

# LAMPLIGHTER

"Prophecy is like a lamp shining in a dark place." - II Peter 1:19

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**Messianic Judaism**  
Its meaning and significance



# Observations by the Editor

## Our Cover

The person featured on our cover this month is Avi Mizrachi, one of the Messianic Jewish leaders in Israel. Avi is a native Israeli who was born in Tel Aviv. He became a professional gambler and decided to come to America to “break the bank” in Las Vegas. En route, he stopped off to visit his sister in Florida. She invited him to go to church with her, and he responded to the invitation by accepting Yeshua as his Lord and Savior!

A good example of Avi’s innovative techniques occurred a few years ago during the Feast of Tabernacles in the early Fall of the year. He was strolling along the Tel Aviv beach observing hundreds of thousands of Israelis lying in the sand working on their tans. Noticing that they were all facing toward the sky, he suddenly got an idea.

He went to the Tel Aviv airport and hired a small plane to pull a banner that said “The Messiah has come!” The slo-

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Avi Mizrachi with Dave and Ann Reagan

He never made it to Las Vegas. Instead, he ended up in Dallas, Texas, at Christ for the Nations Institute where he was trained as a missionary and where he met his wife, Chaya.

In 1987 Avi and his wife returned to Israel and have been involved in full time ministry ever since that time. They are the parents of four daughters, and they live in a settlement located in the West Bank.

Avi is the pastor of a Messianic congregation in Tel Aviv called Adonai Roi (The Lord is My Shepherd). He also operates a Messianic Outreach Center called Dugit. This Hebrew word means “little fishing boat,” and refers to the fact that Avi is a fisher of men, seeking lost souls for his Messiah. Dugit provides a great variety of Christian reading materials and also serves as a coffee house where encounters can be held with God seekers.

Avi is an aggressive and highly imaginative evangelist. He boldly conducts street ministry, using music, drama, and Bible preaching. He is often the target of Orthodox Jews who come from Jerusalem to harass him and his street teams.

gan was followed by a telephone number. The plane flew up and down the beach all day, and needless to say, Dugit received hundreds of telephone calls.

Avi’s congregation was recently evicted from its facility in Tel Aviv when the building they were meeting in was purchased and the new owner announced his intention to convert it into a hotel. Since that time they have been meeting each week in a public park. It is not easy for a Messianic congregation to find a meeting place in Israel. Potential landlords know that if they rent to such a group, they will be subjected to attacks by the Orthodox Jews. There are properties that could be bought, but real estate in Israel is terribly expensive.

Please pray for the Lord to soon provide a new facility for Avi’s congregation. And please consider making a donation to his outstanding ministry. To make a tax deductible donation, make your check out to Dugit, and send it to P.O. Box 1875, Silverdale, WA 98383. You can contact Avi by email at the following address: [dugit@zahav.net.il](mailto:dugit@zahav.net.il). The website address for the ministry is [www.dugit.org](http://www.dugit.org). ☆

# MESSIANIC JUDAISM

## Its Meaning and Significance

Observations by Dr. David R. Reagan

The Original Jewish Church

In the early 1980's I had a meeting scheduled at a church in Lexington, Kentucky. It was to start on Sunday morning and run through Wednesday evening. I decided to fly up a day early so I could spend all day Saturday visiting with friends.

I had hardly arrived at my motel on Friday afternoon when the phone rang. It was a friend from Winchester named Vern Houtz. He welcomed me to town and then asked if I had ever attended a Messianic congregation. I told him no. He asked if I would be interested in going to one that evening. I said yes.

I will never forget that evening. We drove to a congregation called Beth Messiah that was located in Cincinnati. There were about 200 people present. The spiritual leader, who wore a prayer shawl (*tallit*) and a skull cap (*yarmulke*), welcomed us and then proceeded to teach about how Jesus (*Yeshua*) had fulfilled the Messianic prophecy contained in Isaiah 53. When he finished, he invited the elders of the congregation to come and stand across the front. He then invited people to come forward for prayer, which many did.

When the personal ministry time ended, the spiritual leader said, "The Lord has blessed us in His Word and in prayer. Let us now bless the Lord in worship."

I heard a loud bang behind me, and then another and another. I looked around and saw people folding up the chairs and putting them against the walls. Then I heard the startup of some very rhythmic Jewish music. The next thing I knew, I was in a dance circle, one of about five, and we were dancing expressively and joyfully while singing praises to the Lord.

It was my first experience with what I have since come to call "worship aerobics." Messianic Jews are filled with the joy of the Lord, and they love to express it. I have often said it would be hard to find a happier believer than a Messianic Jew, unless it would be a Catholic who has discovered grace!

What I did not know at the time was that my first experience with Messianic Judaism was at the very place where the whole modern day movement began.

But I am getting ahead of my story because Messianic Judaism was really born in the First Century.

The very first church was founded in Jerusalem nearly 2,000 years ago when 3,000 people responded to the first gospel sermon that was preached by Peter (Acts 2:14-41). It was a 100 percent Jewish church. Peter and all of Jesus' apostles were Jewish. All the people who responded were Jewish. And the person who soon emerged as the leader of the Jerusalem church was the Jewish brother of Jesus named James.

Needless to say, these people did not shed their Jewishness overnight, nor did they build a church with a steeple and an organ. They continued to live as Jews, and they continued to practice the Jewish religion.

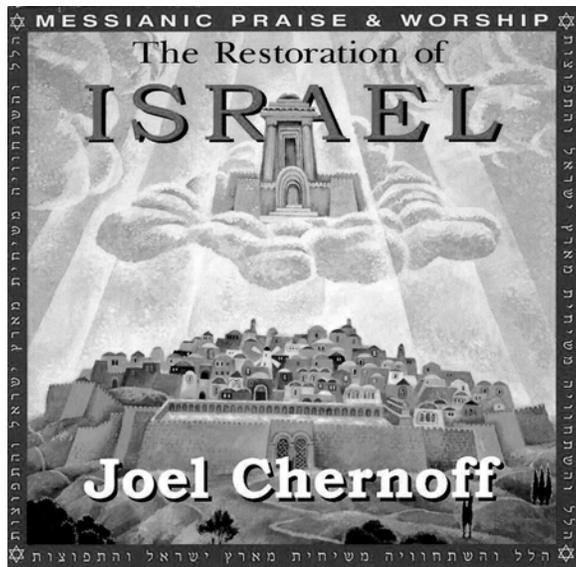
Take Paul for example. He was a trained rabbi committed to the annihilation of the Jesus-believing Jewish sect that came quickly to be called the Nazarenes. When he experienced his radical Damascus road conversion (Acts 9:1-9), Paul did not suddenly become a Gentile. He continued behaving as a Jew.

In Acts 22:3 Paul refers to himself as a Jew, not as a former Jew. He continued to call himself a Pharisee (Acts 23:6). In other places in his writings, he refers to himself as an Israelite (Romans 11:1) and a Hebrew (2 Corinthians 11:22).

Paul continued to attend synagogue services on the Sabbath (Acts 13:14; 14:1; and 17:1-3). He continued to observe the Jewish feast days as one "zealous for the law" (Acts 21:20). When he was accused of teaching Jews to abandon the Law, Paul took some men with him to the Temple to observe the Jewish purification rites (Acts 21:18-26). In like manner, Paul insisted that Timothy (a Jew) undergo circumcision so that he might be effective in witnessing Jesus to other Jews (Acts 16:1-3).<sup>1</sup>

While continuing to be an observant Jew, Paul took every opportunity to emphasize that Torah-observance was not a condition of salvation and should not be imposed upon Gentiles (1 Corinthians 9:19-23). He declared in Romans 3:20 that no one can be justified by observing the Law, and he severely rebuked the Galatian church for teaching such an apostate doctrine (Galatians 1:6-9). He called it "a gospel contrary to that which we preached" (Galatians 1:8-9).

The leaders of the Jewish church in Jerusalem agreed with Paul on this important issue, and they made this clear at the first church conference which was held in Jerusalem in about 48 AD



The cover of a Messianic praise album by Joel Chernoff. The album shows the new Jerusalem descending to earth.

(some 18 years after the establishment of the Church). The conference was prompted in response to Judaizers who were teaching that salvation depended upon circumcision and observance of the Law of Moses (Acts 15:1 & 5). Following extensive debate, the church conference issued a ruling that circumcision and Torah-observance would not be required of Gentile converts (Acts 15:23-29).

So, the very first believers in Yeshua were all Jews who continued to be observant Jews. What set them apart from other Jews was their conviction that they had found the promised Messiah. Some argue that another distinction was that they started a custom of meeting on the first day of the week to celebrate the Lord's resurrection through the partaking of communion. This assertion is based on Acts 20:7 where it says that Paul and some Christians in Troas (in Greece) met "on the first day of the week . . . to break bread." However, the breaking of bread most likely refers to a fellowship meal (see also Acts 2:42 & 46). We know from the records of the early Church Fathers that as late as the 3rd Century many Christians were still meeting on the Jewish Sabbath.

