



— MESSIANIC JEWISH HISTORY —
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Ariel's Camp Shoshanah 2007: An overview, with an emphasis on a Scriptural understanding.

I. BACKGROUND: JUDAISM BEFORE THE ARRIVAL OF MESSIAH

A. The return from Babylonian exile

B. The Hellenistic/Greek period 332 thru 63 BCE (Alexander The Great)

1. The Maccabean Revolt 168 thru 135 BCE
2. The Hasmonean Period 135 thru 63 BCE
3. The Rise of Distinct Political Parties

The Oniads – Faithful Priests

Priests – *friends with the* – Scholars

Maccabees – *friends with the* – Hasidim

Hellenistic Hasmoneans, Aristocrats, Priests – *strife with the* –

Scribes, Teachers, Religious Laymen

Sadducees – *enemies, open conflict with the* – Pharisees

4. Intra-Jewish strife, Rome invited in to settle the dispute 63 BCE

C. Under the thumb of Rome 63 BCE

D. The Jewish community of the first century CE

1. Sadducees – Controlled the Temple
2. Pharisees – Guided the Houses of Study

II. YESHUA AND PHARISAIC JUDAISM

- A. Conflict over the interpretation of the Law
- B. Conflict over the Sabbath
- C. The rejection of the Messiahship of Yeshua
- D. The subsequent judgment

III. THE AGE OF THE APOSTLES - A.D. 30-66

- A. The Book of Acts
- B. The issue of Gentile relationship to Mosaic Law
- C. The Schism
 - 1. The Point of conflict
 - 2. The Legalizers

IV. THE FIRST JEWISH REVOLT - A.D. 66-70

- A. The dilemma for Jewish believers
- B. The results

V. THE PERIOD BETWEEN THE TWO REVOLTS - A.D. 70-132

- A. The Jerusalem believers go to Pella
- B. Mainstream Judaism will reinvent itself in Yavneh/Jamnia in 90 AD
- C. Advancement of Messianic Judaism

VI. THE BAR COCHBA REVOLT - A.D. 132-135

- A. Shimon ben Kosiba and Rabbi Akiva
- B. The response by the Jewish believers
- C. Estrangement from the mainstream Jewish community

D. The Rabbis and the “Minim” (sectarians)

1. Theological Discussions
2. The Move to Expulsion
3. Effects on the Synagogue
 - a) Less tolerance to individual expression
 - b) Additional impetus for the development of Talmud
4. Jacob of Sichnin

E. Roman Empire regards any form of Judaism as suspicious

VII. THE SECOND HALF OF THE SECOND CENTURY, 150 - 200 CE

A. Extent of the Jewish believing community

B. The growing independence of Gentile dominated Christianity

1. Split over Jewish Practices
2. The Question of Passover/Easter
3. The growing practice of Sunday worship

C. Hegesippus

D. Report on the Nazarenes by Epiphanius in his “Panarion”

E. The split of the Messianic Jewish Movement

1. The Nazarenes – נצרים
2. The Ebionites – אביונים

VIII. THE THIRD CENTURY

A. Increasing church distance from the Jewish origins of the faith

B. Growing influence of the Bishops who controlled regions

C. Codifying of the Mishnah with directives against the Minim

IX. THE FOURTH CENTURY

- A. The coming to faith by Constantine
- B. Notable Jewish believers
 - 1. Epiphanius of Constantinople
 - 2. Joseph of Tiberius
- C. The council of Nicea 325 CE
- D. John Chrysostom – 349-ca.407
 - 1. Contempt and hatred towards Jews
 - 2. Attempts to outlaw all connections of Christianity with its Jewish origins
- E. CANONS OF THE APOSTLES c. 390 legislate unfettered anti-Jewishness

X. THOUSAND YEARS OF SILENCE

- A. Occasional mention of Jewish believers as Bible translators
- B. Occasional mention of Jewish believers in forced debates
- C. No identifiable group of Jewish believers is allowed to exist

