not a friend of the evangelical community, as he likes to portray and think of himself. He is clearly against their efforts to bring the message of salvation through Jesus (who we believe is the Jewish Messiah) to all people, which includes the Jews. He would like Jews exempted and left out of all this, and yet Jesus: "...told his disciples, 'I have been given all authority in heaven and earth. Therefore go and make disciples in **all** [87] the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, and then teach these new disciples to obey all the commands I have given you; and be sure of this—that I am with you always, even to the end of the world.' " (Matt. 28:18-19 *The Living Bible*).

86Charles Hoffman, "Dialogue with Evangelicals," *Jerusalem Post*, Aug. 8, 1987. Bold mine.

87"All" includes Israel. Bold mine.

Jesus also said: "...when the Holy Spirit has come upon you, you will receive power to testify about me with great effect, to the people in **Jerusalem**, throughout **Judea**, in **Samaria**, and to the **ends of the earth**, about my death and resurrection.' It was not long afterwards that he rose into the sky and disappeared into a cloud, leaving them staring after him" (Acts 1:8-9 *The Living Bible*).

Concerning the message of Jesus to the Jews, the apostle Paul said: "...for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek" (Rom. 1:16 NASB).

### **FINALLY IN THE 90'S, THERE ARE SOME COURAGEOUS RABBIS READY FOR DIALOGUE AND TO REALISTICALLY ACCEPT THE MESSIANIC JEWS FOR WHO THEY ARE!**

In answer to the question, "Do Christians see Rabbi Eckstein as a bridge builder and wall breaker?"—responsible Evangelical Christians say no. Rather, many evangelicals endorse Paul Liberman's book, *The Fig Tree Blossoms*, as a true reconciler and bridge builder. Read his book; it is a much more honest attempt at bridge building.

Lately, there has been some encouragement coming from courageous rabbis. Rabbi Edward Maline from Florida, invited local Messianic Jews to a debate. The *Fort Lauderdale Sun-Sentinel* reported: "What may be an unprecedented event in South Florida—a meeting in a synagogue between Jews and Jewish-born Christians—will take place at Broward County's oldest temple on Sunday morning.

Messianic Judaism...will be the topic at the 'Breakfast with the Rabbi' session at Temple Emanu-El. Doing a dialogue-style session with Rabbi Edward Maline, will be Neil Lash, host of a local TV show and founder of the messianic Temple Aron Kodesh. Both congregations are in Lauderdale Lakes....[Rabbi Maline said] 'The way I look at it, they exist, they're here in the community, so let's hear them'....'we'll understand each other only through dialogue.' ”<sup>88</sup>

### **RABBI MALINE WANTED TO TALK *TO* THE MESSIANIC JEWS RATHER THAN *ABOUT* THEM—AGREEING THAT THEIR FAITH *WAS* A JEWISH SECT IN THE FIRST CENTURY**

In a companion article written after the debate took place entitled, "Messianics Welcomed at Temple," the secular newspaper noted: "The rare event occurred over coffee and bagels on Sunday as Jewish-born Christians, who call themselves messianic Jews, took part in 'Breakfast with the Rabbi' at Temple Emanu-El, Lauderdale Lakes.

<sup>88</sup>James D. Davis, "Messianic Judaism, Topic of Discussion," *The Ft. Lauderdale Sun-Sentinel*, Dec. 4, 1992, © used by permission. [ ] mine.

They compared notes, argued and swapped business cards....’ This is all to the good,’ said Rabbi Edward Maline of Temple Emanu-El when it was all over. ‘[Messianics] are part of the real world. Instead of talking *about* each other, we should talk *to* each other.’

Local leader Neil Lash, Maline’s messianic guest, even called it unprecedented....The event drew 150 people, most from Temple Emanu-El; about 25 were from Aron Kodesh; a dozen were from a class in Jewish history taught by Maline at Florida Atlantic University. There were also a few area church members....The rabbi agreed with messianics that Christianity was a Jewish sect in the first century.... [the rabbi told one man] ‘Religion is supposed to be a source of reconciliation and unity’....Temple Emanu-El members were positive about the exchange, and about their synagogue’s part in it.

‘We have a real neat temple,’ said Fern Walker, who had come with her husband, Randall. ‘Any kind of dialogue is beneficial. Jesus was a good man, a good rabbi, a social reformer.’

Ben Baena, a Jewish-born Christian on vacation from Bridgeport, Conn., was effusive. ‘This was monumental. It brought a tear to my eye. This gives me credibility with other Jews, who say we wouldn’t be allowed into a temple.’

