

Joseph Culbertson, notes for presentation on The Birth of Modern Messianic Judaism

1. The Birth of Modern Messianic Judaism

2. In the 1960s and 70s, large numbers of Jews accepted Jesus. Many of them returned to Jewish practices as an appropriate response to their discovery of the Jewish Messiah.

This trend led to the rise of the modern congregational Messianic movement.

David Rausch, *Messianic Judaism* (New York: The Edwin Mellen Press, 1982), 71–7.

3. This Sabbath: Tens of thousands of Jewish and Gentile believers in Yeshua (Jesus) will gather in Messianic Synagogues around the world. They will worship according to the customs and traditions of the Jewish people.

Dan Cohn-Sherbok estimated in 2000 that the membership of Messianic Jewish Congregations (Jewish and Gentile members) was more than 250,000,¹ but this figure seems overstated. Daniel Juster and Peter Hocken have written that the Messianic Movement is most prominent in the United States, where there exist approximately 300 congregations.² In a 1996 survey of North American congregations, Jeffrey S. Wasserman received 58 responses which indicated an average “committed membership” of just over 50, of which 40% were Jewish.³ Akiva Cohen, in 2013 estimated conservatively that there were 10,000 Messianic Jews in the land of Israel.⁴ Finally, Juster and Hocken mentioned in 2004 that the Movement was growing in Eastern Europe, established in Western Europe, and just beginning in Latin America, but did not give specific figures.⁵

1. Dan Cohn-Sherbok, *Messianic Judaism* (London: Cassell, 2000), xii.
2. Daniel Juster and Peter Hocken, “The Messianic Jewish Movement” (Towards Jerusalem Council II, 2004), 10.
3. Jeffrey S. Wasserman, *Messianic Jewish Congregations* (Lanham, MD: University Press of America, 2000), 76.
4. Akiva Cohen, “Messianic Jews in the Land of Israel,” in *Introduction to Messianic Judaism*, ed. David Rudolph and Joel Willitts (Grand Rapids: Zondervan, 2013), 109.
5. Juster and Hocken, “The Messianic Jewish Movement,” 10.

Photos from Sukkat Shalom Messianic Synagogue, Arlington, Texas, 2018, courtesy of Renate Hazel.

4. This is Revolution!!

Image used under Creative Commons license from *Pixabay*, accessed April 20, 2018, <https://pixabay.com/en/revolution-protest-insurrection-30590/>.

5. For centuries, both Christians and Jews have enforced a strict separation between belief in Jesus and traditional Jewish Practices.

From the second century on, Church Fathers such as Justin Martyr and Augustine condemned Jewish practice as contrary to Christianity, or even a form of apostasy. In 787, these views were written into canon law at the Second Council of Nicea, which characterized Jewish customs such as Sabbath observance as a mockery and denial of Christ.¹ Conservative Jewish Rabbi and Scholar David Novak writes that it was in response to Christianity's self-identification as a Gentile religion that the rabbis and sages chose to reject Christian doctrine as off-limits for Jews.²

1. Mark S. Kinzer, *Postmissionary Messianic Judaism* (Grand Rapids: Brazos Press, 2005), 187–209.
2. David Novak, "When Jews Are Christians," in *First Things* (November, 1991): 45.

The painting on the left is by Maurycy Gottlieb, 1878, and is titled *Jews Praying in the Synagogue on Yom Kippur*. *Wikimedia Commons*, accessed April 20, 2018, https://commons.wikimedia.org/wiki/File:Maurycy_Gottlieb_-_Jews_Praying_in_the_Synagogue_on_Yom_Kippur.jpg. On the right is *Christ the Saviour (Pantokrator)*, "a 6th-century encaustic icon from Saint Catherine's Monastery, Mount Sinai." "File:Spas vsederzhitel sinay.jpg," *Wikimedia Commons*, accessed April 20, 2018, https://commons.wikimedia.org/wiki/File:Spas_vsederzhitel_sinay.jpg. Both images are in the public domain.

6. During the Inquisition, Jews who were baptized (willingly or by force) and then continued to practice traditional customs were relentlessly pursued.

