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Messianic Judaism and the Church

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Messianic Judaism and the Church

Abstract

One of the more curious phenomena within the Protestant Evangelical Church is Messianic Judaism. Its gospel is essentially the same as Protestant evangelicalism since Messianic Jews worship Jesus as Messiah, Savior and Lord. Yet many shun the label "Christian," preferring such titles as "fulfilled" or "completed Jews." Messianic Jews typically worship on Saturdays and observe a kosher diet. The symbol of the cross, which is ubiquitous in Protestant Evangelicalism and regarded as its most sacred symbol,, is problematic with many Messianic Jews. Messianic Judaism therefore maintains an arm's distance from Gentile Christianity. This paper is an exploration of that separation compared against the New Testament Scriptures.

Keywords

Messianic Judaism, Messianic Gentile, One New Humanity, New Covenant, Mosaic Covenant

Cover Page Footnote

Ph.D.

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One of the more curious phenomena within the Protestant Evangelical Church is Messianic Judaism. Its gospel is essentially the same as Protestant Evangelicalism since Messianic Jews worship Jesus as Messiah, Savior, and Lord. Yet many shun the label “Christian,” preferring such titles as “fulfilled” or “completed Jews.” Messianic congregations typically worship on Saturdays and observe a kosher diet. The symbol of the cross, which is ubiquitous in Protestant Evangelicalism and regarded as its most sacred symbol, is a problem with many Messianic Jews.

Messianic Judaism therefore maintains an arm’s distance from Gentile Christianity. Their separation has resulted in a self-imposed ghettoization within the Body of Christ, or as Messianic Jews would prefer, the Body of Messiah. The mantra “be separate, says the Lord” (2 Cor 6:17; cf. Num 16:21; Ezra 6:21; 10:11; Ps 1:1-6; Ps 119; Isa 52:11), which has been foundational within Judaism since the days of Moses, now has a new application: separation directed against Gentile Christianity. In short, maintaining the Jewishness of worship and congregational life is the *raison d’être* of Messianic Judaism.

This paper is a critique of this peculiar phenomenon of Messianic Judaism within the church. It will begin with an exploration of the history of Judaism since the early epoch of the apostolic church, traversing into the era of medieval Europe and the numerous pogroms directed against Judaism, with special attention given to the writings of Martin Luther written late in his life which further enflamed and justified such pogroms. We will then fast forward to the modern era where a reverse attitude emerged within the church. Rather than enflame tensions between church and synagogue, Christians sought to evangelize Jews. This effort was marginally successful and gave rise to that which is now called Messianic Judaism. All this sets the stage for this paper to describe the reasons for and possible remedy to the separation that now exists between Messianic Judaism and the Church.

The Apostolic Age

The roots of Messianic Judaism reach back to the early first century, beginning with Jesus, who was a Jew, as were the twelve apostles. Given that the first advent of Jesus (first century, A.D.) was the most significant inflection point within Judeo-Christianity, it would stand to reason that transitioning from the Mosaic Covenant to the New Covenant—as presented in the New Testament Scriptures—would be foundational to this major paradigm shift. T. S. Kuhn’s now famous book, *The Structure of Scientific Revolutions*, defines paradigm shifts as not happening gradually but rather in abrupt jolts accompanied by much initial resistance. In the case of the ministry of the words and works of Jesus, and the apostolic church that followed in his wake, rethinking basic theological assumptions—that is, the declared

obsolescence of the Mosaic Covenant in apostolic theology¹ and the embrace of Gentile believers as *bona fide* members of the church—was regarded as blasphemous to many and therefore a *de facto* heresy to be vehemently resisted. As the first-century church turned away from the Mosaic Covenant and replaced it with the New Covenant, it experienced upheavals and jolts, evidenced in the Book of Acts.²

One of the early apologists of this paradigm shift was Paul of Tarsus. He argued that the dividing wall of hostility between Jews and Gentiles was set aside in the flesh of Jesus, along with “the law with its commands and regulations” (Eph 2:14-15). His nemeses were the Judaizers, a sect within the church that was originally called “the sect of the Pharisees” (Acts 15:5, NKJV). They were presumably followers of Jesus Christ with a pharisaic background. Paul made the case in his epistles and ministry that in Christ “there is neither Jew nor Gentile” (Gal 3:28; Col 3:21; cf. Rom 1:16; 2:28; 3:29-30; 9:24; 10:12-15; 1 Cor 12:13; Gal 5:6). This meant that there should not be Jewish churches and Gentile churches separate and distinct from one another. This paradigm shift is evident in the church plants of the Apostle Paul throughout the Mediterranean world. The Book of Acts makes it clear that in Ephesus, Corinth, Philippi, Galatia, and so on, the churches were multicultural and multi-ethnic. Moreover, nowhere is it recorded in Acts or taught in the Pauline epistles that Gentile converts must first proselytize into Judaism if they were to be *bona fide* members of the church. This infuriated the Judaizers evidenced by a “sharp dispute” in Antioch of Syria (Acts 15:1ff), later by a warning spoken by James to Paul (Acts 21:20), and then an attempted assassination of Paul while worshiping in the Temple (Acts 21:27ff).

How did the Apostle Paul justify the setting aside of the Mosaic Covenant? In his Epistle to the Ephesians, he stated that it was a divine revelation that had been hidden in the Old Testament Scriptures—that is, “not made known to people in other generations as it has now been revealed by the Spirit of God’s holy apostles and prophets” (Eph 3:5), that served as its foundation. It was a tacit admission that this teaching was altogether new and that the ministry of Jesus and the inception of

¹ See Eph 2:14-15; Heb 7:12, 18-19; 8:13; 9:9-10.

² Speaking of Kuhn’s book at its implications for the church, George Lindbeck has written: “The neophyte is rigorously drilled in an elaborate set of theories and investigative procedures, and only after he has thoroughly mastered these does he begin devising experiments on his own. Only in the rarest instances, and then only if he is what is called a scientific genius, does he move on to question established positions and formulate new theories. Furthermore, this happens in a fundamental sense only when an older scientific outlook—the Newtonian, for example—begins to prove untenable under the slowly accumulating weight of exceptions and contrary evidence.” (Lindbeck, *Infallibility*, [Milwaukee: Marquette University Press, 1972], 54). In the case of the first-century church, the presence of divine miracles validated this paradigm shift from the Mosaic Covenant to the New Covenant. Such miracles are mentioned repeatedly in the Book of Acts, with many additional miracles undoubtedly not mentioned.

the church, beginning at Pentecost,³ was a major inflection point in the unfolding of the divine story of redemption.⁴ It rests on the mystery of divine revelation, not on theological analyses hammered out by the early church.