Even the rabbi’s wife, Marilyn Maline, was enthusiastic. ‘A lot was accomplished here. It opened our ears, for the first time, to what the other side was saying. We learned to look at their faith in an intellectual light, rather than emotional. This is new meat for us.’ ”<sup>89</sup>

### **MOST AMERICAN RABBIS, FOLLOWING THE ATTITUDE OF ECKSTEIN, DO NOT GIVE MESSIANIC JEWS AN AUDIENCE, FOR FEAR OF JEWISH QUESTIONS OF LEGITIMACY!**

We now see a stark contrast to Rabbi Eckstein’s intolerable statement: “Messianic Judaism is an anathema [curse]....”<sup>90</sup>

Rabbi Edward Maline was truly kind, honest, open to dialogue and invited the Messianic Jews to his synagogue to speak with him. After the meeting, many Messianic Jews showed inquisitive members of the congregation Bible verses which support Messianic Judaism. The Messianic guests, Neil and Jaime Lash, reported in their newsletter “Love Song to the Messiah”: “In the days that followed, we received calls from Jewish people asking questions and looking for information. One personal letter that Neil received led to an

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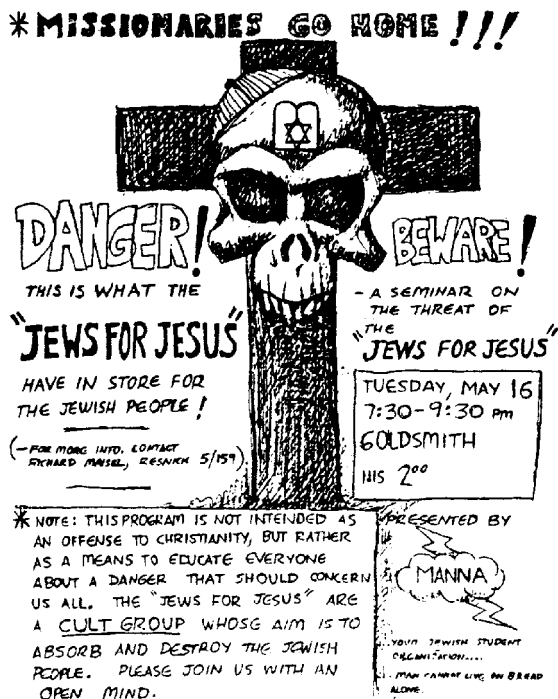
<sup>89</sup>James D. Davis, “Messianics Welcomed at Temple,” *The Fort Lauderdale Sun-Sentinel*, Dec. 4, 1992, © used by permission.

<sup>90</sup>[ ] mine.

interesting phone conversation about the supernatural, the Jew, and God today."<sup>91</sup>

We now see one reason why so many rabbis, such as Eckstein, remain hostile in their attitudes and comments to true open-minded dialogue and acceptance of Messianic Jews. They are afraid the non-believing Jews will start to ask questions. Could Jesus really be the Messiah of the Jews?

We recovered one of the posters, which were plastered on a few of the bulletin boards at the Hebrew University, before it was removed by the university staff. It was hand drawn, apparently by another American studying there. This Lone Ranger attempt to damage the reputation of Jews for Jesus failed, like so many others. We reproduced this poster to illustrate the hate and frustration apparent in the will of the opposition to drive a wedge between Jews for Jesus and Evangelical Christians.

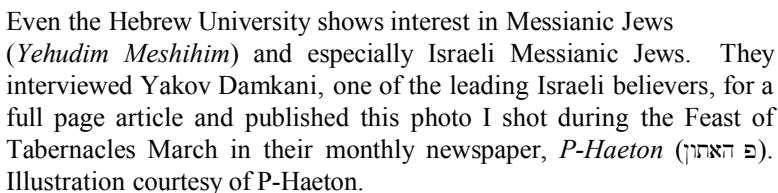


<sup>91</sup>Neil and Jaime Lash, "Love Song to the Messiah," Jan. 1993. Messianic newsletter available through LSM, POB 4386, Ft. Lauderdale, FL, USA 33338-4386. Tel. (305) 733-0656.

What do we as believers have to say about the hate directed at us (for sharing the Gospel with the Jews) and the misrepresentation of our faith? Before we answer that, let's look at the many secular articles in Israeli newspapers regarding the Israelis' appreciation of the believers' Zionism.



Israeli newspapers print favorable articles on Messianic Jews. In this article, our friend, Mino Kalesher, an Israeli born citizen, was interviewed regarding his faith. Mino's father, Zvi, a Holocaust survivor, is also a Messianic Jew. Illustration courtesy of Col Hyer. Jerusalem.