Relations between Christians and Jews gradually worsened in Spain from the thirteenth through the fifteenth centuries. In 1391, mass anti-Jewish riots spread across the country, and many Jews converted either by force, or under the threat of violence. However, many of these so-called converts naturally continued to observe their cherished traditions in secret. There was also no clear separation between the "converts" and the rest of the Jewish community. Inquisitors were authorized by the papacy and the crown to violently hunt down these supposed false converts. In 1492, zealous to make Spain the most "Christian" kingdom in Europe, Ferdinand and Isabella ruled that all Jews must leave Spain, hoping that many would instead choose to convert to Christianity. As a result, nearly all Spanish Jews either fled, or were assimilated into the general Christian population.

Edward Kessler, *An Introduction to Jewish-Christian Relations* (Cambridge: Cambridge University Press, 2010), 116–119; David Abulafia, "Spain," in *A Dictionary of Jewish-Christian Relations*, ed. Edward Kessler and Neil Wenborn (Cambridge: Cambridge University Press, 2005), 410.

This depiction of the Spanish Inquisition is a wood engraving by Bocort after H.D. Linton. The color and contrast of the original have been modified. "An auto-da-fé of the Spanish Inquisition and the execution of sentences by burning heretics on the stake in a market place," Wellcome Collection, accessed April 22, 2018, <https://wellcomecollection.org/works/enu6b5dp>. It is used under a Creative Commons license.

7. Theologians, reformers, and rabbis: nearly all agreed: Jesus has no place in Judaism, and Jewish customs have no place in Christianity. Pictured: Thomas Aquinas, John Calvin, and Moses Maimonides.

Hasdai Crescas, a Jewish advisor to the Spanish king in the late fourteenth century, whose son was martyred during the anti-Jewish riots of 1391, asserted in *The Refutation of the Christian Principles*, that Jewish people do not accept the teachings that God has a son, or that God was incarnate. Influential twelfth-century Jewish Halakhist Moses Maimonides (pictured on the right)

classifies Christians as idolaters because they include the man Jesus in the trinity and worship him.¹

Thomas Aquinas called observance of the biblical ceremonies given to the Jewish people "mortal sin."² John Calvin writes concerning the Sabbath that at the coming of Jesus "the ceremonial part of the commandment was abolished," and that the Sabbath was "abrogated." Elsewhere he says of the ceremonial aspects of the law that the continued observance of them after Christ's advent is "not only superfluous, but pernicious also." Finally, Calvin characterizes Jewish Sabbath observance as "carnal superstition."³

1. David Ellenson, "A Jewish View of the Christian God: Some Cautionary and Hopeful Remarks," in *Christianity in Jewish Terms*, ed. Tikva Frymer-Kensky, et. al. (Boulder, CO: Westview Press, 2000), 72–73.
2. Kinzer, *Postmissionary Messianic Judaism*, 206.
3. John Calvin, *Institutes of the Christian Religion* 2.7.16, 2.8.31–33, trans. Henry Beveridge (Peabody, MA: Hendrickson, 2008), 227, 251–253.

The painting of Thomas Aquinas is a 15th century altarpiece by Carlo Crivelli. *Tanogabo*, accessed April 23, 2018, <https://tanogabo.com/wp-content/uploads/2015/09/Carlo-Crivelli-San-Tommaso-dAquino.jpg>. Center is a 19th century drawing of John Calvin by Georg Osterwald. "John Calvin 21," *Wikimedia Commons*, accessed April 22, 2018, https://commons.wikimedia.org/wiki/File:John_Calvin_21.jpg. On the right is a medieval drawing of Moses Maimonides. "Maimonides," *Wikimedia Commons*, accessed April 22, 2018, <https://commons.wikimedia.org/wiki/File:Maimonides.jpeg>. All three works are in the public domain.

8. From the 1880s, Bold New Pioneers Emerge: 1883, Hungary, Ignatz Lichtenstein, a Hungarian Orthodox rabbi, reveals his faith in Jesus, is forced from his rabbinate, yet continues to live "as a Jew among Jews." 1882, Kishinev, Russia, Joseph Rabinowitz establishes a prototypical congregation of Jewish believers in Jesus who retain Jewish practice and identity: *Israelites of the New Covenant*.