### The Early Gentile Church

The term "Christian" was first applied to Gentile believers at the church in Antioch (Acts 11:26). Prior to that, Christianity was referred to as "the Way" (Acts 9:2), its adherents were called "Nazarenes" (Acts 24:5), and it was considered to be a sect of Judaism.

Over the next 200 years the Church became increasingly Gentile in membership and nature. Greek thought became dominant over the Hebrew worldview, impacting theology, worship, and church practices.



**Coin issued during the Bar Kochba Revolt. It shows the entrance to the Jerusalem Temple.**

the revolt was crushed, the surviving Jews branded the Messianics as deserters and traitors, and they were thereafter treated as outcasts.<sup>2</sup>

Meanwhile, among the Gentile converts, an attitude of anti-Semitism was growing. As early as the 2nd Century, Ignatius of Antioch (ca 50-117AD) began teaching that Christians should not partake in Passover meals.<sup>3</sup> Also at this early date, Church spokesmen like Justin Martyr (100-106AD) were claiming that



**The Church was established on the Feast of Shavuot in about 30 AD when the Holy Spirit was poured out on the disciples of Jesus in Jerusalem. All the original members of the Church were Jewish.**

the Church had replaced Israel.<sup>4</sup> By the beginning of the 3rd Century, Tertullian (ca 155-230 AD)<sup>5</sup> and other Church Fathers like Origen (185-254 AD) were calling the Jews "Christ killers."<sup>6</sup>

The increasingly hostile attitude of the Church Fathers toward the Messianics who had given birth to Christianity came to a head at the Council of Nicea in 325 AD. This council, which was presided over by Emperor Constantine, changed the date of the celebration of the Resurrection so that it would no longer be identified with the Jewish feast of Passover. The council justified its action by stating, ". . . it is unbecoming beyond measure that on this holiest of festivals [Easter] we should follow the customs of the Jews. Henceforth, let us have nothing in common with this odious people . . ."<sup>7</sup>

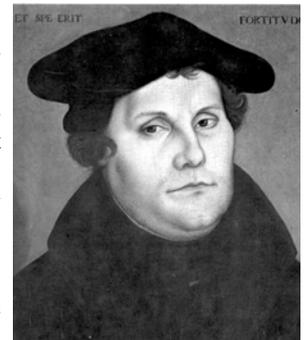
The Council of Antioch followed suit in 341 AD when it prohibited Christians from celebrating Passover with Jews.<sup>8</sup> And the Council of Laodicea (364 AD) forbade Christians from observing the Jewish Sabbath. The 29th canon adopted by that council stated that "Christians must not Judaize by resting on the Sabbath, but must work on that day." They then commanded all Christians to make the "Lord's Day" their day of rest, and they pronounced an anathema upon any Christian who observed the Sabbath.<sup>9</sup>

The historical record clearly reveals that Messianic Judaism came under attack from both Jews and Christians, and by the 5th Century it was dead.<sup>10</sup> The Church had become Gentilized, and it had become virulently anti-Semitic, dismissing the Jews as having no hope because of their sin of deicide.

What irony! The First Century Messianic Jewish Church had graciously accepted Gentile converts without requiring that they adopt a Jewish lifestyle. Two hundred years later the Gentile Church was condemning Jews and demanding that Jewish converts give up their lifestyle and become Gentiles.

### The Jews in Church History

For the next 1,600 years there were Jewish converts from time to time (often forced to convert), but there was no meaningful outreach to the Jews. The Church became captive to Replacement Theology. Church leaders argued that God had washed His hands of the Jews when they rejected Jesus. The Church had replaced Israel and had inherited the promises and blessings of the Jews. God had no purpose left for the Jews. They were a people without hope, doomed to wander the nations and be persecuted wherever they went.<sup>11</sup>



**Martin Luther**

At the beginning of the Reformation there was hope this attitude might change. Martin Luther was initially very sympathetic to the

Jews because he believed their rejection of the Gospel was due to their recognition of the corruption of the Roman Catholic Church.

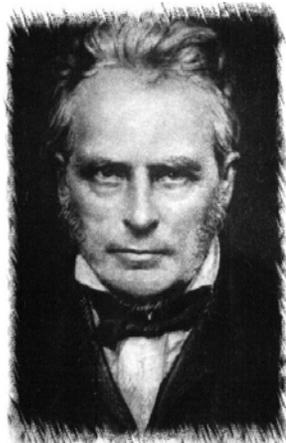
But when they continued to reject the Gospel, Luther turned on them with a vengeance. In 1543 he wrote an anti-Semitic diatribe in which he referred to the Jews as “stupid fools” and “the great vermin of humanity.” Having dehumanized and demonized them, Luther then proceeded to call for the burning of their synagogues and houses. He further suggested that their sacred writings be seized, their rabbis be forbidden to teach, their money be confiscated, and they be compelled into forced labor.<sup>12</sup>

Needless to say, Hitler gleefully quoted Luther as he rose to power and launched the Holocaust.<sup>13</sup> It is for this reason that to this day, the Holocaust is fixed in Jewish minds as a Christian crime.

As the 19th Century began, there seemed little hope that the Church would ever honor the command of Jesus to be His witnesses to “Jerusalem, all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8). To the four corners of the earth, yes, but not to the Jews of the Holy Land. Nor did the Church seem to have an appreciation of Paul’s words in Romans 1:16 where he proclaimed that the Gospel is “the power of God for salvation to everyone who believes, *to the Jew first*, and also to the Greek” (emphasis added).

### The Impact of Dispensationalism

But the attitude was destined to change, and that change began early in the 19th Century with the birth of Dispensational Theology in England under the guiding hand of John Darby.<sup>14</sup>



John Darby

This theology was directly contrary to the Replacement Theology that characterized the Catholic and Protestant churches. It argued that God had never washed His hands of the Jewish people — that they were, in fact, still His Chosen People. They were under God’s discipline due to their rejection of the Messiah, but a day would come when a great remnant would accept Yeshua as their Messiah. That remnant would then be regathered to their homeland to receive all the blessings promised to Israel. They would, in fact, serve as the prime nation of the world during the Lord’s millennial reign. Through them, blessings would flow to all the nations.

The Jewish people were suddenly viewed in a whole new light as precious in the Lord’s sight and candidates for evangelization to prepare the way for a great remnant to accept Jesus as their Messiah.

This new viewpoint prompted the establishment of missions designed to reach out to the Jewish people with the Gospel. The first was the Hebrew Christian Alliance and Prayer Union of Great Britain, formed in 1866. The idea of such an organization aimed specifically at evangelizing Jews spread quickly to other countries. By 1900 there were more than 600 branches existing throughout Europe, Russia, and the Middle East. All these

groups were brought under one organizational umbrella in 1925 with the formation of the International Hebrew Christian Alliance (IHCA), with headquarters in London.<sup>15</sup>

### American Missions



Leopold Cohn

After several false starts, beginning in Boston in 1901, Jewish believers in the United States formed the Hebrew Christian Alliance of America (HCAA) in 1915.<sup>16</sup> But organized effort to evangelize Jews in America had existed before the HCAA was formed. The most notable was a mission established in 1894 in the Brownsville section of Brooklyn, New York. Its founder was a Hungarian Jew named Leopold Cohn. He had come to believe in Jesus as Messiah while studying to be a rabbi. He was advised to move to the United States where people might be more open to his unorthodox views.

Rabbi Cohn sent his son, Joseph, to Moody Bible Institute in Chicago, which at that time was the most influential evangelical educational school in the country. After graduation, Joseph returned to Brooklyn and ultimately took over the leadership of his father’s mission in 1920. In 1924 he persuaded the mission’s board to change the name to the American Board of Missions to the Jews (ABMJ).

Joseph worked to build strong support for the organization, and he was very successful. When he died in 1953, the ABMJ was the foremost ministry in America devoted exclusively to Jewish missions. In 1984 the name of the organization was changed once more to Chosen People Ministries ([www.chosen-people.com](http://www.chosen-people.com)).<sup>17</sup>

The ABMJ was not the only mission to the Jews. There were, in fact, many others between 1920 and 1960. On the national level, the Presbyterian Church in the U.S.A. conducted the most extensive denominational effort to evangelize Jews. But it faded in the 1960’s and 70’s when the Presbyterian Church became involved in the Ecumenical Movement and finally decided Judaism was a valid religion of its own.<sup>18</sup>



William E. Blackstone

Another very influential Jewish mission was the Chicago Hebrew Mission formed in 1887. It was established under the leadership of a remarkable Christian Zionist named William E. Blackstone who published a book in 1878 called *Jesus is Coming*. That book became the first Bible prophecy best seller. In it Blackstone affirmed God’s love for the Jewish people. He also argued that Bible prophecy clearly predicts a great end time regathering of the Jews to their homeland in unbelief, in preparation for the salvation of a remnant.