## IN JERUSALEM

By Hank Kjaerum

[illegible][illegible]

DELAWARE IS ONE OF THE SCORCHING HOT states around the eastern part of America's so-called Mainland. It is a small state, only 19,000 sq. miles, but it has 130,000 people and has the reputation of being a hot bed for the United Whiskies Association. It is a small state, only 19,000 sq. miles, but it has 130,000 people and has the reputation of being a hot bed for the United Whiskies Association. It is a small state, only 19,000 sq. miles, but it has 130,000 people and has the reputation of being a hot bed for the United Whiskies Association.

The following table shows the percentage of the population aged 15 years and over who have completed a postgraduate diploma or degree, by country, in 1995.

Then Hiss and Boardman were arrested and charged with espionage in June 1950. Hiss and Boardman were charged with espionage in June 1950. Hiss and Boardman were charged with espionage in June 1950.

"... Interestingly, very few people have perceived that there has to be a political party on the left side," says Robert M. La Follette, a Yale University professor and author of a book on the history of the party. "I think that there may still be time, but there are many, many factors in the way," Dr. La Follette says.

A Yale '72, she expresses her  
she would actually attend only a  
Jahns, more than did. "I am not  
with your mother in the Old and  
Baltimore, as you say."

Joseph Stiglitz, a leading of Stanford University, said that the U.S. has been "overly aggressive" in its efforts to bring the drug cartels to heel. The Drug Enforcement Administration, he said, may have been "too aggressive" in its efforts to bring the cartels to heel, and that the U.S. has been "too aggressive" in its efforts to bring the cartels to heel. Stiglitz said that the U.S. has been "too aggressive" in its efforts to bring the cartels to heel, and that the U.S. has been "too aggressive" in its efforts to bring the cartels to heel.

Das 4-Kantensystem, siehe 2.3.



David Stern of the New York Jewish community is also a member of JAFI for JAFI's campaign in the U.S. — see page 10.

## Believers in Jesus

800-245-1141. Ask for a sales representative or contact your nearest quality center. In 1994, the award-winning products were:

According to Haddad, a senior law-enforcement officer secretly told him his doubts, but made it clear Haddad, a former wife-beater, had fought his way out of a bad situation, so he did not consider Haddad's friendship with the late a threat.

The High Chiefs of Tondar, a community of some 500 living a nomadic life in the hills of Tere, and Quday, Baidab, also say they have been making war here for centuries, although they state both can be on Quday's side when necessary.

Tom Hanks says that although Macaulay has a role in the current debate over the right to carry guns in many states, the focus of his book is the role of guns in what he calls "the culture of violence" in America. He says he believes that people have lost the right to own guns.

As Shiversville's housing boom continues, the town had 10,000 acres of farmland. For the year, the town had 10,000 acres of farmland.

Although the first edition of the book was published in 1977, it is still one of the most widely used textbooks in the field of psychology.

to the fact that the majority of the population are still poor. The government has been successful in reducing poverty by 10% since 1980, but it is still far from its goal of eradicating poverty by the year 2000.

regardless of the number of variables. The value was usually 20, a reasonable value for the number of variables included upon a comparison of a fitted model and the mean value for the corresponding group of papers. The mean value for the number of variables was 10.5, indicating the structure of a less satisfactory model.

[illegible][illegible]

Indon, were banded out to about 800 ft. The water column was very

The 1980 National Conference on the Environment, held in Denver, Colorado, was a landmark event in the history of the environmental movement. It was the first time that a national conference of this kind had been held in the United States. The conference was organized by the Environmental Protection Agency (EPA) and the National Academy of Sciences (NAS). It was held in Denver, Colorado, from June 1 to June 4, 1980. The conference was attended by over 1,000 people, including representatives from government, industry, academia, and the public. The conference was held in Denver, Colorado, because of its location in the heart of the Rocky Mountain region, which is known for its natural beauty and its role in the environmental movement. The conference was held in Denver, Colorado, because of its location in the heart of the Rocky Mountain region, which is known for its natural beauty and its role in the environmental movement.

According to Val, the majority of them who identify with the label want to avoid its implications as to how they have reacted to the label's disclosure. From there, he notes, is the story's real danger: "It's not about what the label is, it's about what the label is not."