The beginnings of what became the Messianic Movement coincided with the beginnings of the modern Zionist movement. Concerning the latter, Edward Kessler writes, "From the 1880s onwards, the Jewish goal for self-determination became a key objective."¹ Rabinowitz's congregation received mixed reception among Hebrew Christians, but became a marker that future generations looked back to. Highly unusual for his time, Rabinowitz taught that Jews who believed in Jesus were obligated to practice circumcision, and to observe the Sabbath and the other festivals. Ignatz (or Isaac) Lichtenstein was even more committed to Jewish tradition, continuing to live within the Jewish community according to Orthodox standards from his acceptance of Yeshua in 1883 until his death in 1909. In order to preserve the connection with his community, he refused formal Christian baptism, instead immersing himself in a mikveh in the name of Yeshua.²

1. Kessler, *Introduction to Jewish-Christian Relations*, 153. For more on the connection between Zionism and the "Hebrew Christian Renaissance," see Rausch, *Messianic Judaism*, 21–22.
2. Cohn-Sherbok, *Messianic Judaism*, 18–24; Kinzer, *Postmissionary Messianic Judaism*, 273–278.

The drawing of Ignatz Lichtenstein is from 1886. "Ignatz Lichtenstein (transparent)," *Wikimedia Commons*, accessed April 22, 2018, [https://commons.wikimedia.org/wiki/File:Ignatz_Lichtenstein_\(transparent\).png](https://commons.wikimedia.org/wiki/File:Ignatz_Lichtenstein_(transparent).png). Portrait of Rabinowitz: "Joseph-Rabinowitz," *Wikimedia Commons*, accessed April 22, 2018, <https://commons.wikimedia.org/wiki/File:Joseph-Rabinowitz.jpg>. The map is Bacon's standard map of Europe,

1923. "Europe in 1923," *Wikimedia Commons*, accessed April 22, 2018, https://commons.wikimedia.org/wiki/File:Europe_in_1923.jpg. All three images are in the public domain.

9. Belief in the Jewish Messiah for these men did not mean leaving behind their Jewish identity and calling.

Theodore Lucky (Chaim Yedidiah Pollak) was studying to be a Rabbi when he discovered a New Testament which changed his life. He eventually studied at Union Theological Seminary in New York, then returned to his native Galicia in Eastern Europe to reach out to his own Jewish people. He taught that Jewish believers in Jesus should continue to observe the Sabbath and circumcision.¹ Of those who considered themselves free from the Sabbath, he said "I do not despise him for it ... But I am sorry for him, and it hurts me to the depth of my heart because he too is a child of Israel and should help us to build up the walls of Jerusalem."² Philip Cohen, of South Africa, began publishing "The Messianic Jew" in 1910 to promote the national continuity of the Jewish people.³ Mark John Levy, a Jewish minister in the Episcopal Church, lobbied first his own church, and then the Hebrew Christian Alliance of America to officially declare that Jewish Christians were "free to observe the national rites and ceremonies of Israel when they accept Christ (as the Messiah), according to the clear teaching of the New Testament and the practice of Christ and the Apostles."⁴ Paul Levertoff was a Russian Jewish Christian, an Anglican minister in London, and a Hebrew scholar who helped translate the Zohar. He promoted Hasidic Spirituality as congruent with faith in Jesus, and in London he led a group of Jewish Christians in Sabbath services using Hebrew liturgy.⁵

1. David Baron, "Mr. Baron's Journal of a Tour in Galicia and the Bukowina," in *The Scattered Nation: Hebrew Christian Testimony to Israel* 15 (July, 1898); Yaakov Ariel, *Evangelizing the Chosen People* (Chapel Hill, NC: The University of North Carolina Press, 2000), 88.
2. Cohn-Sherbok, *Messianic Judaism*, 25–26, 45–46.
3. Philip Cohen, "Ways and Means," in *The Messianic Jew* 1 (Dec, 1910): 9–14.
4. Rausch, *Messianic Judaism*, 35.
5. Kinzer, *Postmissionary Messianic Judaism*, 278–279.

The photo of Paul Levertoff is from "#otdimjh 11 December 1896 Paul Philip Feivel Levertoff joins the London Jews Society (CMJ)," *On this Day in Messianic Jewish History*, posted December 11, 2014, accessed April 23, 2018, <https://messianicjewishhistory.wordpress.com/2014/12/11/otdimjh-11-december-1896-paul-philip-feivel-levertoff-joins-the-london-jews-society-cmj/>. It is used under fair use standards. The photo of Theophilus Lucky is from "The Messianic Jew," *Vine of David*, accessed April 23, 2018, <https://vineofdavid.ffoz.org/remnant-repository/theophilus-lucky/the-messianic-jew.html>, and is in the public domain. The map is from the *Cambridge Modern History Atlas, 1912*, accessed from *Emerson Kent*, April 23, 2018, http://www.emersonkent.com/map_archive/world_map_1910.htm. It is in the public domain.