Blackstone’s organization established branches all across the nation, and by 1900 it was the largest mission to the Jews in America. By the 1930’s it was still an important outreach, but in

size and activities it had fallen behind the ABMJ and the Presbyterian Church.<sup>19</sup> In 1953 it changed its name to American Messianic Fellowship. Today it is known as AMF International ([www.amfi.org](http://www.amfi.org)).

Theologically, all of these missions were Evangelical in nature, and philosophically they studiously avoided any impression of trying to create some form of Judaic Christianity. They called themselves Hebrew-Christians, and they steered their converts into traditional Evangelical churches. They were very sensitive to any accusations that they might be trying to rebuild a wall of partition between Jewish and Gentile believers.

Any attempt to express their Jewishness always motivated condemnations from both Jewish and Gentile believers based upon two scriptures in particular. One was Galatians 3:28 which states that in Jesus “there is neither Jew nor Greek.” The other was Ephesians 2:14 which says that Jesus has broken down the barrier of “the dividing wall” between Jews and Gentiles. Since the missions were all very dependent upon Evangelical churches for support, they tried to avoid any appearance of Judaizing the faith.

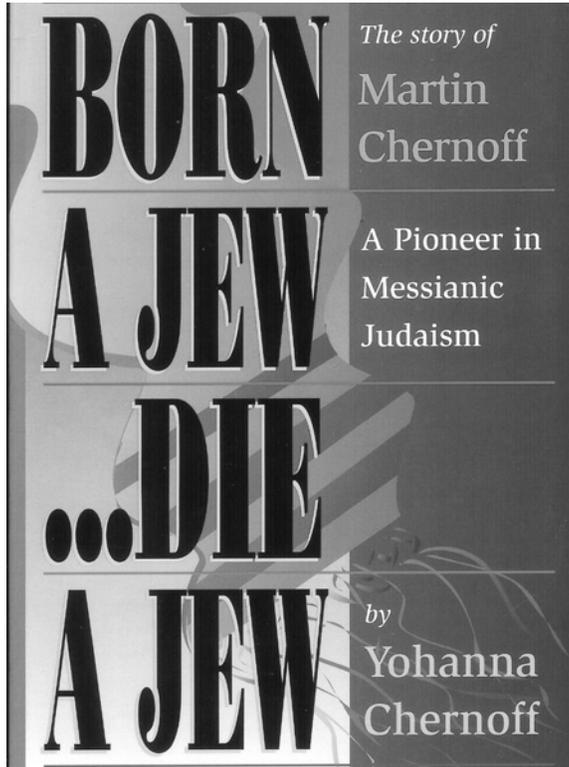
But there was always an undercurrent of discontent among some Jewish believers who were convinced that the missions were forcing Jews to become Gentiles and who also were convinced that Jewish believers should be allowed to develop a cultural expression of their faith.

### The Roots of Messianic Judaism

At the third national conference of the HCAA, held in Pittsburgh, Pennsylvania in 1917, a Jewish immigrant from England by the name of Mark Levy presented a paper in which he criticized the Church for “Gentilizing” Jewish believers. He argued that Jewish believers should be allowed “to exercise their Jewish national loyalty.” His views were not well received because at that time most all Jewish believers had been assimilated into churches.<sup>20</sup>

Levy pushed his view by introducing a resolution that read as follows:<sup>21</sup>

Resolved, that the HCAA endorse the resolution that our Jewish brethren are left free to admit their children into the covenant of Abraham [circumcision] and observe other God-given rites and ceremonies of Israel, if they so desire, when they accept . . . Messiah . . . provided that it is distinctly understood that neither Jew nor Gentile can be saved by works of the Law, but only through the merits and mediation of our compassionate Messiah, the Son of David, the Son of Abraham, the Son of God.



This fascinating book about the founder of modern day Messianic Judaism was written by his wife and can be obtained from the Messianic Jewish Alliance of America ([www.mjaa.org](http://www.mjaa.org)).

This resolution was overwhelmingly defeated, with only Levy and one other person voting for it.

Levy's idea of returning to the roots of the Christian faith by allowing a distinctly Jewish expression of Christianity was not entirely new. In 1882 a Russian rabbi named Joseph Rabinowitz had established a synagogue of Jewish believers in Kishinev, Russia called “Israelites of the New Covenant.”<sup>22</sup>

But the most common expression of Jewish Christianity in these early days took the form of Hebrew-Christian churches that met on Sunday and functioned very much like any Evangelical church of that day and time. However, most of these churches avoided the use of overt Christian symbols like the cross because such symbols had become identified in the Jewish mind with anti-Semitism. Often, they would replace the cross with the star of David. The churches also celebrated the Jewish feasts, giving them Christian interpretations.<sup>23</sup>

One of the first of these Hebrew-Christian churches was established in Baltimore, Maryland in 1905 under the auspices of the Jewish Evangelism Department of the Presbyterian Church. In the 1960's and 1970's this church morphed into a full-fledged Messianic expression of Christianity that is known today as Emmanuel Messianic Jewish Congregation ([www.godwithus.org](http://www.godwithus.org)). Other such Hebrew-Christian churches were established in places like Chicago, Los Angeles, and Philadelphia.<sup>24</sup>

In 1921 another attempt was made to prod Jewish believers toward the establishment of a true Messianic congregation like the one that had been organized by Rabinowitz in Russia. The spokesman this time was a Russian Jew named John Zacker who had become a believer while residing in London. At the seventh annual national convention of the HCAA, held in Buffalo, New York, he called for “theological emancipation for Hebrew-Christians.” He decried the way in which Jews were being Gentilized by the Church, and he called for the establishment of “Hebrew-Christian Messianic Synagogues.”<sup>25</sup> Like the appeal of Mark Levy in 1901, Zacker's words fell on deaf ears.

### The Re-Birth of Messianic Judaism

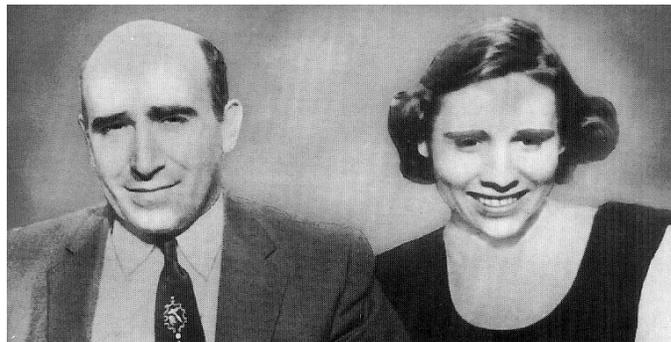
The concept of Messianic congregations lay dormant from the 1920's to the 1960's. But the idea never died. The dream was to be revived in the late 1960's by a remarkable man named Martin Chernoff. Marty, as he was called, was born of Russian immigrant parents in Toronto, Canada in 1920. In 1941 he accepted Jesus as his Messiah after reading Charles Finney's *Revival Lectures*. As a new Christian, he hit the ground running, convinced that he could “pray down revival” just like Finney.

Marty went to Moody Bible Institute in Chicago and did additional study at Toronto Baptist Seminary. In 1948 he was invited to join the staff of a mission called the Southern Witness to Israel, based in Chattanooga, Tennessee. That same year he

experienced the first of three visions that would change his life and ultimately lead to the re-establishment of Messianic Judaism.

The vision was of a vast and endless orchard spread out across the land. The trees were loaded with fruit. The finger of God was stirring the leaves of the trees, and the branches were shaking. Marty interpreted this vision to mean that a great multitude of Jewish people were ready to be saved, and he was to pray for revival.<sup>26</sup>

The next year, while on a speaking tour at the University of Tennessee, Marty met a young woman whom he married later that year. Her name was Joanna. She was a Gentile with a Jewish heart, and she shared Marty's zeal to reach Jews with the good news that Yeshua was their Messiah. They were to become a remarkably effective team of evangelists.



**Marty and Yohanna Chernoff**

That same year the Chernoffs established a home church, and Joanna began to write Messianic music to be used in the worship services. Many young Jews from the 1960's counter-culture movement were attracted to this home group, and it began to grow in size. It also began to take on a more Jewish identity that was characteristic of Hebrew-Christian churches. This trend prompted the HCAA to issue warnings about "rocking the boat" and becoming "too Jewish." They were even accused of "building up a middle wall of partition."<sup>28</sup>

In early 1970 Marty received his third vision. His wife described it as "two electrifying, simple words stretched across the sky in the form of a banner, bringing into focus and confirming what we had been sensing over the years: MESSIANIC JUDAISM."<sup>29</sup> Marty and Joanna were driven to fervent prayer, knowing that if they followed the Lord's clear leading, it would mean the end of their support from the HCAA.

In October of 1970, Marty resigned from the HCAA and incorporated Congregation Beth Messiah in Cincinnati, thus creating the very first Messianic Jewish congregation in the United States. It was the same congregation I was to visit in the early 1980's.