Stark, who works in partnership with former U.S. attorney general John Ashcroft in the U.S. District of Columbia, however, says that the Phoenix, Arizona, investigation mentioned was not "linked with the American Iraqi Freedom Fund," which is a charitable organization that has been active in Iraq.

and the fact that the two groups have been found to have different levels of self-esteem.

ment, and the fact that the number of people in the United States who are over 65 is growing rapidly, the need for a national system of long-term care is becoming increasingly apparent. The Department of Health and Human Services is currently studying the feasibility of a national system of long-term care, and the results of this study will be reported in the near future.

There have been some alleged human rights abuses in connection with the war, but there has been much more to the story, because they are entitled to have some say of the war.

China's economy has been growing rapidly in the last few decades, but the official statistics have been questioned by international economists. The World Bank's annual *World Development Indicators* (WDI) has provided some alternative estimates of the growth rates. In 1990, the WDI reported that China's economy grew by 10.2% in 1989, 10.5% in 1990, and 10.8% in 1991. The official statistics, however, reported that the economy grew by 10.0% in 1989, 10.2% in 1990, and 10.4% in 1991.

Like N. virgata, the young of this species are found in a variety of habitats, but are more common in the coastal zone. The young of this species are found in the coastal zone, but are more common in the coastal zone.

According to Krasner, "all the major, and some contemporary, regional

ment of education. "The students who I've known in Texas," he says, "seem to have more freedom than students who had come to Texas."

The *Jerusalem Post* interviews David Stern,  
an Israeli Messianic Jew.

Now we can reply to the question, “What do we as believers have to say about the hate directed at us and the misrepresentation of our faith?” We must not let those few minority groups intimidate us. Remember, Jesus said: “Blessed *are* they which are persecuted for righteousness’ sake: for their’s is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you” (Matt. 5:10-12 KJV).

We must push on to inform as many Jews as possible, so that they too will have a fair hearing of the Gospel, that Jesus is the Messiah and redeemer for all those who accept His gift of life into their heart. Remember, Paul taught all who truly believe in the New Testament: “...to the Jew first....” The Bible teaches that there are gifts for those that share. “For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy” (I Thes. 2:19-20 KJV).

You might say, to call yourself a Christian or a believer in Jesus and not share the good news of Jesus, which He commanded of all who believe, is the epitome of hypocrisy! Listen to Daniel’s words in his Old Testament book, chapter 12, verses 2 and 3. Read them now. He speaks of a resurrection of those who have turned many to righteousness (the only way to be righteous is to be forgiven through the Messiah). In this resurrection they will shine as the stars of Heaven forever (John 6).

What more incentive do we as believers need to encourage us to share the gift of living forever with our friends, with those in God’s eternal kingdom on Earth (see our chapters 29-30), who otherwise may never know?! Those of our beloved Jewish friends, many of whom have not yet realized that Jesus is their Messiah and Savior, are at your mercy! Tell them. Don’t forget the New Testament incidents between the Pharisees and the apostles in Acts 5.<sup>92</sup>

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<sup>92</sup>The Pharisees said: “...Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine....Then Peter and the *other* apostles answered and said, We ought to obey God rather than men” (Acts 5:28-29 KJV). Tell your orthodox friends that the New Testament Rabbi Gamaliel gave your predecessors advice which was well worth taking. “Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, held in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men....Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God” (Acts 5:34-35, 38-39 KJV).



## THE MESSIANIC JEWISH CONCLUSION

While many American immigrants and visiting rabbis come to Israel and try to quash and intimidate Evangelical Christians and Messianic Jews in their sharing of the Gospel of Messiah, the Israelis welcome them, as you saw in the closing photos of chapter 14.



They welcomed them with a love, rarely seen during the Messiah Conference at the Diplomat Hotel, where 1500 Messianic Jews gathered during Shavuot 88. I heard the cab drivers who drove them to their hotel say, “Make Alia [immigrate]. This country is for all of us, even those of you who think Jesus is the Messiah.”



CHANUACH-CHRISTMAS NUMBER (see page 14.)