10. Still, Most Hebrew Christians rejected Jewish tradition as unfitting for followers of Jesus.

At the 1917 conference of the Hebrew Christian Alliance of America (HCAA), Mark John Levy presented a praper for adoption which included the statement, "Our Jewish brethren [are] free to admit their children into the covenant of Abraham and observe other God-given rites and ceremonies of Israel..." The proposal was overwhelmingly defeated (only 2 voting in favor). Among the arguments against it, members described the "rites and ceremonies of Israel" as

“weak and beggarly elements.” It was asserted that many Jews had “already sloughed off the ritual of Judaism,” and that “modern Judaism is an unscriptural perversion.” The majority of the members of the alliance, including the editor of the Alliance’s quarterly journal, considered “Messianic Judaism” to be a distraction from their goal to spread the gospel among the Jewish people. In response to Levy’s proposal, the editor asserted in the journal, “we have nothing to do with this so-called ‘Messianic Judaism,’ in any shape or form, nor have we any faith in it.”

Rausch, *Messianic Judaism*, 33–38.

11. A New Generation: The 1960s Post-war generation reshaped culture and traditions in America and around the world. Pictured: Bohemian hippies, Civil Rights Protests, and France, 1968.

Richard Bustraan outlines several forces which converged in 1960s America, including racial tensions, religious pluralism, changing sexual mores, increasing drug use, and Pentecostalism.

Richard Bustraan, *The Jesus People Movement: A Story of Spiritual Revolution Among the Hippies* (Eugene, OR: Pickwick Publications, 2014), 3–8.

The photo on the left is by Robert Altman, accessed April 24, 2018, <http://www.altmanphoto.com/Rapture.html>. On the upper right is a photo from the French Student protests in 1968. “The Revolutionary Student Movement,” Redline, posted February 15, 2018, accessed April 24, 2018 <https://rdln.wordpress.com/2018/02/15/the-revolutionary-student-movement-theory-and-practice-1968/>. The lower right photo is from the civil rights sit in movement. “Poems about the Civil Rights,” Timeline Blog Project, posted May 26, 2014, accessed April 24, 2018, <https://bulletproofcats.wordpress.com/2014/05/26/poems-about-the-civil-rights/>. All three photos are used under fair use standards.

12. 1967, Three trends converge: Israel Retakes Jerusalem; Charismatic Renewal; Summer of Love.

1967 was a pivotal year in which three trends converged. First, the so-called summer of love was in some ways the peak of the counterculture movement. Pictured is the cover of the Oracle, a San Francisco underground newspaper, announcing the “Human Be-In,” which took place in January, and set the stage for the Summer of Love.¹ Second, the Charismatic Renewal provided a context in which the predominantly pentecostal Jesus people found allies in many Christian denominations.² Third, in the Six Day War, the Israeli Defense Forces recaptured Jerusalem after 1800 years of exile. Pictured is Rabbi Goren, chief chaplain of the IDF, blowing the shofar in front of the western wall. David Rausch considers the retaking of Jerusalem a significant factor in igniting the passion of many young Jewish believers, and Mark Kinzer credits it with rekindling “Jewish pride and national feeling,” and with pushing the Hebrew Christian community toward embracing a more traditional mode of Jewish life.³