Post-Apostolic Age

According to Hegesippus (A.D. c.110-c.180) and Eusebius (A.D. c.260-339), two early church historians, a hybrid church reminiscent of the Judaizers, the Ebionites, emerged in the second century. Among their beliefs, the Ebionites maintained that “the observance of the ceremonial [Mosaic] law was altogether necessary, on the ground that they could not be saved by faith in Christ alone and by a corresponding life.”⁵ Alongside the Ebionites were others who “endeavored to observe strictly the bodily worship of the law...The Sabbath and the rest of the discipline of the Jews they observed just like them [i.e., the Ebionites], but at the same time, like us, they celebrated the Lord’s days as a memorial of the resurrection of the Saviour.” They also rejected all the epistles of the Apostle Paul, “whom they called an apostate from the law.”⁶

Church historian Malachi Martin noted that a meeting between Pope Silvester I (reign: A.D. 314-335) and the Jewish *desposyni* took place in A.D. 318.⁷

³ The miracle of tongues (*xenolalia*)—numerous Gentile languages spoken to a curious Jewish crowd on the Day of Pentecost (Acts 2:9-10)—was a sign that the Mosaic Covenant had been set aside and the New Covenant, with its centerpiece being Gentile salvation, had become its replacement. This was the intended purpose of *xenolalia*. The Apostle Paul would later write: “In the Law it is written: ‘With other tongues and through the lips of foreigners I will speak to this people, but even then they will not listen to me, says the Lord.’ Tongues, then, are a sign, not for believers but for unbelievers” (1 Cor 14:21-22; Isa 28:11-12a).

⁴ Though the New Covenant officially began at Pentecost, Jesus hinted at its coming during his three and one half year ministry. The initial hint came during his sermon at Nazareth, the sermon which served as the inauguration of his messianic ministry (Lk 4:14-30). The outrage of the congregation was not because Jesus claimed to be the Messiah, but because a centerpiece of his messianic ministry was Gentile salvation. Another hint came when speaking to the Samaritan woman at the well (Jn 4:21-26). A third hint came at the Last Supper when Jesus replaced the symbolism of the Third Cup, which for centuries had pointed to the first Passover in Egypt, to his coming Passion at the Cross. At this supper, he said to his disciples: “This cup is the new covenant in my blood” (Lk 22:20). Other hints pointed to his ministry to Samaritans and Gentiles, whom he often described as people with great faith (e.g., Lk 7:9). Such hints confused both followers and opponents alike and contributed to the outrage that resulted in his crucifixion.

⁵ Eusebius, *Church History* 3.27.3. Though not mentioned as Ebionites, the earliest reference to this sect was by Justin Martyr in his *Dialogue with Trypho* (c. 140). Irenaeus (c.130-202) described the Ebionites as stubbornly clinging to the Law (*Adversus Haereses* 1.26).

⁶ *Church History* 3.27.3-5.

⁷ The term *desposyni* literally means “belonging to the Lord” (*despot* means lord, *syne* means belonging to). As was originally defined by the early church, desposynism takes in the entire family of Joseph and Mary. It also takes in all blood relatives of that original family. Since Jesus neither married nor had any offspring, the desposyni are those of his half-brothers and their

The meeting was not recorded, but the issues, said Martin, were well known. Josep, the oldest of the Christian Jews at this meeting demanded the following: (1) revoke the authority of the Gentile Christian bishop in the Jerusalem Church and name a *desposyni* in his place, (2) make similar appointments of *desposyni* in the churches in Antioch, Ephesus, and Alexandria, (3) resume the practice of sending cash to Jerusalem, since it was, said the *desposyni*, the mother church of Christendom, and (4) reintroduce the Mosaic Law to Christian theology and practice, including Sabbath Day observance and the Holy Day system of feasts and new moons. Silvester rejected their demands. He stated that from that day onward the mother church was Rome and insisted that the *desposyni* accept the Gentile bishops in all the churches.⁸

Early Medievalism and Beyond

By the mid-fourth century, Jewish interest in the gospel of Jesus Christ receded with most returning to traditional Jewish beliefs. Without an autonomous Jewish state to call home, from this time onward they lived under the rule of either Muslims or Christians. Under Muslim rule, all infidels, including Jews, were called *dhimmis* (protected people). They were offered three choices: (1) convert to Islam, (2) refuse to convert and submit to Islamic law, (3) refuse to convert and refuse to submit. Conversion upgraded their status to that of believers with corresponding social and economic advantages. Refusal to convert yet submit to Islamic law resulted in corresponding social and economic disadvantages. Refusal to convert and resisting Islamic law resulted in summary execution. Hence, in Islamic lands, two sets of laws existed: one for Muslims and another for non-Muslims.⁹

descendants. The early church thought much of the *desposyni* and was predisposed to grant them leadership positions within the church hierarchy. This gave rise to a “*desposyni* dynasty” that ended in A.D. 135 following the Second Jewish War against Rome (see Eusebius, *Church History* 4.5.3-4). Following this rebellion, the Romans disallowed all Jews from stepping foot inside Jerusalem (now called Aelia Capitolina) on pain of death. This resulted in the elevation of Gentile leadership within this mother church of Christendom. It also ended *desposyni* leadership.

⁸ Malachi Martin, *Decline and Fall of the Roman Church* (New York: G. P. Putnam’s Sons, 1981), 43, 44.