# THE MESSIANIC JEW.

*Organ of the Jewish Messianic Movement.*

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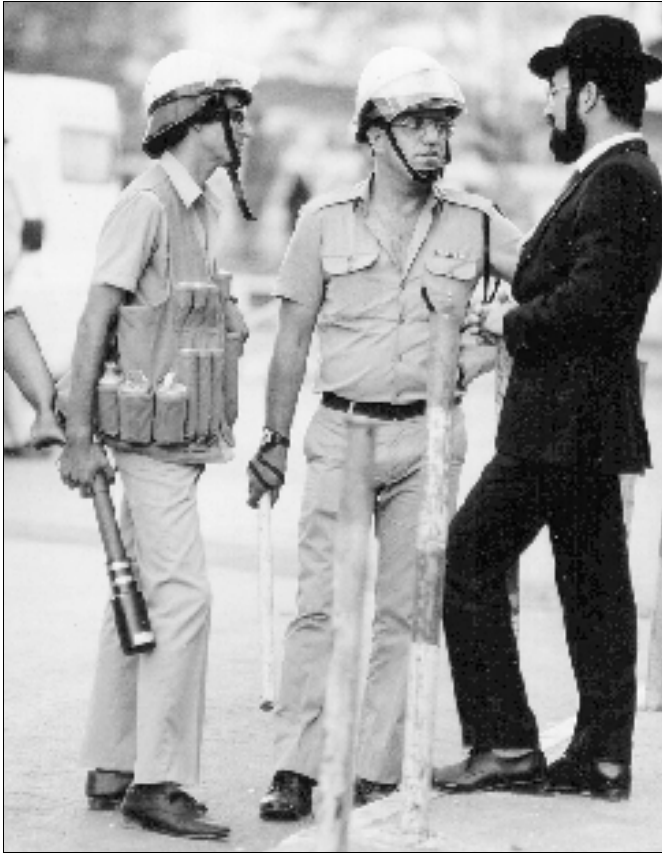
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An article entitled, "High Court Asked: Is a Jew Who Believes in Jesus Still a Jew?"<sup>93</sup> featuring a picture of Gary and Shirley Beresford, stated that the "Dahaf Polls" show seventy-eight percent of the Israeli population welcomes Messianic Jews as new immigrants (*Olim*) to Israel. This worried Julius Berman, who is chairman of the Task Force on Missionaries and Cults of the Jewish Community Relations Council of New York. He warned: "The Jewish communities of the West recognize these Hebrew Christian groups for what they are and have not given them any credibility. Is the Israeli Jewish community willing to accept the responsibility of granting such legitimacy?"<sup>94</sup> Berman also said the Messianic Movement was "a little more than ten years old." The picture shown here of a Messianic publication from 1910, shows he needs to brush up on his facts. Hugh Schonfield wrote a book entitled, *Jewish Christianity, From the First to the Twentieth Century*, which traced the Messianic movement from the era of Jesus until today. We believe in letting Israel be Israel and New York be New York. If Israel realizes Messianic Jews are Jews, go back to New York. Israel is fully capable of deciding who is a Jew! Let Israel keep its deeper understanding of Messianic Judaism.

<sup>93</sup> "High Court Asked: Is a Jew Who Believes in Jesus Still a Jew?", *Jerusalem Post*, Feb. 5, 1988.

<sup>94</sup> Julius Berman, "Hebrew Christians," letter to the editor, *Jerusalem Post*, Mar. 2, 1988.