1. Bustraan, *The Jesus People Movement*, 12–14.

2. Bustraan, *The Jesus People Movement*, 57.

3. Rausch, *Messianic Judaism*, 75; Kinzer, *Postmissionary Messianic Judaism*, 287–8.

Oracle cover: *San Francisco Oracle* 1, no. 5 (Jan, 1967), *Wikimedia Commons*, accessed April 24, 2018, https://commons.wikimedia.org/wiki/File:San_Francisco_Oracle_Cover_Vol.1_No.5,_January_1967.jpg. It is used under a Creative Commons license. The photograph of the stained glass window is from Saint James the Greater Catholic Church in Concord, North Carolina, and is titled "Holy Spirit at Pentecost." It was taken by *Wikimedia Commons* user Nheyob, and is used under a Creative Commons license, [https://commons.wikimedia.org/wiki/File:Saint_James_the_Greater_Catholic_Church_\(Concord,_North_Carolina\)_-_stained_glass,_Holy_Spirit_at_Pentecost.JPG](https://commons.wikimedia.org/wiki/File:Saint_James_the_Greater_Catholic_Church_(Concord,_North_Carolina)_-_stained_glass,_Holy_Spirit_at_Pentecost.JPG). On the right, "Six Day War. Army chief chaplain rabbi Shlomo Goren, who is surrounded by IDF soldiers, blows the shofar in front of the western wall in Jerusalem. June 1967." *Wikimedia Commons*, accessed April 24, 2018, https://commons.wikimedia.org/wiki/File:Six_Day_War._Army_chief_chaplain_rabbi_Shlomo_Goren,_who_is_surrounded_by_IDF_soldiers,_blows_the_shofar_in_front_of_the_western_wall_in_Jerusalem._June_1967._D327-043.jpg. This photo was recently released to the public domain by the Government Press Office of Israel, who owns the copyright.

13. Jesus People! From the start, some hippie searchers found their answers in Jesus.

The Photo on the Left is taken from the book, *God's Forever Family*, by Larry Eskridge, and is credited to Karl Kahler. First, second, and fourth from the left are Ted Wise, Steve Heefner, and Jim Doop, three leaders of early outreaches in the Haight-Ashbury neighborhood of San Francisco, centered at a storefront known as "The Living Room," where the group offered free food and lessons on the New Testament. With their wives and children, the men were also members of one of the first Christian communes of the era, dubbed the "House of Acts." The image on the right is taken from the film by David Di Sabatino about Lonnie Frisbee, *Frisbee: The Life and Death of a Hippie Preacher*. Frisbee also lived at the House of Acts with his wife Connie for a time, and Di Sabatino considers him to have been a key leader in the early Jesus People Movement. He was instrumental, as the film shows, in the early growth of both the Calvary Chapel and Vineyard Church movements.

Larry Eskridge, *God's Forever Family: The Jesus People Movement in America* (Oxford: Oxford University Press, 2013), 26, 28–33, 37–9; *Frisbee: The Life and Death of a Hippie Preacher*, written and directed by David Di Sabatino (2005), DVD (2008).

Both images are used under fair use standards.

14. Many young Jews were among them. Pictured is a newspaper article, "Underground Church' Spreads In U.S.," with the quote, "They are 'Jesus people,' and they include many Jews." This article from February 17, 1967 includes the first print occurrence of the term "Jesus people," and shows that Jews were a significant part of the movement from the very beginning.

This article is from the Sarasota Herald Tribune, and was cited by Richard Bustraan in *The Jesus People Movement*. Stuart Dauermann, a Messianic Jewish Rabbi who was active with Jews for Jesus at the time writes of the Jesus Movement, "A significant percentage of those hippies who were putting their 'hand in the hand of the Man from Galilee' were Jews.

Associated Press, "Underground Church' Spreads in U.S.," *Sarasota Herald Tribune*, Feb 17, 1967, accessed April 20, 2018, <https://newspaperarchive.com/Sarasota-herald-tribune-feb-17-1967-p-25/>. Stuart Dauermann, *Converging Destinies: Jews, Christians, and the Mission of God* (Eugene, OR: Cascade Books, 2017), 9, Kindle.

15. Mitch Glaser hitchhiked to California in 1970 with a group of Jewish friends to build a houseboat, and to sell and use lots of pot and psychedelics.

Glaser was raised in a traditional Jewish family in Brooklyn. He dropped out of religious life after his bar mitzvah, was introduced to marijuana at 14 by Orthodox Yeshiva students at a Jewish summer camp. At 17, after graduating high school, he enrolled in the University of Bridgeport Connecticut, which he describes as “a Jewish party school.” He quickly dropped out with a group of friends and hitchhiked to Sausalito, California, where he and three friends (brothers Fred and Bruce, and Jhan Moskowitz) built a houseboat. Forced to leave the houseboat by the inspector, Glaser moved into a house in San Francisco with about 17 roommates, which is the group in this photo, taken in the spring of 1970.

Mitch Glaser, “Reflections of the Jewish Jesus Freak,” unpublished paper sent to the author by Glaser, April 22, 2018; Mitch Glaser, “Mitch Glaser’s Testimony,” *Chosen People Ministries*, October, 2008, accessed May 1, 2018, <https://www.chosenpeople.com/site/newsletters/0810NL.pdf>.