⁹ See Bat Ye’or, *Islam and Dhimmitude: Where Civilizations Collide* (Madison, N.J.: Fairleigh Dickinson University Press, 2002). David J. Jonsson writes: “The basic element of *dhimmitude* is a land expropriation through a pact of ‘land for peace.’ The vanquished populations of territories during a millennium of jihad were ‘protected,’ providing they recognized the Islamic ownership of their lands, which had now become *dar al-Islam*, and that they submitted to Islamic authority (*The Clash of Ideologies: The Making of the Christian and Islamic Worlds* [Longwood, Fl: Xulon Press, 2006], 523). Tal Ben-Shahar adds: “This relationship between conqueror and conquered was institutionalized as part of the Shari’a and still serves as a blueprint today for the treatment of non-Muslims under Islamic rule...Even the more secular Muslim countries, such as Egypt and Jordan, discriminate against non-Muslims. There are no exceptions...*Dhimmitude* is

Under Christian rule, blatant discrimination directed against Jews existed. At the First Council of Nicaea (A.D. 325), the date of Easter was specifically separated from the Jewish Passover due to a perjurious animosity directed against the Jews. The Emperor Constantine clarified this point in an epistle sent to those bishops who were not present at the council:

It was declared improper to follow the custom of the Jews in the celebration of this holy festival [Easter Sunday], because, their hands having been stained with crime, the minds of these wretched men are necessarily blinded...Let us, then, have nothing in common with the Jews, who are our adversaries...avoiding all contact with that evil way...who, after having compassed the death of the Lord, being out of their minds, are guided not by sound reason, but by an unrestrained passion, wherever their innate madness carries them...a people so utterly depraved...Therefore, this irregularity must be corrected, in order that we may no more have anything in common with those parricides and the murderers of our Lord...no single point in common with the perjury of the Jews.¹⁰

This was followed by John Chrysostom of Antioch who wrote eight homilies entitled *Adversus Judeos* (Against the Jews). He asked:

What is this disease? The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and will join the Jews in keeping their feasts and observing their fasts. I wish to drive perverse customs from the Church right now...Although such beasts are unfit for work, they are fit for killing. And this is what happened to the Jews: while they were making themselves unfit for work, they grew fit for slaughter.¹¹

Then came an edict by the Emperors Honorius and Theodosius II who banned the building of new synagogues. The edict also promoted the conversion of non-Jews to Judaism (A.D. 415). Three years later, Jews who dwelt on the island of Menorca were forced to convert to the Christian faith or face expulsion from the

institutionalized apartheid in its most blatant form, part of the official law in the *dar al-Islam* (*A Clash of Values: The Struggle for Universal Freedom* [New York: Writer's Showcase, 2002], 15).

¹⁰ The Epistle of the Emperor Constantine, *The Ecclesiastical History, Dialogues, and Letters of Theodoret, Dialogues, The Eranistes or Polymorphus of the Blessed Theodoretus Theodoret, Jerome, Gennadius & Rufinus*, (NPNF2-03—Wheaton: *Historical Writings: Christian Classics Ethereal Library*, 1996) ch. 9).

¹¹ John Chrysostom, *Adversus Judeos*, First Homily, Autumn A.D. 386.

island. Soon afterward, the synagogue in the port city of Magona was burned to the ground.¹² The succeeding centuries witnessed similar antisemitic indignities and outrages in Christian Europe.¹³

The First Crusade (1096-1099) was catastrophic for European Jews. The Crusaders aimed to either convert Jews to Christianity or, if they refused, to kill them. It is estimated that over five hundred Jewish communities were destroyed, and untold numbers of Jews were killed.

In 1290 King Edward I expelled all Jews from England, followed by France which expelled them in 1306, followed by Switzerland which expelled them in 1348, and finally Germany which expelled them in 1394. Spain, however, took its persecution of the Jews to a new level. Facing certain death in Spain in 1391, many Jews converted en masse to Christianity, an event known as the Great Conversion. During this era, it is reported that (a) one hundred thousand Jews converted to the Christian faith, (b) an additional one hundred thousand were murdered, and, finally, (c) one hundred thousand fled to Muslim lands. Despite their alleged conversion, it is reported that a large segment remained committed to their Jewish faith, which they practiced in secret. The Great Conversion was followed by the Spanish Inquisition, brought about by Queen Isabella and King Ferdinand in 1481. By the sixteenth century, most Jews in Western Europe had had enough and migrated eastward into Slavic Europe.

Added to this mass antisemitic persecution were words written by Martin Luther. Early in his career, Luther was compassionate towards the Jewish people. His booklet *That Jesus Christ was Born a Jew* (1523) extolled the Jewish people and urged the princes and nobles to treat them with dignity and kindness. He wrote that if he had been treated as poorly as Christian Europe had treated the Jews he “would sooner have become a hog than a Christian.”¹⁴ He added: “I hope that if one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture, many of them will become genuine Christians and turn again to the faith of their fathers, the prophets and patriarchs.”¹⁵

¹² According to the *Epistula Severi*, Severus, bishop of Menorca, was at the forefront of a mass conversion where most of the Jewish population on the island allegedly converted to Christianity. It was reported that 540 Jews converted in a space of eight days.

¹³ See Michael L. Brown, *Our Hands Are Stained with Blood: The Tragic Story of the Church and the Jewish People* (Shippensburg, Penn.: Destiny Image Publishers, 1992); Robert Bonfil, *Jews in Byzantium: Dialectics of Minority and Majority Cultures* (Leiden, Netherlands: Brill Publishers, 2012); Elli Kohen, *History of the Turkish Jews and Sephardim: Memories of Past Golden Age* (Lanham, Maryland: University Press of America, 2007); Esther Benbassa, *Suffering as Identity: the Jewish Paradigm* (London: Verso, 2010); Katherine Aron-Beller, *Christian Images and their Jewish Desecrators: The History of an Allegation, 400-1700* (Philadelphia: University of Pennsylvania Press, 2024).

¹⁴ Martin Luther, “That Jesus Christ Was Born a Jew,” transl. Martin H. Bertram, *Luther’s Works* (Philadelphia: Fortress Press, 1971), §1.

¹⁵ *Ibid.*, §2.

Two decades later, however, Luther reversed himself. His love for the Jewish people turned to intense hatred evidenced in three booklets: *On the Jews and Their Lies*, *Of the Unknowable Name and the Generations of Christ*, and *Warning Against the Jews*.¹⁶ All three were full-throated vitriols directed against the Jewish people.¹⁷ Centuries later, Luther's vicious rhetoric became an arsenal that Adolf Hitler and his henchmen used to validate the Final Solution and the creation of such extermination camps as Auschwitz, Ravensbruck, and Treblinka.¹⁸ Even during the Nuremberg trials that followed the Second World War, defendants appealed to the writings of Luther, declaring that Luther, and not they, should be in the dock and tried for the crimes of which they were charged.¹⁹ Because of these

¹⁶ *On the Jews and Their Lies* (Austin: River Crest Publishing, 2014); *Of the Unknowable Name and the Generations of Christ*, transl. Gerhard Falk, in *The Jew in Christian Theology* (Jefferson, North Carolina: McFarland & Company, 1992), 163-224; and the sermon *Warning Against the Jews* in *Luther's Works* (St. Louis: Concordia Publishing House, 2010), 58:458-459.