XI. FIFTEENTH THROUGH EIGHTEENTH CENTURIES

- A. Spanish Inquisition
- B. The Marranos and Christopher Columbus
- C. The embarrassment by Pfefferkorn and other “Christianized Jews”
- D. Emergence of Jewish believers as Biblical Scholars
- E. New availability of Bible Translations increase interest in Jewish-Christian links

XII. REBIRTH OF THE MESSIANIC JEWISH MOVEMENT

- A. The London Society for the Promotion of Christianity amongst the Jews founded 1809
- B. Forty-one Jewish believers form in London as Beni Abraham in 1813

- C. The Hebrew-Christian Alliance forms in London in 1866
- D. Indigenous, genuinely Messianic Jewish, independent Congregation in Kishinev, Russia
- E. Jacob Freshman founds the first Hebrew-Christian Church of America, 1885 in New York
- F. The Hebrew-Christian Alliance of America (HCAA) was established in 1915
- G. Large numbers of Jewish people come to faith in Europe by 1939, many die in The Shoah
- H. Large numbers of Jewish young people come to faith in the 1970's
- I. The attempt to create a messianic Jewish identity

ADDENDUM – A BASIC TIMELINE

- 6 BCE – Messiah Yeshua born in Bethlehem of Judea as the Hebrew prophets foretold
- 30 – Messiah Yeshua dies as an atoning sacrifice and is resurrected as the Jewish prophets foretold
- 70 – The 2nd Temple in Jerusalem is destroyed, the Jewish believers scattered with many in Pella, Jordan
- 132 – When Akiva proclaims Ben Kosiba to be Bar Kochba, the messianic Son of the Star, JB's abandon the revolt
- 390 – "CANONS" Authorized persecution of Jews proclaim Catholicism to be the new "Spiritual Israel"
- 1543 – Martin Luther urges violent persecution of Jews, proclaims Protestants to be the new "Spiritual Israel"
- 1809 - The London Society for the Promotion of Christianity Amongst the Jews founded
- 1813 – 41 Jewish believers form a fellowship in London, Beni Abraham
- 1823 – A group of Jewish believers and their supporters attempt to purchase 20,000 acres in southern New Jersey for a communal farm to house persecuted Jewish believers.
- 1840 – Sixty prominent Jewish believers in England publish a defense of the Jewish community against the false charge of the "blood libel"
- 1842 – Jewish believer Michael Solomon Alexander establishes a major protestant church in Jerusalem
- 1866 - The Hebrew Christian Alliance was formed in London.
- 1885 – Joseph Rabinowitz begins a genuinely Messianic Jewish, independent Jewish congregation in Kishinev
- 1885 – Jacob Freshman establishes a group of Jewish believers with Presbyterian help in New York City
- 1894 – Rabbi Leopold Cohn establishes a Jewish outreach in Brooklyn that would eventually become The American Board of Missions to the Jews, now known as Chosen People Ministries.
- 1915 – The Hebrew Christian Alliance of America (HCAA) was established with Sabbati Rohold, born into an Orthodox Jewish home in Jewish Palestine as its first President. The "driving motive" of the early HCAA was deemed to be evangelism. In 1917, the HCAA began publishing the HCA Quarterly with a Yiddish supplement. The early HCAA was a fellowship of Jewish believers, and issued statements viewing with caution or outright opposition the establishment of Congregations that were specifically intended to maintain a Jewish culture. HCAA members were generally allied with Protestant Christian churches, although a minority within the HCAA favored a Messianic Jewish stance.
- 1920's - The HCAA took part in the fight against rising anti-Semitism, strongly denouncing Henry Ford's distribution of the hoax "Protocols of the Elders of Zion".
- 1930's - The HCAA protested the treatment of Jews in Nazi Germany, and called attention to the plight of the "one and three-quarter million Christians of Jewish descent, who were all treated as Jews while the Jews of Germany considered them Christians". They had trouble finding relief. The HCAA helped many of them to relocate, and continued to aid victims of the Holocaust after World War II.