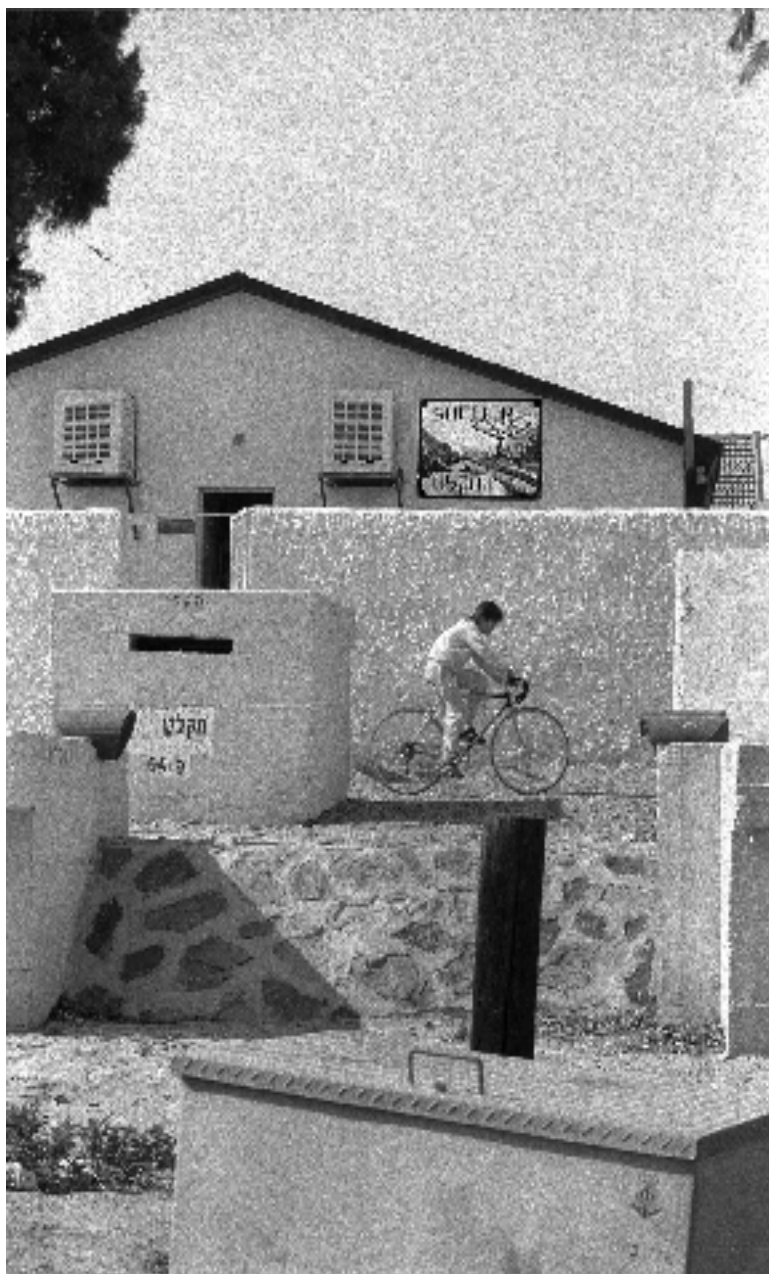
The religious Jew may one day take the place of the police and be in a position of civil authority. When the majority of American Jews come to Israel, those who are religious may successfully keep the Israelis from hearing the Gospel, which is the apparent wish of the Orthodox Jews and liberals such as Peli. We believe this because of Jesus' words, which indicate the Orthodox will have enormous political power just prior to His return.<sup>95</sup> Jesus' words of instruction and prediction read: "But pray that your flight may not be in the winter, or on a Sabbath...." (Matt. 24:20 NASB).

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<sup>95</sup>After the Rapture (see our chapter 25, "The Rapture Factor") but before the Coming of Jesus to stop the war of Gog and Magog/Armageddon to save Israel, and therefore being fully and publicly recognized as Messiah. The Scriptures teach there will be religious persecution of those who believe in Jesus. This refers to those who believed after the Rapture, but before the Second Coming seven years preceding that. It refers especially to those Jewish believers in Jesus whose identity will be revealed to the Antichrist by their own zealous, self-righteous Orthodox brothers, who think the antichrist is the Messiah.