¹⁷ In his book *On the Jews and Their Lies*, Luther outlined eight actions to be taken against Jews: (1) burn all synagogues, (2) destroy all Jewish homes, (3) confiscate all Jewish holy books, (4) forbid rabbis to teach, on pains of death, (5) forbid Jews to travel, (6) confiscate Jewish property, (7) force Jews to do physical labor, and (8) expel all Jews from Germany. "And so, dear Christian," wrote Luther, "beware of the Jews...you can see how God's wrath has consigned them to the Devil, who has robbed them not only of a proper understanding of the Scriptures, but also of common human reason, modesty and sense... Thus, when you see a real Jew you may with a good conscience cross yourself, and boldly say, 'There goes the Devil incarnate.'" Also see Thomas Kaufmann, *Luther's Jews: A Journey into Anti-Semitism* (Oxford: Oxford University Press, 2017), Richard S. Harvey, *Luther and the Jews: Putting Right the Lies* (Perth: Cascade Books, 2017), and A. Roy Eckhardt, *Your People, My People: the Meeting of Jews and Christians* (New York: Quadrangle, 1974).

¹⁸ For example, when the Nazis carried out the infamous *Kristallnacht* pogrom on the night of November 9-10, 1938, they announced that the action was taken in honor of Luther's birthday (November 10). In his book *The Destruction of the European Jews*, Raul Hilberg showed the parallels between Roman Catholic canonical/legal measures and Nazi measures, including these examples: prohibition of intermarriage and of sexual relations between Christians and Jews (Synod of Elvira, A.D. 306) and the Law for the Protection of German Blood and Honor (Sept. 15, 1935); Jews not allowed to hold public office (Synod of Clermont, A.D. 535) and the Law for the Re-establishment of the Professional Civil Service (April 7, 1933); Jews not allowed to be on the streets during Passion Week (Third Synod of Orleans, A.D. 538) and the Decree authorizing local authorities to bar Jews from the streets on certain days (Dec. 3, 1938); the marking of Jews' clothing with a badge (Fourth Lateran Council, 1215), and a parallel decree (Sept. 1, 1941); compulsory ghettos (Synod of Breslau, 1267), and comparable order by Heydrich (Sept. 21, 1939); adoption by a Christian of the Jewish religion defined as a heresy (Synod of Mainz, 1310), and the decision placing Christians who adopt Judaism in jeopardy of being treated as Jews (June 26, 1942); Jews not permitted to obtain academic degrees (Council of Basel 1434), and the Law Against Overcrowding of German Schools and Universities (April 25, 1933), (Hilberg, *The Destruction of the European Jews* [Chicago: Quadrangle, 1961], 3, 4).

¹⁹ At the Nuremberg trials, Nazi propagandist Julius Streicher defended himself with the claim that he had not said anything worse than had Martin Luther (A. Roy Eckhardt, *Your People, My People: the Meeting of Jews and Christians* (New York: Quadrangle, 1974), 24. Streicher was nevertheless found guilty of war crimes and sent to the gallows.

three books and the harm they promoted, modern-day Jewish scholar Alan Dershowitz opined: “It is shocking that Luther’s ignoble name is still honored rather than forever cursed by mainstream Protestant churches.”²⁰

That said, in contrast to these scathing booklets, the Lutheran scholar Dietrich Bonhoeffer stood in solidarity with the Jews. Several months after Hitler became chancellor of Germany in 1932, he presented an essay to a group of pastors who met regularly to discuss matters of theological interest. It was entitled *The Church and the Jewish Question*. The background to the essay was the recently imposed Aryan Clause which excluded all Jews from civil service and a one-day boycott directed against Jewish merchants across Germany. His essay spoke of (a) the church’s responsibility to admonish the state, (b) the need to help the Jewish victims of discrimination, and (c) moral courage to “jam a spoke in the wheel” of the German government if it refused to change. He added: “Here the Christian church would find itself in *status confessionis* and here the state [Nazi Germany] would be in the act of negating itself. A state which includes within itself a terrorized church has lost its most faithful servant.”²¹ This third point smacked of revolution and sedition against the Nazi government. It created such a stir that some pastors left the gathering before Bonhoeffer finished speaking.

What are Christians to make of this? Hans Wiersma, whose ancestors were Jewish, offers a thoughtful response:

Christians who identify as “Lutheran”—Christians like me—have struggled deeply with what it means to be associated with a tradition of a man who wrote such horrible, hateful words...Speaking for myself, Luther’s anti-Jewish sentiments represent the deepest flaws of a deeply gifted man. In the end, we Christians can and should regret and condemn the errant words of this long-dead sinner, while at the same time recognize and lift up Luther’s good words when and where they help proclaim Christ crucified and risen.²²

It is commendable that Wiersma recognized both the strengths and weaknesses of Luther—that Luther was, as he said of all believers, *simul justus et peccator*. Still, these three booklets on Judaism from the pen of Luther must leave even the most seasoned and objective scholar breathless as Luther’s vehement antisemitism is thoughtfully read and digested.

²⁰ Alan Dershowitz, *Chutzpah* (Boston: Little, Brown, 1991), 107.

²¹ Dietrich Bonhoeffer, “The Church and the Jewish Question,” April 1933, in *A Testament to Freedom: the Essential Writings of Dietrich Bonhoeffer* (San Francisco: HarperSanFrancisco, 1995), 132.

²² Hans Wiersma, “Martin Luther: Concerning the Jews,” *Chosen People Ministries*, www.chosenpeople.com/site/martin-luther-concerning-jews/. Also see George Lindbeck, “Martin Luther and the Rabbinic Mind,” in *Understanding the Rabbinic Mind: Essays on the Hermeneutic of Max Kedushin*, ed. Peter Ochs (Atlanta: Scholars Press, 1990), 162-163.