Photo courtesy of Mitch Glaser.

16. Soon Glaser and most of his Jewish friends from the east coast came to believe in Jesus. At a Christian commune in Coos Bay, Oregon, Glaser rediscovers the Hebrew Scriptures. After stealing a New Testament at a camp in Pescadero, California, he falls in love with Jesus.

One of Glaser’s Jewish friends, Joan, came to believe in Jesus at a Christian commune in Coos Bay, Oregon. She later returned to Sausalito to tell Mitch and another friend, Fred, about him. Glaser later went to the same commune, and became very interested in God and Jesus. Back in California, he asked God to show himself, and saw a moonbeam shining through the trees that illuminated a New Testament sitting in a phone booth. As he read it, he was surprised to discover Jesus was not anti-Semitic, but was actually very Jewish. He became convinced that Jesus was the Messiah that he and his people had been waiting for.

Glaser, “Reflections of the Jewish Jesus Freak;” “Dr. Mitch Glaser – I Met Messiah,” *One for Israel*, accessed May 2, 2018, <https://www.oneforisrael.org/bible-based-teaching-from-israel/video/jewish-testimonies-i-met-messiah/dr-mitch-glaser-how-i-met-messiah/>.

Map of Rocky Mountain & Pacific states of USA, from Matthew Fontaine Maury, *Maury's New Elements of Geography for Primary and Intermediate Classes* (New York: American Book Company, 1907), 67 <https://archive.org/details/maurysgeographytext>; accessed on “Maury Geography 067A Pacific States,” *Wikimedia Commons*, May 1, 2018, https://commons.wikimedia.org/wiki/File:Maury_Geography_067A_Pacific_States.jpg. It is in the public domain.

17. After praying to meet other Jewish believers near his old houseboat in Sausalito, Glaser watches a tract float up in the surf with the address of Moishe Rosen.

Glaser remembers reading “Kosher Pigs” on the cover of the tract, and on the back he found Martin (Moishe) Rosen’s address. He hitchhiked to Rosen’s house, and started learning about

the Bible from him. Eventually Glaser would join Jews for Jesus, where he served as a missionary for over twenty years, before becoming president of Chosen People Ministries.

Glaser, "Reflections of the Jewish Jesus Freak."

Photo by Konstantin Papushin, "Balanced Stones.Sausalito," *Flickr*, taken November 27, 2004, accessed May 2, 2018, <https://www.flickr.com/photos/papushin/26732967>. Used under a Creative Commons license.

18. Moishe Rosen, founder of Jews for Jesus, came to San Francisco in 1970 to reach out to Jews like Mitch Glaser who were caught up in the counterculture

By all accounts, Moishe Rosen was a pioneer and a dynamic force in Jewish evangelism. He and his wife Ceil both came to faith in Jesus in 1953 (Rosen was born in 1931), and Rosen quickly became involved with the American Board of Missions to the Jews (ABMJ), which is the group that sent him to San Francisco. Later, Jews for Jesus became a separate missions organization under Rosen's leadership.

Ariel, *Evangelizing the Chosen People*, 200–2.

The photo is from Jews for Jesus, and was printed in The New York Times. Margalit Fox, "Moishe Rosen Dies at 78; Founder of Jews for Jesus" *New York Times*, May 22, 2010, accessed May 1, 2018, <https://www.nytimes.com/2010/05/22/us/22rosen.html>. The photo has been modified, and is used under fair use standards.

19. For the Jews for Jesus, Jewish identity was an up front, present reality. Many in the group began to attend synagogue and eat kosher.

Stuart Dauermann, who served with Jews for Jesus from the beginning of its formation in the late 1960s until 1989, considers the organization's paradigm to have been an advance from the Hebrew Christian mindset. For the Hebrew Christians, he says, Judaism was their past and Christianity was their present reality (though many Hebrew Christians, such as Joseph Cohn, director of ABMJ from the 1920s to 1950s, would have challenged this characterization). For the Jews for Jesus, being Jewish in the present was part of their core identity. Rosen pushed back against those who questioned Jewish identity based on belief in Jesus. However, Dauermann criticizes the group (including his own participation in it) for using Jewish identity as a tool to achieve evangelistic aims. He writes, "there was no growing edge to our Jewishness ... we did not encourage each other to grow as Jews."