Over the next few years the Chernoffs began to shape their congregation to be more Jewish in nature. They started using the true name of the Messiah — *Yeshua* — rather than the anglicized-Greek version, Jesus. They referred to His title as *Messiah* rather than Christ. They used the term *synagogue* instead of church. In talking of the crucifixion, they spoke of the *execution tree* instead of the cross. They were immersed or *mikvahed* instead of baptized. They dropped the designation of Hebrew-Christians and started referring to themselves as Messianic Jews. And Joanna legally changed her name to the Hebrew form, Yohanna.<sup>30</sup>

### **The Criticisms of Messianic Judaism**

Criticism came fast and furious, some from Evangelicals, but the most biting from Hebrew-Christians. They were reminded that in Christ Jesus there is neither Jew nor Greek (Galatians 3:28). And, as always, they were accused of rebuilding "the wall of partition" between Jews and Gentiles (Ephesians 2:14).

These criticisms, which are still hurled at Messianic Jews today, are unjustified. Galatians 3:28 simply states the spiritual truth that all who have put their faith in Jesus are one in Him whether they be Jew or Greek, male or female, slave or free. A woman who puts her faith in Jesus still remains a woman, and in like manner, a Jew who accepts Yeshua as his Messiah, continues to be a Jew. With regard to Ephesians 2:14, constructing a Jewish expression of Christianity is not the same as rebuilding



**Rabbi Martin Chernoff**

In 1953 the Chernoffs felt called of God to move north. After much prayer they decided to move to Cincinnati, Ohio in 1954. About a year after their arrival, Marty was offered a full time position with the American Association of Jewish Evangelism (AAJE). Marty continued with this mission for five years until 1960. All the time he was conflicted within because he had nursed a yearning for years to break away from the Gentilized Hebrew-Christian world and establish a true Messianic outreach that would encourage Jewish believers to keep their Jewish identity and culture.

After his resignation from the AAJE, Marty found that trying to support his family on his own proved overwhelming. Marty's health broke, and he suffered a series of serious ailments. He was diagnosed with emphysema, but in 1963 he experienced a miraculous healing. That same year he decided to go back to work for the AAJE.

Shortly after that he experienced his second vision.

This time he saw multitudes of joyful Jewish people singing and laughing and streaming into God's Kingdom from every direction. To Marty's amazement, they were all young and shabby — unkempt and dressed in rags. As he puzzled over this dramatic vision, Marty heard the Lord say, "These are my ragged, righteous remnant."<sup>27</sup>

In 1965 Marty decided to join the staff of the HCAA, the largest mission organization in America at that time. Two years later in 1967 the turning point came for the creation of the modern Messianic Movement. It was the Six Day War in Israel. The stunning victory of the Israelis opened the eyes of Jewish believers to the fact that the hand of God was upon Israel and that Bible prophecy was being fulfilled (Luke 21:24). They were filled with a renewed pride in their Jewishness and this, in turn, stimulated a desire to express their Christian faith in a more Jewish style.

the “dividing wall” mentioned in that verse. Messianic Jews are not adding to salvation. They are simply continuing to live as Jews, practicing circumcision, observing the Sabbath, and celebrating the feasts. Romans 14:1-13 makes it clear that we have the freedom in Christ to observe (or not to observe) any of these rituals, as long as we do not try to erect them as conditions of salvation.

Christianity is not a cultural religion like Orthodox Judaism and Islam. In Orthodox Judaism, the diet and style of dress, among many other things, are prescribed for its adherents. Islam attempts to return its followers to the culture of the 7th Century with regard to all aspects of life. Christianity, in contrast, is not a religion of cultural laws. Rather, it is a personal relationship with a resurrected Savior.

Anyone who has traveled worldwide knows that there are unique cultural expressions of Christianity that vary from country to country. Only the Jewish people have been prohibited historically from developing a cultural expression of their faith. They, and they alone, have been forced to give up their ethnic and cultural identity in order to place their faith in Jesus. There is no biblical justification for this.

The attitude that a Jew must become a Gentile in order to be a Christian has been one of the greatest barriers to Jewish evangelism throughout history. When that attitude was changed in 1970, it opened the floodgates for Jews to turn to Jesus, and more Jews have accepted Yeshua since that time than in all the years of Christian history up to that time.

As of 2003 it was estimated by most experts that there were over 150,000 Messianic Jews in the United States and more than 250 Messianic congregations. There are more than 400 Messianic congregations worldwide, with over 50 in Israel representing about 6,000 Israeli believers.<sup>31</sup>

### Another Pioneering Institution



Moishe Rosen

At the same time the Chernoffs were putting together the first Messianic congregation in Cincinnati, a young firebrand Jewish evangelist was setting up a new kind of missions organization in the Haight-Ashbury section of San Francisco. His name was Moishe Rosen.

Moishe had been an evangelist for the HCAA for 16 years when he was fired in 1973 because of his novel confrontational tactics for sharing the Gospel. He continued to use those tactics to make his organization, Jews for Jesus, the most

high profile Jewish mission in the world. His highly committed young workers would put on “Jews for Jesus” tee shirts and go to heavily Jewish neighborhoods and confront Jews on the streets. They were so controversial that even Billy Graham criticized them, but his opposition did not slow their growth.<sup>32</sup>

Looking back now on these exciting days in the late 1960's and early 1970's, it appears that God was orchestrating a spiritual renewal among Jews worldwide to produce a Jewish first fruits in anticipation of the great harvest of Jewish souls that the Bible

says will take place at the end of the Tribulation (Zechariah 12:10).

### The Maturing of Messianic Judaism

In the 1980's and 1990's the Messianic Congregational Movement continued its rapid growth. It also continued to adopt more Jewish identity. Congregations began to be called synagogues, and the spiritual leaders started using the title of rabbi. Services were shifted from Sunday to the Sabbath. Observance of the Jewish feasts became commonplace. Nearly all the Hebrew-Christian missions took on a more Messianic look and began sponsoring Messianic congregations. For example, the Hebrew Christian Alliance of America changed its name in 1975 to the Messianic Jewish Alliance of America, and the American Board of Missions to the Jews became the Chosen People Ministries.

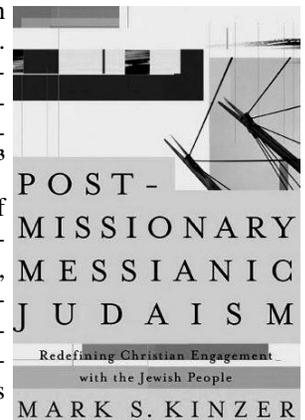
As the 21st Century began, the outlook for Messianic Judaism was optimistic. There were tensions within the movement, as is true of all such movements. There were charismatics and non-charismatics. There were those who were Torah-observant and those who felt that the revival of Jewish identity should not be taken that far. There were those who believed that all Jewish believers should be in Messianic congregations and there were others who felt that church membership was a legitimate and viable alternative.

But despite all these differences, it could be said that the movement as a whole was solidly based upon Evangelical principles, as it always had been. Unfortunately, that was to change in short order, and the movement was to be plunged into a major identity crisis.

### The Messianic Doctrinal Crisis

The crisis surfaced in 2005 with the publication of a book by Dr. Mark Kinzer entitled *Post-Missionary Messianic Judaism*. It was subtitled, “Redefining Christian Engagement with the Jewish People.”<sup>33</sup>

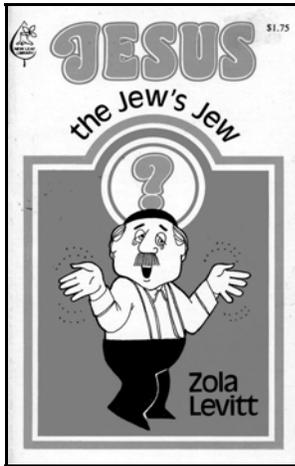
Dr. Kinzer has been accused of being a theological liberal who denies the inerrancy of the Scriptures, accepts Catholicism as a valid, saving faith, and teaches the “Unconscious Christian” heresy that religious Jews will be saved by Jesus even though they deny Jesus.



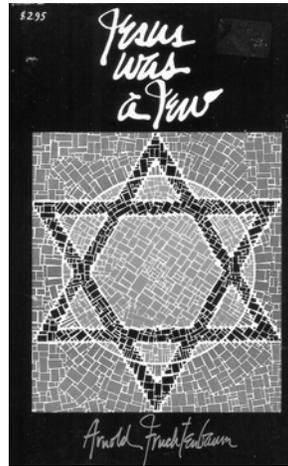
When I contacted Dr. Kinzer about these allegations, he responded with a copy of a public letter in which he affirmed that “the Bible is the inspired, the only infallible, authoritative Word of God.” He never mentioned the Catholic issue except to say that he felt people would be held accountable only for what they know about God and how they respond to that knowledge. Regarding the Jewish people, his comments seemed to confirm the “Unconscious Christian” doctrine.<sup>34</sup>

Dr. Kinzer is a highly influential Messianic leader. He heads up the Yeshiva Program of the Union of Messianic Jewish Congregations (UMJC). In this capacity he is responsible for training young rabbis-to-be. His views are by no means accepted by all Messianic congregations affiliated with the UMJC.