The Modern Era

Modern Messianic Judaism originated in an upsurge of Christian evangelism in the mid-nineteenth century. It was rooted in the emergence of dispensational theology, founded by John Nelson Darby (1800-1882) and later popularized by C. I. Scofield (1843-1921) in his annotated *Reference Study Bible* first published in 1909. According to Scofield, world history is divided into seven dispensations, the sixth being the Age of the Church and the seventh being the Age of the Kingdom. As presented by Scofield, the Age of the Church contains three important features: (a) the expectation of the imminent return of Christ when the Church would be raptured to heaven, followed by (b) seven years of tribulation, which would then be followed by (c) the Second Advent of Christ to the earth and the inauguration of the millennial kingdom.

This dispensational scheme generated a renewed interest in biblical prophecy, with a special interest in Jews receiving Jesus as their Messiah. Added to this was the prophecy of Jews returning to Palestine. Ernest R. Sandeen explained: “The restoration of the Jews to Palestine—the return of the chosen people to the promised land—became firmly established as a plank in the millenarian creed. This question was discussed in never-ending detail through the monthly issues of the *Jewish Expositor*, the LSPCJ journal, and in dozens of other books.”²³ This prophecy, in turn, generated much interest in the evangelization of the Jews, hoping that the fruits of such mission work would encourage Jews to return to their ancestral homeland.²⁴

Unlike other Protestants, premillennialists believed that God was not finished with the Jews as a national entity. Most evangelicals believed in a vague sort of way that somehow at the end of God’s redemptive purposes “all Israel shall be saved” (Romans 11:26); but only premillennialists expected a national restoration in Palestine and a powerful Jewish state under the returned Messiah as part of the saving process. Thus,

²³ Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism 1800-1930* (Grand Rapids: Baker Book House, 1970), 11). Also see *The Jewish Expositor* 1-16, editions from 1816 to 1831. References to the LSPCJ pertain to the London Society for Promoting Christianity Amongst the Jews.

²⁴ C. I. Scofield, for example, wrote: “If, therefore, God has decreed the reconstitution of the nation of Israel upon the sacred soil of Palestine no reluctance of the people will avail to delay it an hour. May I be permitted to say that it is to me an inscrutable mystery that any should feel this reluctance; that any Jew should willingly turn from the magnificent picture of Israel’s beneficent primacy among the nations which the prophets declare to be her destiny (Scofield, *Prophecy Made Plain* [London: Pickering & Inglis, n.d.], 75). He added: “It matters nothing that to many this future is unwelcome; each of the nations of earth, and every unit of those nations, is moving irresistibly towards a rendezvous which God has fixed, and when the hour strikes nations and individuals will be there” (Ibid.).

premillennialists were able to stress the evangelization of the Jews while at the same time they supported Jewish nationalistic aspirations...Premillennialists believed that evangelists who could not make the same assurances were doomed to have meager results among the Jews.²⁵

In their efforts to evangelize the Jews, missionaries utilized a curious approach deemed to be culturally sensitive. They presented the gospel in terms of Jews becoming “completed” rather than “converted.” With this rhetorical strategy, Christians intended to honor the status of the Jewishness of Jews while at the same time challenging them to embrace their Jewishness as God intended: by embracing Yeshua (Jesus) as Messiah, Lord, and Savior. Jews were therefore beckoned not to convert to Gentile Christianity but instead to become rightly authentic—that is, completed—in their Jewishness.²⁶

Bible conferences and Bible schools (for example, Moody Bible Institute in Chicago) supported Zionism as the instrument of God’s will and the harbinger of the End of Days; with each battle fought on Israel’s soil viewed through an eschatological lens.²⁷ Timothy Weber points out: “Eventually, nearly every major American city that had a substantial Jewish population had some kind of evangelistic witness to the Jews, most of whom were either founded or at least heavily supported by premillennialists.”²⁸

Many organizations crucial to the development of Hebrew Christianity emerged at this time. The American Board of Mission to the Jews (ABMJ), founded in 1894, was one of the most successful. It was begun by Leopold Cohn, a Jewish convert. He claimed that his most effective evangelistic tool was his monthly periodical *The Chosen People*. By 1937, the year of Cohn’s death, he estimated “that he baptized over 1000 Jews in the Christian faith.”²⁹ Setting up a separate Hebrew-Christian denomination, however, was not his goal. He wished for these “completed” Jews to find a home within Gentile Christianity.

²⁵ Timothy P. Weber, *Living in the Shadow of the Second Coming: American Premillennialism 1875-1982* [Grand Rapids: Zondervan, 1983], 141, 142.

²⁶ Such sensitivity was required, writes Weber, since “Jewish immigrants who had just come from pogroms and strangling anti-Semitism in Europe were none too eager to confront Christian missionaries in the United States. Memories of forced baptisms and convert-or-die commands were too fresh for the Jews to give Christian evangelists warm welcomes. Some Jews considered any evangelistic effort another form of anti-Semitism. Consequently, Christian missionaries to the Jews had an extremely difficult task (Weber, *Living in the Shadow of the Second Coming*, 144).

²⁷ David A. Rausch, *Zionism Within Early American Fundamentalism: A Convergence of Two Traditions* (Lewiston, NY: Edwin Mellen Press, 1979), 191, 192.

²⁸ Weber, op.cit., 144.

²⁹ Karl Pruter, *Jewish Christians in the United States: A Bibliography* (New York: Garland Publishing, 1987), 61.

That said, these “completed” Jews found themselves between the proverbial rock and hard place. On the one hand, they faced an unwelcoming spirit (subtle antisemitism) that existed in many churches. On the other hand, they faced anger from the American Jewish community who saw them as traitors and apostates. In their eyes, this left them with only one feasible option: to form their own congregations and organizations. Such a decision seemed advantageous since it enabled them to worship Jesus as Messiah while at the same time reshaping worship in a manner that honored their Jewish heritage and culture. It also enabled them to study the New Testament with insights from the Old Testament often overlooked by most Gentile churches.

The 1960s proved to be a momentous time for Jewish believers. First, the emergence of counter-culturalism on the American landscape brought about the Jesus People Movement. Moishe Rosen copied this paradigm in the reshaping of Messianic Judaism. While still retaining a Jewish cultural identity, “adherents often wore T-shirts proclaiming ‘Jesus made me kosher,’ wore *kippot* (skullcaps), and created Jewish-sounding music with a Jesus message.”³⁰ Second, the victory of Israel in the Six Days War against a major Arab coalition of nations determined to push Israel into the sea provided validation of the dispensational scheme of prophecy.