Dauermann, *Converging Destinies*, 6–9; Ariel, *Evangelizing the Chosen People*, 221; Cohn–Sherbok, *Messianic Judaism*, 61–2.

The photo is from "Richard Nixon, Billy Graham, and Jews for Jesus," *Jews for Jesus*, June 26, 2009, accessed May 1, 2018, <https://jewsforjesus.org/press/richard-nixon-billy-graham-and-jews-for-jesus/>. It is used under fair use standards.

20. Another group was growing in Philadelphia: Joe and Debbie Finkelstein opened their home to young drifters in the 60s and 70s. Many came to Jesus, including many Jews.

Joe and Debbie Finkelstein were from Conservative and Orthodox Jewish families, respectively. Each came to Yeshua before their marriage, but they still had a traditional Jewish wedding in a Conservative synagogue. Their home came to be known as 'Fink's Zoo,' because so many colorful youth came and went.

Rausch, *Messianic Judaism*, 72.

Map from *Google Maps*, accessed May 1, 2018, <https://www.google.com/maps/@38.0784904,-79.5653111,6.23z>.

21. Joe and Debbie Finkelstein Lived “a very Jewish lifestyle,” and encouraged young Jews that they could continue to live as Jews after accepting Jesus. 25 young Jewish hippies accompanied them to the 1971 Detroit conference of the Hebrew Christian Alliance of America.

David Chernoff remembers the impression the hippies from 'Fink's Zoo' made at the conservative Hebrew Christian Alliance conference:

“Joe Finkelstein showed up with twenty-five hippie young people—just saved—wild as anything. We were shocked ... and some of them were still getting 'delivered.' We saw miracles at that conference. We fellowshiped all night.”

Rausch, *Messianic Judaism*, 72–4.

The photo of Joe Finkelstein is from a program for the 1970 Abundant Jewish Life Conference of the Young Hebrew Christian Association. “Memorabilia of Camp Shoshanah and Ariel Ministries,” *Ariel's Camp Shoshanah*, accessed May 1, 2018, <http://www.campshoshanah.org/memo.htm>.

22. Cincinnati, 1970 Joel Chernoff, his brother David, and about forty other young nominal Hebrew Christians gathered to pray. “there was an audible wind, Whoosh, right through the room ... we went flying out of our seats, I mean we could not sit down ... We began to jump up and down and praise God and confess sin.” “I just couldn't get enough of the Lord. It went on for years like that.”

Joel and David Chernoff's father, Martin Chernoff, had been a Hebrew Christian leader and evangelist for about 30 years, but his sons had shown little interest in Jesus or Judaism prior to this event. Joel Chernoff does not portray himself or the group as seekers, or particularly a part of the broader youth movement of the time. But he says they knew God was doing something, so they decided to get together and pray. He says they didn't know where to start, but he felt compelled to go and make something right with another young man when all of a sudden there was the sound of wind, and the whole group were propelled to their feet. Chernoff adds that because there were around forty students, they had split up into two rooms, and the two groups experienced the same thing, and heard the same wind at the same moment. Chernoff

went on to become a leader and a pioneer in Messianic music, and is currently the General Secretary of the Messianic Jewish Alliance of America (MJAA).

The Crossover Project, "Joel Chernoff: Birth of a Messianic Jew," *YouTube*, published December 6, 2006, viewed April 13, 2018, <https://www.youtube.com/watch?v=mIFT71GanHQ>.

The image is a still from the Crossover Project video.

23. Joel Chernoff believes that when Jerusalem was recaptured in 1967, "there was a tremendous release of the Spirit," and "there were tens of thousands of Jewish, especially young people, that became believers in the Messiah Jesus."

The dramatic victory of Israel in the Six Day War, and the recovery of Jerusalem was a huge morale boost for the Hebrew Christian and Jewish missions movements. In addition it contributed to the sense among the Jesus People that end times events were unfolding before their eyes, and that Jesus could return at any moment. Chernoff expresses a view that is not uncommon in the Charismatic world, and is quite normal in the Messianic Movement. He sees the recovery of Jerusalem and the restoration of tens of thousands of Jews to faith in their Messiah as two parts of the same process, leading to the inauguration of the Messianic kingdom on earth.

The Crossover Project, "Joel Chernoff: Birth of a Messianic Jew;" Rausch, *Messianic Judaism*, 73; Cohn–Sherbok, *Messianic Judaism*, 63–4; Juster and Hocken, "The Messianic Jewish Movement," 7–9.