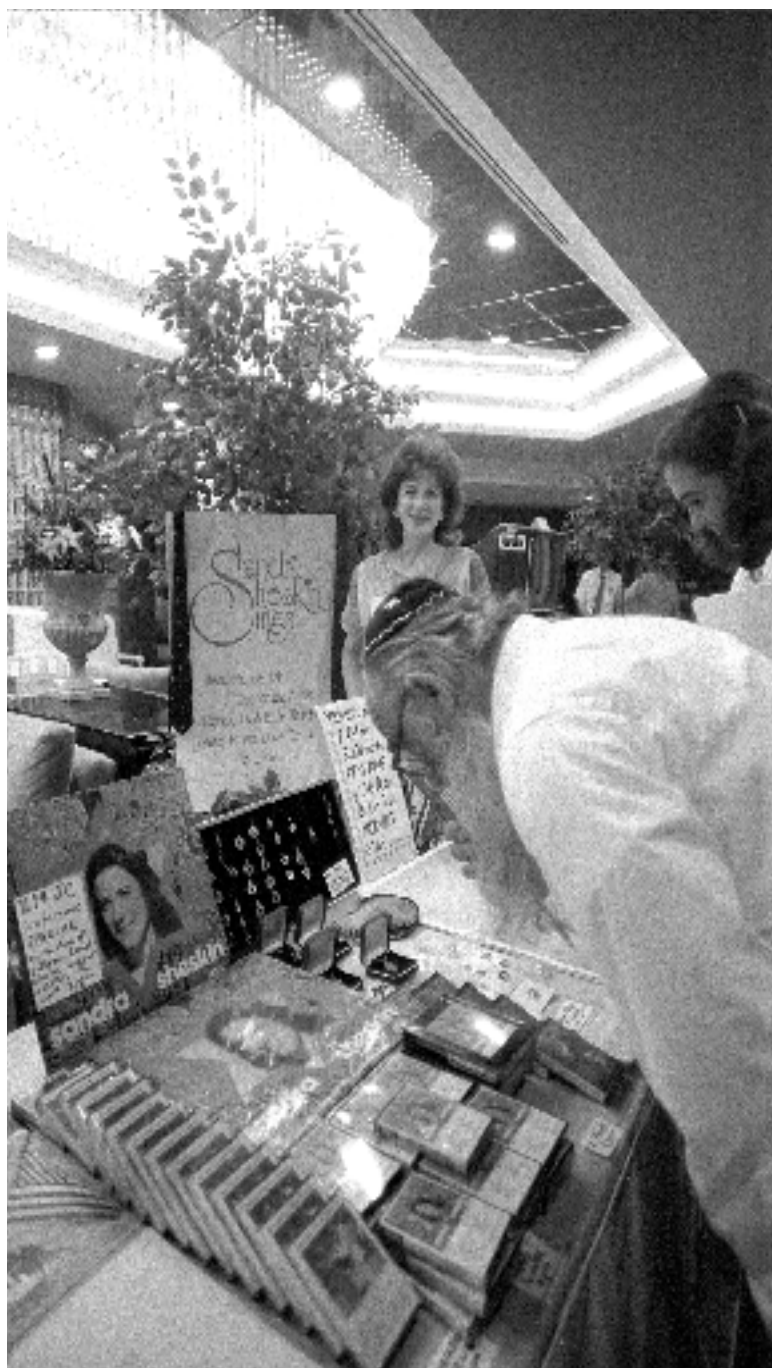


An Israeli, Jacob Damkani, and friends distribute Hebrew Messianic literature in Tel Aviv, Israel.



The Shelter (*Ha Meklat*), established by John and Judy Pex, is a Messianic congregation and youth hostel in Eliat, Israel. *Ha Meklat* is a welcome sight to travelers who are interested in the Gospel.





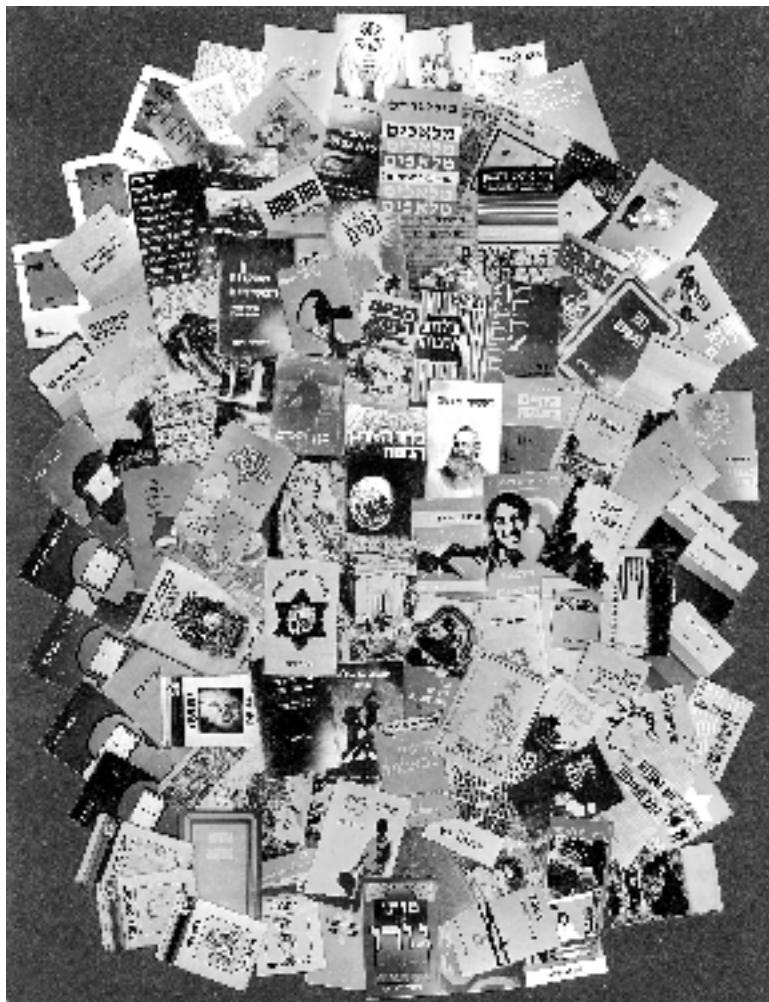


Over 2000 Messianic Jews enjoy an evening of singing and dancing at the annual Messiah Conference in Grantham, Pennsylvania.