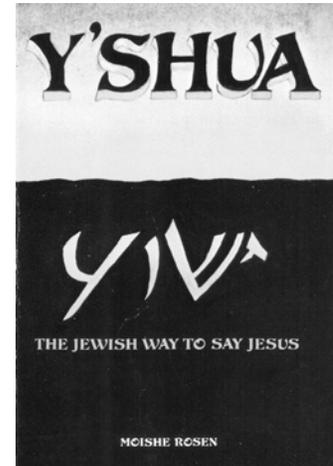
## Three influential booklets published in the early years of modern day Messianic Judaism



1973



1974



1977

In his book, Dr. Kinzer makes a sharp break with Evangelical Christianity. He downplays the need for personal acceptance of the Gospel, and he emphasizes the need to embrace more aspects of Rabbinical Judaism. He seems to be driven by a desire to gain the acceptance of Messianic Judaism by Orthodox Judaism. Accordingly, he argues for the evangelization of Jews to be put on the back burner while efforts are made to gain acceptance among the Orthodox Jews.

I believe Dr. Kinzer is living in a dream world if he ever expects Messianic Judaism to be accepted by the Orthodox as a Jewish sect as it was in the First Century. Two thousand years of Christian anti-Semitism has erected a wall of distrust that will separate Messianic Judaism from the Orthodox until the very day that Jesus appears in the heavens at the end of the Tribulation. Furthermore, the Orthodox Judaism of today is not the Biblical Judaism that existed in the First Century. It is, instead, a man-made religion of endless rules that teaches salvation by good works.

It appears to me that Dr. Kinzer and his supporters in what is called the Hashivenu Movement (“Bring us back” to God Movement) are more desirous of being identified with Judaism than with Christianity. In the process, their focus has been shifting from Yeshua to Torah. They seem to be drifting toward Dual Covenant Theology which argues that there are two paths to salvation — one for the Jews through Torah observance and the other for Gentiles through faith in Jesus.



Dr. Michael Brown

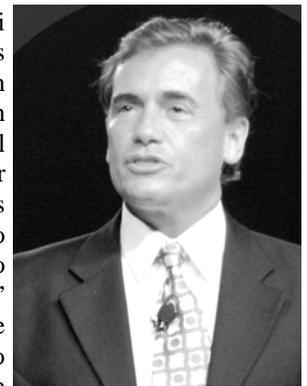
Dr. Kinzer has not gone unchallenged. His book has been denounced in no uncertain terms by Dr. Michael Brown, one of the leading Messianic Jewish theologians who heads up ICN Ministries in Harrisburg, North Carolina. In a paper entitled “Is a Post-missionary Truly Messianic Judaism Possible?” Dr. Brown responds by saying, “The answer is absolutely, categorically, incontrovertibly, without question or evocation,

NO!” He then proceeds to quote Oswald Smith: “The church that does not evangelize will fossilize.”<sup>35</sup>

Calling “Post-missionary Messianic Judaism” an oxymoron, Dr. Brown issues a dire warning:<sup>36</sup>

I am . . . afraid that post-missionary Messianic Judaism will prove to be the beginning of the road to apostasy for many Jewish (and even Gentile) believers, the beginning of the road to spiritual confusion for many more, and, generally speaking, the beginning of the road to the shriveling up and dying of true “Messianic Judaism” for many congregations.

David Chernoff, Messianic rabbi of Beth Messiah in Philadelphia has issued a similar warning that “in their effort to keep their Jewish identity, Messianics must be careful not to follow the rabbis (Talmud) or to err on the side of some Christians who think our primary job is ‘to build bridges,’ ‘return the Church to its Jewish roots,’ or ‘to reconcile.’” Instead, Chernoff asserts that “the primary job of Messianics is to bring the Gospel of salvation to the Jewish people around the world and within the Israeli nation.”<sup>37</sup>



David Chernoff

### The Significance of Messianic Judaism

The second chapter of Joel says that after the Jews are re-established in their land in the end times, the Lord will pour out His Spirit on all mankind (Joel 2:18-29). The Jewish regathering to their homeland began in the late 19th Century. It resulted in the re-establishment of Israel in May of 1948. Since that time, the Spirit has been poured out, as promised, with many manifestations such as the proclamation of the Gospel all over the world through the utilization of modern technology by anointed ministries.

Certainly one of those manifestations of the Spirit is the modern re-birth of Messianic Judaism. And, like all great moves of the Spirit, there is always a counter move of Satan to confuse, frustrate, deceive, and destroy.

I am confident that Messianic Judaism will survive its current crisis and will emerge with its identity firmly based on Yeshua and not the Talmud.

I am personally delighted over the re-birth of Messianic Judaism for several reasons. It is bringing a great harvest of Jewish souls into the Kingdom. It is reminding the Church of its Jewish roots. It is helping to counter anti-Semitism. It is providing insight into the biblical context of the Christian faith. It is bringing new life to Christian worship. And the movement stands as a clear sign that we are living in the season of the Lord's return.

Jesus Himself said He would not return until the Jewish people are willing to cry out, "Blessed is He who comes in the name of the Lord" (Matthew 23:39). Messianic Judaism, through its proclamation of the Gospel to the Jewish people, is planting the seeds in Jewish hearts that will one day produce the salvation of a great remnant. ✨

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#### Notes:

- 1) For an excellent discussion of Paul's continuing practice of Judaism, see: Paul Liberman's book, *The Fig Tree Blossoms: Messianic Judaism Emerges* (Indianola, Iowa: Fountain Press, 1976), pp. 80-83 & 101.
- 2) Michael Schiffman, *The Return of the Remnant: The Rebirth of Messianic Judaism* (Baltimore, Maryland: Lederer Publications, 1992), pp. 9-20.
- 3) John G. Gager, *The Origins of Anti-Semitism* (London: Oxford University Press, 1983), pp. 127-129.
- 4) Centre for the Study of Historical Christian Anti-Semitism, "Justin Martyr," [www.hcacentre.org/JustinMartyr.html](http://www.hcacentre.org/JustinMartyr.html), accessed on May 28, 2007.
- 5) John T. Pawlikowski, *Journal of Religion and Society*, "Christian Anti-Semitism: Past History, Present Challenges," <http://moses.creighton.edu/JRS/2004/2004-10.html>, accessed on May 28, 2007.
- 6) Centre for the Study of Historical Christian Anti-Semitism, "Origen," [www.hcacentre.org/Origen.html](http://www.hcacentre.org/Origen.html), accessed on May 28, 2007.
- 7) New Advent, "Easter Controversy," [www.newadvent.org/cathen/05228a.htm](http://www.newadvent.org/cathen/05228a.htm), accessed on May 28, 2007.
- 8) New Advent, "Synod of Antioch in Encaeniis (A.D. 341)," [www.newadvent.org/fathers/3805.htm](http://www.newadvent.org/fathers/3805.htm), p. 1, accessed on August 19, 2007.
- 9) The Reluctant Messenger, "The Council of Laodicea in Phrygia Pacatiana 364 A.D.," <http://reluctant-messenger.com/council-of-laodicea.htm>, pp. 1-2, accessed on August 19, 2007.
- 10) Jacob Jocz, *The Jewish People and Jesus Christ*, 3rd ed. (Grand Rapids: Baker Book House, 1979) p. 199.
- 11) For an in-depth discussion of Christian anti-Semitism see the author's article, "Anti-Semitism: Its Roots and Perseverance," *Lamp-lighter* magazine, Sept-Oct 2007, pp. 3-9. The article can be found at [www.lambllion.com](http://www.lambllion.com).
- 12) The Jewish Virtual Library, "Martin Luther: The Jews and Their Lies (1543)," [www.jewishvirtuallibrary.org/jsource/anti-semitism/Luther\\_on\\_Jews.html](http://www.jewishvirtuallibrary.org/jsource/anti-semitism/Luther_on_Jews.html), accessed on May 22, 2007.
- 13) Phyllis Petty, "Christian Hatred and Persecution of the Jews," [www.therefinersfire.org/antisemitism\\_in\\_church.htm](http://www.therefinersfire.org/antisemitism_in_church.htm), accessed on May 28, 2007.

14) For insight regarding the impact of Dispensationalism on Jewish evangelism, see Ya'akov Ariel's book, *Evangelizing the Chosen People: Missions to the Jews in America, 1880-2000* (Chapel Hill and London: The University of North Carolina Press, 2000), pp. 2-3, 11-12.