For many evangelical Christians, the Israeli victory seemed to confirm prophetic expectations about Israel, and the time seemed at hand for the 144,000 Jewish evangelists (foretold in Scripture) to make their appearance and actively work to convert the Jews. Thus, for a segment of evangelical Christians, there was a new interest in the Jewish people. Tied to end-time prophecies, this interest was part of the Jesus people revival...Popular biblical prophecy books, such as *The Late Great Planet Earth*, put Israel at the center of prophetic events.³¹

With this renewed interest in Israel among evangelical Christians, along with their foregrounding of Israel’s victory in the Six Day War in their bestselling prophetic books and prophecy conferences, a new Messianic organization, Jews for Jesus, was formed and quickly became a leading Messianic Jewish organization in America.

Where is Messianic Judaism today? A softening of the antagonism against Messianic Judaism is beginning to be noticed in Israel. For decades, Israel made it next to impossible for immigrant Messianic Jews to become citizens of Israel. This

³⁰ Ibid., 26. Also see Juliene G. Lipson, *Jews for Jesus: An Anthropological Study* (New York: AMS Press, 1990), 19-22.

³¹ Carol Harris-Shapiro, *Messianic Judaism: A Rabbi’s Journey through Religious Change in America* (Boston: Beacon Press, 1999), 25.

changed in 2008 when the Supreme Court of Israel ruled in favor of Messianic Jews who sued the Ministry of the Interior for their legal right to return and become citizens. “This is yet another battle won in our war to establish equality in Israel for the Messianic Jewish community,”³² said Calev Myers, founder and chief counsel of the Jerusalem Institute of Justice. The ruling, however, did not cover *all* Messianic Jews, but it was a beginning.

This was followed by the first official appearance of Messianic Jews at the 16th World Congress of Jewish Studies in Jerusalem in 2013. A panel discussion focused on the role and influence of Messianic Jews within Judaism. “It means,” wrote Richard Harvey, “that Messianic Jewish Studies...is firmly on the agenda in the academic world as a branch of Jewish studies.”³³

That said, much of mainstream Judaism—which includes Reform, Orthodox, and Conservative Judaism—continues to reject Messianic Judaism, seeing it as an interloper of Hebraic culture; that is, it is a Christian sect that is attempting to lure Jews away from Judaism and into a religion that historically persecuted the Jewish people. In a rebuttal, wrote Jonathan Bernis, “The idea seems to be that it is somehow ‘intolerant’ for Jewish believers in Jesus to share their convictions with other Jews. The real intolerance is coming from those who apparently think that no Jewish person should ever be exposed to the claims of the most famous Jew who ever lived.”³⁴

“The gatekeepers are still holding the line against us...a lot of Jewish people in the larger community recognize that we’re here to stay, that we’re part of the Jewish community, that we’re concerned about Jewish concerns,”³⁵ said Russ Resnik, director of the Union of Messianic Jewish Congregations. His point is that despite the current unbelief of most Jews, Messianic Jews claim that God will not reject his people and that their current blindness to the Gospel will someday be lifted when they will embrace Jesus as their Messiah (Rom 11:25-27). Messianic Jews are therefore convinced that as the fourth major sect within Judaism they are destined to become the sole sect within Judaism.

³² Cited in “Messianic Jews Win Citizenship Victory in Israel,” *Christianity Today*, April 21, 2008.

³³ Melissa Steffan, “Another Acceptance Milestone for Messianic Jews,” *Christianity Today*, August 14, 2013.

³⁴ Cited by Ron Kampeas, “Has the Time Come to Accept Messianic Jews?” *The Times of Israel*, November 20, 2013. Jonathan Bernis is a Rabbi in Messianic Judaism as well as President of Jewish Voice Ministries International.

³⁵ Cited in Kevin P. Emmert, “Jesus Is More All Right with Jews,” *Christianity Today* (January/February 2014): 20.

Psalm 1

One of the most repeated doctrines found in the Old Testament is the command to “stay separate.” The Jewish people were to worship Yahweh—and only Yahweh—and thereby remain separate from all non-Jewish peoples. This one command was non-negotiable and laid the foundation of the spirituality of Hebraic culture, rightly understood.

Psalm 1, for example, makes this point. It begins with the words: “Blessed is one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers” (v. 1). The Psalmist then provides the contrast when he states that the godly person is the one who delights “in the Torah of Yahweh, and who meditates on the Torah day and night” (v. 2). Hence, divine blessings await the one who mediates on the Torah and lives in accordance to its teachings. Those who do not are described as “the wicked” and likened to “chaff that the wind blows away.” The psalm concludes: “Yahweh watches over the way of the righteous, but the way of the wicked leads to destruction” (Ps 1:6).

The Torah, of course, is the Pentateuch, the first five books of the Old Testament. It is the hermeneutical center of Judaism, without which the Mosaic Covenant has no footing. Implied in Psalm 1, then, is (a) a wall of separation between Jew and Gentile, and (b) a wall of separation between observant and non-observant Jews. For Gentiles to avoid divine judgment, they would have had to first proselytize into Judaism and acquire a Jewish mind. Moreover, this would have only been possible by meditating day and night on the Torah of Yahweh. For non-observant Jews to avoid divine judgment, they would have had to be restored to their true Jewishness by returning to the Torah of Yahweh and also meditating on it day and night. Psalm 1 is therefore exceedingly ethnocentric. It validates a wall of separation from all the peoples of the world whom the Torah of Yahweh does not genuinely serve as the foundation of the spiritual life.³⁶

Psalm 19:7-14 builds on this theme. “The torah of Yahweh is perfect, refreshing the soul” (v. 7). By this Torah (the Pentateuch) and the decrees that emanate from it, “the servant is warned; in keeping them there is great reward” (v. 11). The psalmist makes the case that the Mosaic Covenant and its decrees (e.g., the Decalogue and the entirety of the book of Leviticus) are to be steadfastly affirmed and followed.

³⁶ Typical English translations of these verses miss this key insight. The translation of the New International Version, for example, states: “...but whose delight is in the law of the LORD, and who meditates on his law day and night.” The translation “law of the LORD” renders opaque the intended meaning of the Hebrew text: “the torah of Yahweh.” If the intent of the Psalmist was a generic understanding of “law” and not “Torah,” other Hebraic terms would have been a better choice, such as *dabar*, *imrah*, *choq*, *mishpat*, *mishwah*, *piqqudim* and *edut*. By using the word *Torah*, the Psalmist in Psalm 1 was arguing that Jews should remain loyal to Judaism and separate from all Gentiles and non-observant Jews.