“The fact is that much more has been written about Jesus in Hebrew in the last quarter century than in the eighteen previous centuries.”<sup>96</sup>

Jewish scholar, Pinchas Lapide



These books are a small sample of Israel's Messianic publications presenting Jesus as the Jewish Messiah. Space does not permit us to include all of the books,<sup>97</sup> which number in the hundreds.

<sup>96</sup>Pinchas Lapide, *Israelis, Jews and Jesus*, p. 32.

<sup>97</sup>Many of these books are available through Yanetz Ltd., attention Victor Smadja, Industrial Park, POB 151, Talpiot, Jerusalem, Israel. Tel. 011-972-2-671-4536.

## ARE ISRAELIS INTERESTED IN BOOKS ABOUT JESUS?

One of the greatest prophetic “signs of the times” concerning the imminent return of Jesus, is the tens of thousands of Jews who are becoming interested and even accepting Him as Messiah. The apostle Paul (Rabbi Saul) reminds us of the Old Testament predictions in Deuteronomy 32:21 when he writes: “And did they understand [that God would give His salvation to others if they refused to take it]? Yes, for even back in the time of Moses, God had said that he would make his people jealous and try to wake them up by giving his salvation to the foolish heathen nations” (Rom. 10:19 *The Living Bible*; [ ] mine).

In Romans 11:8, Paul says: “This is what our Scriptures refer to when they say that God has put them to sleep, shutting their eyes and ears so that they do not understand what we are talking about when we tell them of Christ. And so it is to this very day” (*The Living Bible*).

According to Paul and the Old Testament, one day **all** of Israel will believe! “I want you to know about this truth from God, dear brothers, so that you will not feel proud and start bragging. Yes, it is true that some of the Jews have set themselves against the Gospel now, but this will last only until all of you Gentiles have come to Christ—those of you who will. And then all Israel will be saved” (Rom. 11:25 *The Living Bible*).

This may not be true now, but we certainly are beginning to see the blindness fall from the eyes of hundreds of thousands of Jews! One indication of this ongoing process is the enormous volume of Hebrew Messianic books being written, printed, translated and read in Israel.

One of the foremost contemporary Jewish scholars, Pinchas Lapide, speaks of a “Jesus wave” moving through Judaism, while pointing to the large amount of literature in Hebrew recently published on the subject. Lapide writes: “The 187 Hebrew books, research articles, poems, plays, monographs, dissertations, and essays that have been written about Jesus in the last twenty-seven years since the foundation of the state of Israel, justify press reports of a ‘Jesus wave’ in the present-day literature of the Jewish state. The fact is that much more has been written about Jesus in Hebrew in the last quarter century than in the eighteen previous centuries.”<sup>98</sup>

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<sup>98</sup>Pinchas Lapide, *Israelis, Jews, and Jesus*, pp. 31-32.



Bubble gum enlightens Israelis.

### ISRAELI COMPANIES PRINT WHAT THEY LIKE, IF THEY BELIEVE IT IS TRUE

Israelis are becoming increasingly aware that the first century Christian movement *was* a Jewish one, organized and supervised by Jews! This recognition seems to be spreading to popular culture, as the picture of the bubble gum wrapper illustrates. This photo of a Bazoorka bubble gum wrapper contains a “believe it or not” fact in the lower left-hand corner. Remember that the bubble gum distributors are, of course, secular, and thus unbiased. The Hebrew caption reads: “Did you know that the ancient Christians were in fact Jewish in every way, only they believed that the Messiah had already come?”

We believe there is absolutely no question that Israeli believers in Jesus and the Messianic Jews around the world are still Jews in every respect; only they now believe<sup>99</sup> that Jesus came as Messiah and will return soon to bring world redemption when He will be recognized by all. This is foretold in Zechariah 12:10, written in the Jewish Bible over 2500 years ago.<sup>100</sup>

<sup>99</sup>Because they are loyal to the Jewish prophecies of the Bible.

<sup>100</sup>I felt I had to include this paragraph because so many modern and reformed rabbis attempt to induce guilt in those Jews who presently believe in Jesus as Messiah, implying that they are not Jews or are disloyal to their race. We as believers, feel this is a lie. The

**ISRAELI MILITARY AND GOVERNMENT OFFICIALS  
DISCREETLY PONDER THE IMPORTANCE OF JESUS, IN  
RELATION TO THEIR APOCALYPTIC PROPHECIES**

In Israel, there are government officials and others who believe in their hearts that Jesus is the Jewish Messiah. Why? One reason for so many secret believers in Jesus is the apparent popularity of Hal Lindsey's book, *The Late Great Planet Earth*. The book...

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bubble gum wrapper illustrates that even the unbiased secular Israeli authorities concur with us.