15) David Sedaca, "The Rebirth of Messianic Judaism," [www.imja.com/rebirth.html](http://www.imja.com/rebirth.html), pp. 1-2, accessed on August 19, 2007.

16) Dr. William Greene, "The Ascendance of 'Messianic Judaism' in the Context of 'Hebrew Christianity,'" [www.mcu.edu/papers/mess\\_jud.htm](http://www.mcu.edu/papers/mess_jud.htm), p. 2, accessed on April 28, 2007.

17) Ya'akov Ariel, *Evangelizing the Chosen People*, pp. 101-113.

18) *Ibid.*, pp. 123-134.

19) *Ibid.*, pp. 135-142.

20) Dr. Robert I. Winer, *The Calling: The History of the Messianic Jewish Alliance of America, 1915-1990*, (Wynnewood, PA: Messianic Jewish Alliance of America, 1990), p. 5, 101-105.

21) *Ibid.*, p. 20.

22) Schiffman, *The Return of the Remnant*, pp. 27-28.

23) Ariel, *Evangelizing the Chosen People*, p. 131.

24) Schiffman, p. 31.

25) Winer, *The Calling*, pp. 22-23, 106-112.

26) Yohanna Chernoff with Jimi Miller, *Born A Jew . . . Die a Jew* (Hagerstown, MD: EBED Publications, 1996), p.37.

27) Chernoff and Miller, p. 95.

28) *Ibid.*, p. 109.

29) *Ibid.*, p. 124.

30) *Ibid.*, pp. 136-137.

31) Religious Tolerance, "Messianic Judaism," p. 2, [www.religious-tolerance.org/mess\\_jud1.htm](http://www.religious-tolerance.org/mess_jud1.htm), accessed on August 2, 2007.

32) Ariel, pp. 200-219, especially p. 215.

33) Dr. Mark S. Kinzer, *Post-Missionary Messianic Judaism: Redefining Christian Engagement with the Jewish People* (Grand Rapids, MI: Brazos Press, 2005).

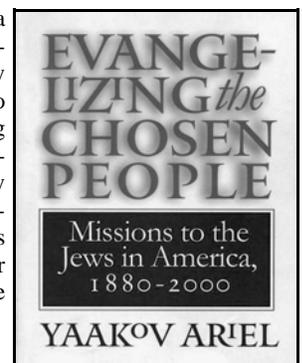
34) The allegations regarding Dr. Kinzer were made by Messianic Jewish leaders who were interviewed by the author. The allegations were sent to Dr. Kinzer by email, and he was asked to respond to them. He did so in an email message dated August 29, 2007.

35) Dr. Michael L. Brown, "Is a Post-missionary Truly Messianic Judaism Possible?" p. 1, [www.realmessiah.org/postMissionaryPF.htm](http://www.realmessiah.org/postMissionaryPF.htm), accessed on August 2, 2007.

36) Brown, p. 13.

37) Pete Benson, "The Messianic Movement," [www.unityinchrist.com/messianicmovement/messianicmovement.htm](http://www.unityinchrist.com/messianicmovement/messianicmovement.htm).

The book shown on the right contains a superb history of the effort to evangelize Jews in America. It was written by a non-believing Israeli academician who is a brilliant analyst and an outstanding writer. It begins with the first Hebrew-Christian missions in the 19th Century and traces their evolution into the modern day Messianic movement. It was published in 2000 so it does not cover the current issues that have arisen since 2005.



# INSIGHTS FROM DAVID BRICKNER REGARDING MESSIANIC JUDAISM

**(Editor's Note:** David Brickner became director of Jews for Jesus in 1996. Since that time he has demonstrated outstanding leadership ability and has kept the organization on the cutting edge of Jewish evangelism, utilizing all aspects of modern technology.<sup>1</sup>

Unfortunately, both he and his organization have come under increasing attack in recent years from Messianics who desire a stronger identity with Judaism. They have demanded that the organization change its name to Jews for Yeshua and that it steer all its converts into Messianic congregations. They have also insisted that the organization stop using its signature confrontational tactics in sharing the Gospel. Further, they have insisted that Brickner stop referring to himself as a Christian, as he did when he was interviewed by Larry King on CNN in January of 2000. When King asked Brickner to explain the identity of Jews for Jesus, Brickner replied, "We are 100 percent Jewish and 100 percent Christian. We are like the first Jews for Jesus."<sup>2</sup>

The effort of the Messianic Jewish Congregational Movement to impose its will on Jews for Jesus is disturbing and really ridiculous when you consider the fact that only 15 to 20 percent of Messianic Jews attend Messianic congregations. Further, the average Messianic congregation has a Jewish membership of only 40 percent. The rest of the members are Gentiles who are seeking to recover the Jewish roots of their faith.

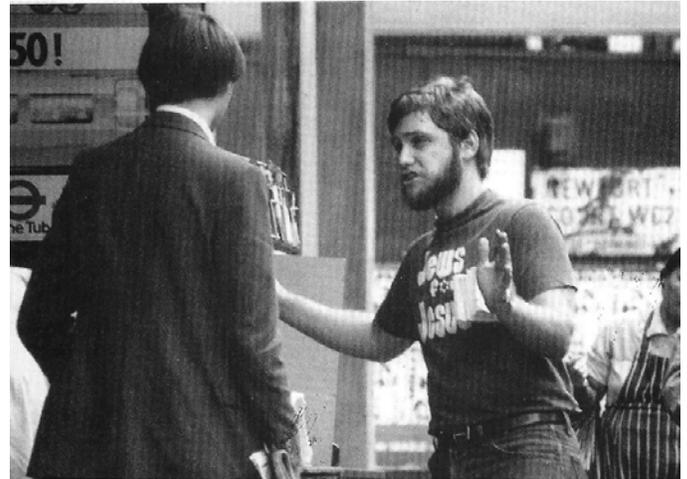
David Brickner's articulate response to his critics is reproduced below in part from a book by Rich Robinson entitled, *The Messianic Movement: A Field Guide for Evangelical Christians*.<sup>3</sup>)

## Six Challenges to My Messianic Family

**1 Love Y'shua** — The rabbis insist that [Jewish] believers in Jesus are no longer Jewish . . . Fortunately, the rabbis are absolutely wrong. The most Jewish thing any of us could do is believe in and lovingly follow Jesus our Messiah . . . Our "Jesusness" is more important than our Jewishness — because we can be reconciled to God whether or not we are Jewish, whereas we cannot be reconciled to Him without faith in Jesus . . . That is not to trivialize our Jewish identity, which is a precious gift from God. But the gift cannot be elevated above the Giver.

**2 Love His Body** — Our love for Jesus will help us to love one another more fully. I don't know if there has been a time in recent history when Jewish believers in Jesus have been more divided from one another than we are at present. A host of issues seem to come between us. But if we truly love Jesus with our whole hearts, we will love one another as He loves us . . .

We are all very sensitive to the terror and tragedy of past Christian anti-Semitism, particularly in Europe. This has been a stain on the reputation of Christianity — a mark we Messianic Jews do not wish to bear. Some Jewish believers draw away from the Church to avoid guilt-by-association — even though the



David Brickner witnessing on the streets of New York during the early years of Jews for Jesus.

majority of the Church (which includes all of Jesus' disciples to this day) had no part in that guilt . . . If we allow the past to control our present attitude toward the Church, we will be guilty of holding in contempt what God loves.

When the God of Israel looks on His Church today, He sees a colorful mosaic of people from every tribe and tongue and nation. We Jewish believers have an important part in that mosaic. There has been an emphasis on recovering the Jewish roots of faith in Jesus, and I applaud this. But we must beware of "cultural imperialism" . . . We should not berate our non-Jewish brethren for their own cultural expressions of faith in Christ as though it were some kind of paganism.

If we Jewish believers want to be as we were in the First Century, an example to the rest of the Church, let it begin with two emphases. Let us love Messiah Jesus completely and passionately and let us love His Body, the Church, fully and without reservation . . .

**3 Resist the Lure of Triumphalism** — God has placed a special love for Jewish people in the hearts of many Christians and, as a result, we Messianic Jews are at times treated to a place of honor in the Body of Christ. Some have begun to believe that we actually deserve it. In fact, there are those who are calling for the restoration of Jewish believers to a place of leadership over the Church, just as it was in the First Century. This is wrongheaded triumphalism, and some Christians have added their endorsement to it . . .

Ours is a small and relatively immature movement within the Body of Christ, one that has not yet led the way in growth or unity. And while some in our ranks are unusually bright and gifted, as a whole we are not particularly exemplary in scholarship or sanctification. The fact is, we haven't been doing such a good job leading ourselves, let alone anyone else. And though I'm embarrassed to admit it, there may be a subtle racism in the notion that Jewish believers should be given prominence within the Body of Christ.