Psalm 119 also builds on this theme. Echoing Psalm 1, the psalmist declares: “Blessed are those whose ways are blameless, who walk according to the torah of Yahweh” (v. 1). In this psalm, the torah of Yahweh is mentioned twenty-five times, establishing its undergirding theme. At one point, near the psalm’s conclusion, the psalmist declares: “I hate and detest falsehood, but I love the torah” (v. 163).

The Mishnah took this separation one step further. Though excessive, its spirit rightly captured (a) the avoidance of any gentilization of Jewish culture, and (b) the embrace of the notion of sanctification (separation) from all who do not follow the Torah. Describing some of these separations mentioned in the Mishnah, Alfred Edersheim wrote:

Palestine was not only holy, but the only holy ground, to the utter exclusion of all other countries, although they marked within its boundaries an ascending scale of ten degrees of sanctity, rising from the bare soil of Palestine to the most holy place in the Temple (*Chel.* i.6-9). But “outside the land” everything was darkness and death. The very dust of a heathen country was unclean, and it defiled by contact.³⁷

The list of separations mentioned in the Mishnah continued: milk drawn from a cow by heathen hands, and bread and oil prepared by the heathen. Added to this list: no Jew was to sit down at the table of a Gentile and eat (see Acts 11:3; Gal 2:12). The list goes on, establishing a wall of separation enormously thick and impenetrable.³⁸

Messianic Congregations

In most Messianic Jewish congregations in the modern era, the attitude to “stay separate” from Gentile Christianity is both implied and subtly practiced. Messianic Gentiles are permitted to attend the worship services, yet their aura is one-sidedly Jewish. Hebrew words and phrases are repeated in the liturgies and sermons. Jesus is often referred to as *Yeshua*, not Jesus, even though all the NT

³⁷ Alfred Edersheim, *Sketches of Jewish Social Life* (Grand Rapids: Eerdmans, 1974), 15. The term *Chel.*, as used here by Edersheim, is translated by other scholars as *Kelim*. It is the first chapter within the sixth division of the Mishnah. In the apostolic era, the Mishnah was limited to an Oral Tradition of the Torah, not codified until the aftermath of the destruction of the Second Temple in A.D. 70. Jesus made a comparable use of the idea of the spiritual uncleanness of heathen lands when he said: “If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. Truly I tell you, it will be more tolerable for Sodom and Gomorrah on the day of judgment than for that town” (Matt 10:14, 15).

³⁸ *Ibid.*, 27, 28. Edersheim mentioned that the examples of separation in the Mishnah are almost endless and, hence, “are too numerous for special mention” (*Ibid.*, 15).

authors consistently translated the name *Yeshua* into the vernacular Greek name Ἰησοῦς (Jesus) in all the NT documents. In addition, praise and worship in Messianic Jewish worship make use of Jewish-sounding music and Israeli-style dancing, with rituals liberally borrowed from the synagogues. In many Messianic congregations, when meals are served, all food must follow strict kosher requirements.

The Jewishness of Messianic Jewish cultures contain a curious anomaly. Gentiles who regularly attend their worship services compose the majority of those in attendance. Many are married to Messianic Jews. Many others, however, are not. For them, entrance into the Messianic Jewish congregational world is therefore a profound cross-cultural experience. “In order to fit into congregational life,” writes Carol Harris-Shapiro, “Messianic Gentiles need to take on practices foreign to them, and in essence recreate themselves as cultural Jews, all the time recognizing that according to official congregational and movement ideology, they can never become real Jews.”³⁹

“Thus,” Harris-Shapiro concludes, “while leadership stresses that there is no difference spiritually between Jew and Gentile, a bifurcation remains.”⁴⁰ In many Messianic congregations, Messianic Gentiles are not permitted to vote in congregational elections. The concern is that since the majority of attendees of Messianic congregations are Messianic Gentiles, if they were granted the right to vote they could potentially vote out many of the Jewish customs and traditions and, hence, gentileize the religious fabric of that which is meant to remain steadfastly Jewish.⁴¹

Herein lies the problem. In its efforts to “stay separate,” Messianic Judaism has undercut the Pauline principle: “So in Christ you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile...” (Gal 3:26-28; cf. Rom 10:12; 1 Cor 12:13; Eph 3:6; Col 3:11). As noted earlier in this paper, the Mosaic Covenant was replaced by the New Covenant.⁴² The New Covenant is not an enhancement or a

³⁹ Harris-Shapiro, *Messianic Judaism*, 71.

⁴⁰ Ibid.

⁴¹ The Messianic Jewish Alliance of America only allows Messianic Gentiles or Messianic Jew-Gentile couples “associate status” (not allowed to vote). In contrast, some other Messianic fellowships, independent of the MJAA, have made allowances for Messianic Gentiles who have shown themselves to have become fully absorbed in the Jewish culture to “convert” and become Messianic Jews and, hence, thereby be allowed to vote in congregational elections (see *Messianic Judaism*, pp. 71-75). Added to this apparent double standard in Messianic Judaism are the children of Jew-Gentile couples. Not only does this double standard cause problems with how the congregation sees the children, but the children also are left unsure as to their status, whether they are Messianic Jews, Messianic Gentiles, or perhaps neither.

⁴² The New Covenant was first mentioned by the Prophet Jeremiah in his book: (Jer 31:31ff). Yet the term did not re-emerge in divine revelation for many centuries, until the era inaugurated by the Day of Pentecost—that is, until the writing and publication of the New Testament

tweaking of the Mosaic Covenant. It is a wholesale replacement. The writer to the epistle to the Hebrews made this point unmistakably clear: “By calling this covenant ‘new,’ he [God] has made the first one [the Mosaic Covenant] obsolete, and what is obsolete and outdated will soon disappear” (Heb 8:13).

The One New Humanity

Messianic Judaism is therefore placed on the horns of a dilemma. Since Jewish and Gentile believers are part of the Body of Messiah, this body is therefore, wrote the Apostle Paul, “one new humanity” (ἓνα καινὸν ἄνθρωπον)—not “two new humanities.” This was accomplished, Paul explained, by setting aside the Mosaic law with its commands and regulations.