1934 - The First Hebrew Christian Church of Chicago was established by Presbyterians. It had a Christian worship service with a Jewish "flavor," and was headed by David Bronstein. A similar congregation exists in Los Angeles.

1939 – On the even of WWII, over a million people of Jewish origin are attending churches & fellowships in Europe

1938 thru 1945 – Between 100,000 and 250,000 Jewish believers die during The Holocaust.

1950's – Congregations and stable fellowships of believers practicing Jewish culture exist in Baltimore, Detroit, Toronto, New York, Newark, Philadelphia, Chicago and Los Angeles.

1966 – 1968 - Under the auspices of the HCAA, the Young Hebrew Christian Alliance (YHCA) was started by Arnold Fruchtenbaum, Manny Brotman & Joe Finkelstein. Holding its first separate conference in 1970, they chose Messiah College in Pennsylvania for their meeting place. The entire Alliance would eventually meet there.

1970's – This time period would see very large numbers of Jewish young people coming to faith

1971 - Martin Chernoff, a Jewish believer and Assemblies of God pastor, became the President of the HCAA. Chernoff would go on to lead Beth Yeshua Congregation of Philadelphia. His Pentecostal background influenced Messianic Judaism, and that of his sons Joel and David would continue to shape the Alliance for decades to come.

1973 – Moishe Rosen establishes 'Jews for Jesus', an evangelistic mission outreach.

1975 – In a divided vote, the HCAA voted to change its' name to the Messianic Jewish Alliance of America (MJAA). It signaled an intentional move toward unique self-identity for Jewish believers, semi-separate from the larger church body.

1977 – Ariel Ministries founded by Arnold Fruchtenbaum with dual goals of Jewish evangelism & discipleship.

1979 - The Union of Messianic Jewish Congregations (UMJC) was formed with Daniel Juster as President.

1980's – Expansion of the Messianic Movement, growing use of American synagogue culture

1998 - Nazarene Yisrael Alliance is formed as an umbrella for groups teaching the "Two-House" false doctrine that Gentile believers in their groups are of the Tribe of Ephraim. Many in these groups reject the teaching of the Trinity and promote obligatory Torah observance. They influence over 20% of Congregations and recruit deceptively using various names. Notables include: Michael Rood, Marshall Koniuchowsky, Batya Wooten, Ed Chumney, Monte Judah, Brian Samtur and James Trimm, who all maintain separate organizations. The Internet fuels their popularity.

2003 – The Association of Messianic Congregations (AMC) founded by 'Grace oriented' Jewish believers who cite the *"need for a new association of messianic congregations, those who would continue to hold to a messiah centered, joyfully Jewish, grace embracing messianic Judaism."* www.MessianicAssociation.org

GENERAL BIBLIOGRAPHY FOR MESSIANIC JEWISH HISTORY

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Gilbert, Martin. ATLAS OF JEWISH HISTORY. Excellent maps, a must for your library.

Telushkin, Rabbi Joseph. JEWISH LITERACY. Highly acclaimed book of 346 short chapters, each one a "to the point" explanation of some crucial portion of Jewish history and practice.

INTERNET WEB SITES WITH GENERAL JEWISH HISTORY CONTENT

www.JewishVirtualLibrary.org The Jewish Virtual Library, well done and comprehensive. *Among the many resources here is the online version of "Myths & Facts", a guide to the Arab-Israel Conflict.*

www.JewishHistory.org.il/ Encyclopedia style. *One 'quirk' is that some Biographies are placed into alphabetical order by the subject's first name.*

www.CJH.org Center for Jewish History. *'Features' style, with archive access.*

www.MessianicAssociation.org *Features a historical timeline page of prominent Messianic Jewish believers.*