## 4 Resist the Lure of Rabbinic Judaism —

The demographics of the Messianic movement reflect those of the wider Jewish community, which means most were raised in fairly secular Jewish homes. Many Jewish believers learn more about what it means to be Jewish after coming to faith in Jesus — which leads to an altogether appropriate appreciation of their Jewish heritage. However, some want to make up for lost time by becoming “more Jewish,” and that is when Jewish believers become vulnerable to a different kind of temptation.

The mature Jewish believer recognizes that Jewish religious leaders, particularly rabbis, are going to deny our identity as Jews unless we deny certain things about Jesus, or agree to keep silent about them. That recognition serves as a warning not to seek their affirmation because it comes at a cost we can't pay. Yet some in our Messianic movement remain uncertain about the relationship of Jewish believers to rabbinic Judaism.

It is understandable that Jewish believers want to be “authentically” Jewish while still following Jesus. But what does that actually mean? Who is to say what it means to be authentic in one's Jewish identity? The rabbis have pronounced themselves the trustees and guardians of what is authentically Jewish . . . Some of their teaching and tradition is good and wise. However, the rabbis are inherently opposed to our faith in Jesus and hostile to our desire to tell other Jews about Him. Do we really want to look to their standards to validate whether or not we are authentically Jewish? . . .

Some Messianic Jews are teaching that it is incumbent on all Jewish believers to observe the Law of Moses and to worship exclusively in Messianic congregations. They would agree that we are saved by grace through faith in Messiah Jesus. However, they would add that Jewish believers who want to fulfill their destiny as Messianic Jews must continue to be a part of the Jewish community, which means living a “Torah-observant” lifestyle . . . I have heard of instances where, failing to find a Messianic congregation in the area, some Jewish believers have chosen to attend a synagogue rather than a church. This is a form of neo-Galatianism, pure and simple (Galatians 3:2-3).

There is nothing wrong with celebrating the biblical feasts or following certain rabbinical traditions, but we can do so only to the extent that we do not contradict the clear teaching of the Scriptures, both Old and New Testaments. And part of that New Testament teaching is that, in Messiah, we are fully free to practice these things or not as a matter of choice and conscience.

To declare rabbinical teachings and traditions obligatory in any way for the follower of Jesus, or to seek acceptance as Jews at the expense of our forthright identification with Christ, puts us on a slippery slope towards spiritual disaster. It has caused many people to separate from brothers and sisters in the Church, and eventually from Christ Himself . . .

**5 Resist the Lure of Assimilation** — . . . the lure to assimilate [is] powerful for Jewish believers in Jesus. The Jewish community insists that it is deceptive for us to call ourselves Jews, and many in the Christian community appear confused or even hurt when we maintain our [Jewish] identity.

Caught between the two, many Jewish believers in Jesus feel uncertain about how Jewishness and Jesus go together. Assimilation beckons with the promise to end the uncertainty and the accompanying angst.



David Brickner

I want to challenge Jewish believers to resist that lure. We need to remember that God still has a plan for the Jewish people. “God has not cast away His people whom He foreknew” (Romans 11:2a). The first and most compelling evidence of that ongoing plan is the presence of Jewish believers in Jesus: “Even so then, at this present time, there is a remnant according to the election of grace” (Romans 11:5).

Identifying as a Jew is not a rejection of God's grace. Rather, that remnant of Jewish believers stands as a testimony to God's grace . . .

## 6 Proclaim the Gospel and the Return of Messiah

— Which brings me to this: Our calling as Jews is never more fulfilled than when we are proclaiming the good news of Messiah Jesus . . . Yet many Jewish believers when challenged to proclaim the gospel (especially to our fellow Jews), behave like Jonah when God called him to Nineveh — and there are many ships headed to Tarshish. What kind of giant fish will it take to turn us toward our true destiny?

It need not be a crisis — a renewed confidence in Messiah's return can also help us on our way. And that is my final point. We need to believe and actively proclaim that the coming of the Lord draws near.

The belief that Y'shua (Jesus) could return at any moment is not wishful thinking. It is our “blessed hope” (Titus 2:13) . . . I am persuaded that as Jewish believers bear witness to our faith among our own people, we are sowing seeds for a harvest that is yet to come. In the same way that those First Century Messianic Jews set the pace for the rest of the Body of Christ, so we Jewish believers in Jesus today ought to be an example of faith and hope in the soon coming of our Lord.

We share a glorious destiny with our brothers and sisters in Christ from every tribe and tongue and nation. That destiny is most beautifully depicted in the architecture of the New Jerusalem, bearing the names of the 12 tribes of Israel on its gates and the 12 apostles on its foundations (Revelation 21:12 & 14). God's people will ultimately be joined together in Messiah for all time and eternity. What a glorious future we have. Let's embrace that future here and now.✪

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**Notes:** The Jews for Jesus website can be found at [www.jewsforJesus.org](http://www.jewsforJesus.org).

1) For an excellent history of Jews for Jesus, see *Not Ashamed: The Story of Jews for Jesus* by Ruth A. Tucker (Sister, OR: Multnomah Publishers, 1999).

2) Larry King Live, “Should Christians Stop Trying to Convert Jews?” p. 2, <http://transcripts.cnn.com/TRANSCRIPTS/0001/12/lkl.00.html>, accessed on August 4, 2007.

3) Rich Robinson, ed., *The Messianic Movement: A Field Guide for Evangelical Christians* (San Francisco: Purple Pomegranate Productions, 2005), pp. 186-198.

# ZOLA LEVITT AND ME

## A Spiritual Journey

Dr. Thomas S. McCall

Zola Levitt was the best known and most beloved Jewish believer in Christ in the world in his time. It was my privilege to know him as a friend, partner and colleague for some 35 years. I like to think it was a great spiritual journey for both of us.

### How I Met Zola

Zola came to my office in the fall of 1971 on an assignment from Campus Crusade for Christ to obtain sleeping space for a couple of dozen of the thousands of college kids coming to Dallas, Texas for Explo '72 from all over North America. He had received the Lord at the University of Indiana a few months before through Campus Crusade, and they asked him to come to Dallas to help them with publicity for the event. At the time he was working on his doctorate in music at UI, and also was a journalist for the university newspaper.

I was the Southwest Regional Director for the American Board of Missions to the Jews (now known as the Chosen People Ministry), and we had a mission building known as Beth Sar Shalom (House of the Prince of Peace). I told Zola we would be happy to provide sleeping space for the college kids during the Explo '72 week.

With that settled, we began to discuss how he received Christ and his Jewish background. I asked him if he knew any other Jewish Christians, and he said, "I didn't know there were any!" So I invited him to visit our meetings to meet other Jewish believers and also Gentile believers who loved the Jewish people.

Zola told me that he had been taught that when he accepted Christ, he stopped being a Jew — he became a Gentile! It's a little hard for those of us who knew Zola to imagine Zola the Gentile! But that is what he thought at the time. He had a joke about this he often repeated. He said he thought he had been condemned to a life of eating ham on white bread with mayonnaise for the rest of his life — that's what being a Gentile meant to him. But, he reasoned if that is what it took to be a follower of Jesus, he was willing.

### How Zola Grew in the Lord

Zola really enjoyed the fellowship and teaching at Beth Sar Shalom along with our group of Jewish and Gentile believers. He took an active role in every aspect of the teaching and he played the piano with great gusto. My wife Carolyn and I appreciated the lively contribution Zola made to the fellowship, teaching, and worship in the congregation.

One Sunday evening he went with me to a church where I gave a "Christ in the Passover" presentation. It was a great eye opener for Zola. He said he had never seen anything like it. Before, he thought that all he had learned in his Jewish youth was useless, but now he grasped that everything in his Jewish background had its fulfillment in his own Messiah, Christ Jesus. From that point on, it was full speed ahead for Zola and his growth in the Lord.

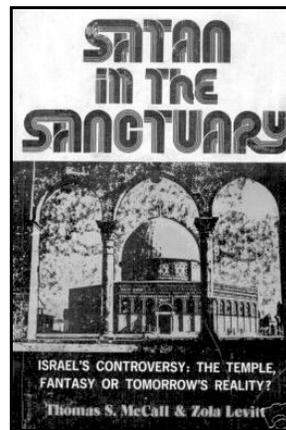
### How We Wrote Nine Books Together

One evening, after a meeting at Beth Sar Shalom, Zola told me he wanted to talk with me, so we went to get a cup of coffee at the nearby IHOP. He said that he had read an article I had written for *Bibliotheca Sacra* (a theological journal published by Dallas Theological Seminary). It was entitled "The Tribulation Temple," and was about the Bible prophecies concerning the rebuilding of the Jerusalem Temple in the future Tribulation. Zola thought it was very good, but he wondered who read it. I told him theologians, seminary professors, pastors and teachers were the ones who read the journal.



Dr. McCall with Zola in Israel.

Zola exclaimed that this was something that needed to be written for the people at large. I asked him how that could be done. He thought that we could combine my theological training and his journalistic training and make a good book. If I would write out the biblical teaching, he would take it and put it into journalistic language. In this way, he could learn the Bible, and I could learn to write for people other than seminary professors. Zola really did have a gift for taking complex theological truths and putting them into simple language for the people.