24. In 1975 The Hebrew Christian Alliance of America became the Messianic Jewish Alliance of America.

Joel and David Chernoff and their friends, after their dramatic experience of the Spirit of God, became very bold and forward about both their Jewish identity and their faith in Jesus. They began to visit synagogues, wear stars of David, and when out in public they would talk to anyone who would listen about Jesus. Together with the Finkelsteins' group, and various other groups of Jewish believers around the U.S. and Canada, they began to identify more as Messianic Jews than as Hebrew Christians. Partly this was about communication with the Jewish community, but it reflected a different mindset, the idea that they were still a part of that Jewish community. During the 1970s, the HCAA underwent a major reversal as these new young Jewish believers, along with many older Hebrew Christians, began to build communities that emphasized the importance of distinctive Jewish identity markers and traditions. The newly styled MJAA became and remains a leading association of Messianic Congregations in North America.

Rausch, *Messianic Judaism*, 73–7; Cohn–Sherbok, *Messianic Judaism*, 66–8, 74–5.

25. Since the 70s The Messianic Movement has grown around the world. Pictured: Messianic congregations from Israel, Germany, and Argentina.

Dan Juster and Peter Hocken describe Israel and the USA as the two centers of the Messianic Movement, with the Israeli branch being primary in some ways. In 2004 they wrote that the fastest growth in the Messianic Movement was occurring in countries from the former Soviet bloc, and that Latin America had just started to see notable growth as well.

Juster and Hocken, "The Messianic Jewish Movement," 9–10.

Pictured on the left is "Adonai Roi," a Messianic Congregation in Tel Aviv. The photo is from *Dugit Messianic Outreach Centre*, accessed May 1, 2018, <https://www.dugit.org/what-we-do/#teach>. The upper right photo, of Messianic Jews in Germany, is from "Congregations," *Beit Sar Shalom*, accessed May 1, 2018, <http://www.beitsarshalom.org/englisch/congregations/>. On the lower right is a dance team from Betel Messianic Synagogue in Buenos Aires: "Argentina," *Betel Al Mundo*, accessed May 1, 2018, <http://www.ministeriobetel.org/argentina>.

26. In the Messianic Jewish Movement, Jewish identity is being preserved from generation to generation. Michael Rudolph came to faith in Yeshua in the mid-1970s. His son David, and his granddaughter Hana are now second and third generation Messianic Jews.

Michael Rudolph was a lawyer in his mid-thirties when he experienced the presence of God and came to faith in Yeshua. He was not a part of the counterculture or the Jesus People, but he was a part of the wave of Jews who came to Yeshua during this period. Perhaps even more significant, there was a Messianic Synagogue in Rudolph's community which allowed him not only to cultivate his own Jewish identity and calling, but to pass them along to his children. Messianic congregations are the context in which Jewish believers in Jesus can both grow in their faith and remain a part of the distinctive people of Israel.

David Rudolph, "Introduction," in Rudolph and Willits, *Introduction to Messianic Judaism*, 11–12.

27. The Messianic Jewish Movement now provides a place where Jews can grow in Yeshua while continuing to live out their distinctive Jewish identity and calling.

After centuries of repression, Messianic Judaism had a few bold advocates in the late 19th and early 20th centuries. But it took the parallel trends of political Zionism, the Charismatic movement, and the 1960s youth counterculture to provoke a widespread restoration of a distinctive Jewish expression of faith in Yeshua. The Jesus People movement, a largely pentecostal revival between 1967 and 1979, was a time when significant numbers of mostly young Jews came to faith in Jesus. Inspired by the recent Israeli recovery of Jerusalem, and freed by cultural shifts to rethink traditional religious assumptions, many of these new young believers led the trend to restore Jewish practice and tradition among Jewish believers in Jesus. This transformation can legitimately be regarded as sovereignly orchestrated, since many firmly established assumptions and political forces had to be overturned, and many of the participants report divine intervention in their own experiences. This movement, which soon became known as Messianic Judaism, has matured and spread around the world in the past decades. For the first time since perhaps the fourth century, Messianic congregations around the world now

provide a place where Jewish believers in Yeshua can pass along both their faith in him, and their traditional Jewish identity and practice to their children and grandchildren.

28–9. Bibliography

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