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law [the Torah] with its commands and regulations. His purpose was to create in himself *one new humanity* out of the two, thus making peace, and in one body to reconcile both of them to God through the cross (Eph 2:14-16a; italics added)

The term “one new humanity” implies a multicultural and multi-ethnic cross-pollination.

The expression *one new man* is rich in meaning. The Greek word for “new” means “fresh or unused” rather than chronologically new. Here Paul emphasizes the creative—or re-creative—act of God in Christ that produces a new spiritual community distinct from either former group. This new community, comprised of Jews and Gentiles, is a “new man” who is defined by union with Christ.⁴³

Such cross-pollinations should include Jews and Gentiles, male and female, bond and free, and Scythian and barbarian (see Gal 3:28; Col 3:11). In so many words, inside the church all cultural and ethnic barriers should be torn down, a mosaic juxtaposition of competing backgrounds of people committed to loving and respecting one another.

documents. Nowhere in his epistles did the Apostle Paul use the term “New Covenant.” Yet, the concept is clearly in view, especially in his epistles to the Romans, Galatians, Ephesians, and Philippians. Only in the writings of Luke and the author to the epistle to the Hebrews is the term clearly presented. One can argue that the entirety of the New Testament is a presentation, either directly or indirectly, of the New Covenant having come to replace the Old (Mosaic) Covenant.

⁴³ <https://www.gotquestions.org/one-new-man.html>.

This cross-pollination can be seen, for example, in the Book of Acts. As noted earlier in this paper, in Paul's church-planting ministry, he did not set up churches for female believers, and others for male believers, or churches for slaves and others for non-slaves, or churches for the Scythians and others for barbarians. And, most importantly, he did not set up churches for Jews and others for Gentiles. Rather, all his church-plants were sociologically blended: multicultural and multi-ethnic undertakings. That which bound them together was the gospel and its practical applications, evidenced by his teaching throughout the Epistle to the Ephesians. Clearly, such writings from the pen of Paul and his practice in his church plants threaten the very *raison d'être* of Messianic Judaism—that is, their determination to maintain their Jewishness within the Body of Christ, separate from any possible Gentileness.

With this removal of the wall of separation between Jew and Gentile, Paul's understanding of *church* was enormously radical. Though the questions of the oneness of male-female, slave-free, and Scythian-barbarian relationships were mentioned by Paul in his epistles, it was the question of Jew-Gentile oneness where the battle was principally fought. The battle was epic in scope, and included an attempted assassination of Paul instigated by "the sect of the Pharisees" (Acts 21:20-36).

To his credit, Paul recognized that mere pedagogical instruction about the oneness of Jewish and Gentile believers was not enough to convince the skeptical first-century church to culturally cross-pollinate. Hence, in his Epistle to the Ephesians two prayers were strategically inserted (Eph 1:15-23 and 3:14-21). The first prayer addressed the need for spiritual enlightenment, and the second prayer addressed the need for spiritual power working itself out in divine love. In short, the principal theme of the Epistle to the Ephesians is an exposition of what the "one new humanity" looks like in the practicality of Christian living, presented with pedagogical instruction and prayerful supplication.

This blending of cultures and ethnicities within the church has not come easily, and battles have been fought throughout church history to bring it about. The apartheid battles of South Africa are one example. The racial desegregation in many churches throughout the United States of America is another. A third segregation still needing remedy is that of Messianic Judaism and Gentile Christianity.

A Modest Proposal

That which is being proposed in this paper is neither a gentilization of Messianic Judaism nor a judaization of Gentile Christianity. Rather, it is a gentilization-cum-judaization on both sides of this divide—in relationships and styles of worship, all within combined congregations. The problem, of course, is that modern Messianic Judaism is resistant to any such reunification.

Is such an ecumenism possible? Given Messianic Judaism's resistance to any attempt to diminish the Jewishness of its style of worship and community, it would seem that the answer is no. It is wholly pollyannaish to imagine otherwise. The mantra "be separate from all forms of gentilizations," which had its origin with Moses over three millennia ago and succinctly articulated in Psalm 1, the offense of the many pogroms directed against the Jewish people throughout history, the offense of the three writings of Martin Luther which demonized the Jewish people, and the notion that the Jewish people are the uniquely chosen people of God, all have a role in this embedded resistance.

A starting point in any such reunification, however, may be found in an insight offered by George Lindbeck. He wrote: "Christianity cannot be understood properly unless, to put it starkly, it is acknowledged as, in a sense, a Jewish sect. All of us know that this was true in the first century from a historical and sociological point of view. However, it has been forgotten through most of church history that is also true on the theological level."⁴⁴ That is, Christianity is not a replacement for Judaism but rather a fulfillment of that which Judaism laid the groundwork.

A casual reading of that which the Apostle Paul wrote in Romans 11 succinctly makes this point. Using the metaphor of an olive tree, non-Jewish Christians have been grafted into the Israelite stock. They are the wild branches. Jews, in contrast, are the natural branches. The irony is that (a) most of the natural branches have died and therefore are no longer an active part of the tree, and (b) the wild branches have taken over. Yet, the natural branches are still the natural branches, and the wild branches are still the wild branches. Moreover, someday the natural branches will come alive and once again bear fruit in the tree. This is an eschatological certainty. It is also slowly becoming a reality, illustrated by the emergence of Messianic Judaism.

Genuine collaborations are already occurring between Protestant evangelicals and Messianic Jews in the world of scholarship. Collaborations at the congregational level, however, are still lacking. Many objections to collaborations can be made, but the High Priestly Prayer of Jesus and the Pauline arguments repeated in his epistles, all of which speak of the tearing down of the walls of separation, cannot be denied.

In an effort to remedy the current situation, is it wrong to think of a courtship between two peoples—Messianic Jews and Gentile Christians—a relationship that reaches back to the first-century apostolic church? It should seem obvious that reasons for such a courtship are biblical, turning on the question of the "one new humanity" spoken by the Apostle Paul, who himself was a Messianic Jew. Our faith

⁴⁴ George A. Lindbeck, "The Jews, Renewal and Ecumenism," *Journal of Ecumenical Studies* 2 (1965): 471.

must be sufficiently broadened and strengthened to discern the hand of God leading the church in this direction.

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