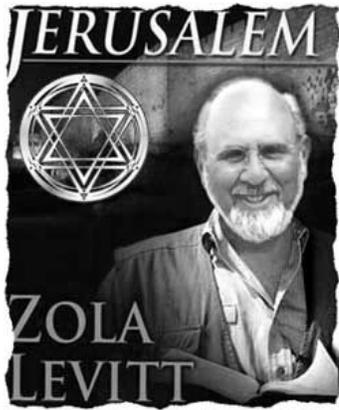
Thus was born our first book, *Satan in the Sanctuary*. Moody Press was interested, we obtained an advance, and within a few months of concentrated work, the manuscript was completed. Some months later the galley proofs were printed and finally published. The Lord blessed the book. It was a Moody Press best seller. Bantam Books produced a mass paperback edition, and soon we saw our books on shelves in secular book stores and in supermarkets. Later, the book was published in several different languages. Indeed, the prophetic message of the Word was getting out to the people.

Shortly after the book was published, a Christian film producer, Dr. Mal Couch, asked Zola and me if we would like to work with him in producing a film about our book. We agreed, and we soon left for Israel. We spent three weeks there producing the film, *The Temple*. During the next few years that film was shown in a multitude of churches throughout North America.

Zola and I co-authored nine books together, and we both felt that it was a wonderful partnership. These books covered a wide range of subjects, from Bible prophecy, to surveys of the Old and New Testament, to Israeli archaeology, to correspondence with college and seminary professors and administrators about disturbing shifts in doctrinal positions away from sound Dispensational teaching.

Zola used to say that through these books he was becoming a theologian, and I was becoming a popular writer. We also felt that as Jewish and Gentile believers writing together, we could say things that neither one of us could say as well separately. I think the Lord used us to make an unusual impact upon both unsaved people and Christians alike.

### How Zola Developed Into a TV Icon



Zola was a gifted media talent. He began as the host for a local Christian radio talk show in Dallas that was called "The Heart of the Matter." Within a couple of years, he had developed a popular following. Then a local TV station asked him if he would like to put together a Christmas program for TV.

Zola had already worked with a television producer named Ken Berg to produce a film about the Antichrist, so Zola and Ken teamed up to develop a Christmas TV program. This began another long partnership that had long range results. Zola and Ken made hundreds of TV programs entitled "Zola Levitt Presents" that were syndicated on numerous networks and channels throughout the country. Zola Levitt became a household name, indeed a TV icon, in Evangelical Christian circles.

I was privileged to work with Zola and Ken on many TV programs, both on location in Israel and doing commentary back in the studio. One of the highlights of my ministry was to do the series of programs on Bible archaeology entitled "The Stones Cry Out," in which we interviewed leading archaeologists about their uncovering of Biblical cities and artifacts. I think Zola and I encouraged one another as we taught the Scriptures together, visited the great sites of the Bible in Israel, and exhorted the viewers to look forward to the Rapture of the Church and to pray for the Peace of Jerusalem.

Zola traveled extensively and must have spoken in hundreds of churches around the country. His favorite themes were "Christ in the Passover," and "The Christian Love Story," a parable about the Jewish wedding customs and the engagement and future wedding of the Church to the Lord Jesus Christ. He pointed out many of the parallels between Jewish customs and salvation, the Rapture and the Second Coming. The churches greatly appreciated his ministry.

### How Did Zola Relate To The Jewish Community?

Zola was never far from his Jewish roots. He maintained a relationship with his family, although he was saddened because he felt that no one else in his family ever received the Lord. His brother and mother told him from time to time that it was all right for him to do what he was doing, because he was educating the Gentiles about Israel!

I remember well being with Zola on a TV production trip to Israel, staying in a hotel that catered to American Jews, and dining in the hotel restaurant. For several days at every meal,

Jewish people would come up to Zola and tell him that they regularly watched his TV program, although they didn't believe everything that he said. Perhaps now in Heaven Zola knows the impact of his long ministry on the lives of both Jews and Gentiles.

He was close friends with some of the Jewish Christian leaders, including Moishe Rosen, the founder of Jews for Jesus. As the Messianic Jewish movement developed, Zola was often asked to speak to Messianic congregations. He enjoyed the fellowship of other Jewish believers, but he told me he never felt comfortable in some of those congregations that seemed to put rabbinic traditions over the simple Gospel of Christ.

During the last several years of his life, Zola started a Messianic congregation called Shalom Shalom which met at the Biblical Arts Center in Dallas. He said he was trying to re-create the setting and atmosphere of the Beth Sar Shalom center we had in days gone by. Shalom Shalom continues today with weekly meetings.

### Zola and Israel

Zola had a great passion for Israel, and I know he made over 75 trips to Israel, because the Israeli Tourism Department gave him an award for bringing that many tours to the Holy Land. He took three or four tours every year to Israel and other Bible Lands when tourism was good and when tourism was bad.



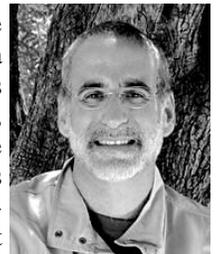
Sandra Levitt

Zola's wife, Sandra, was a great help to Zola in working with the tours, and she continues to do this for the ministry. Zola's son Mark, Sandra, Ken Berg and Dr. Jeff Seif are carrying on the ministry of "Zola Levitt Presents," and the Lord's blessing has continued with the expansion of the ministry throughout North America.

Zola always said that he felt safer in Israel than anywhere else in the world. Going there and making TV programs on location was his way of proclaiming the prophetic Word of the Lord and the glorious Second Coming of Christ. Let me conclude in the same way that he always ended his programs: "*Sha-a-lu Shalom Yerushalayim, Pray for the Peace of Jerusalem!*" ✨

**Editor's Notes:** When Zola died in 2006 at the age of 67, he was undoubtedly the best known Messianic Jew in America due to the popularity of his TV program. Yet, throughout most of his life, Zola was really a Hebrew-Christian who attended Baptist or Bible churches. This article about Zola was written by one of his best friends at the special request of this ministry.

Dr. Jeffrey Seif has replaced Zola as the ministry's lead Bible teacher. Dr. Seif is a graduate of Moody Bible Institute and has done graduate work at Trinity Seminary, Southern Methodist University, and the Graduate Theological Foundation. He has served as a professor at Christ for the Nations in Dallas. He is the son of a Holocaust survivor.



Dr. Jeffrey Seif

# MESSIANIC JEWISH MUSIC



**Dr. David R. Reagan**

One of the greatest blessings of the Messianic Jewish Movement for the Church at Large has been its vibrant music.

Hebrew-Christian churches tended to sing traditional Christian hymns until the late 1960's when Marty and Yohanna Chernoff started a distinctly Messianic congregation in their house in Cincinnati, Ohio. Yohanna began to put scriptural words and themes to Jewish tunes. She also began to write new songs that had a recognizable Jewish flavor about them, either in the words or the rhythms, or both. One of her earliest was called, "He Put Laughter in My Soul:"

Come let us sing,  
Let us rejoice.  
Come let us sing,  
Let us rejoice.

Messiah's come,  
And He brought life,  
And He put laughter in my soul.

It would've been enough  
If He'd brought peace.  
It would've been enough  
If He'd brought joy.  
It would've been enough  
If He'd brought love.

But He put laughter in my soul!

## **A Family Tradition**

The Chernoff's first child, Joel, was born in 1950. He inherited his mother's gift for music. As the Messianic Jewish Movement began to gain steam in the late 1960's, Joel was a college student at the University of Cincinnati. It was an exciting time. Many Jewish students were caught up in the counter-cultural revolution, questioning everything and searching for real meaning in life. Their minds were open to the Gospel as never before.

Joel began to write Messianic music that was characterized by anointed words combined with a strong melody. The songs touched and melted hearts. His signature song became one entitled, "Sacrifice Lamb:"

Have you not heard? Messiah has come.  
It says in His Word, to cleanse everyone.  
Atonement He made, iniquity He bore,  
That we can find life, with Him evermore.

The Sacrifice Lamb has been slain,  
His blood on the altar a stain,  
To wipe away guilt and pain,  
To bring hope eternal.  
Salvation has come to the world,  
God's only Son to the world,  
Jesus the one for the world,  
Yeshua is He.

In 1972 Joel teamed up with another musician named Rick "Levi" Coghill to form a musical group called Lamb. Joel wrote the songs and sang them. Rick provided accompaniment and served as musical producer.



**Lamb in 1973. Rick "Levi" Coghill is on the left. Joel Chernoff is on the right.**

They recorded a few of their songs and sent them out to friends. Moishe Rosen, founder of Jews for Jesus, heard the recording and was taken by it. He called and invited Joel and Rick to perform at a Jesus Rally that was going to be held at McCormick Place in Chicago in late 1972. It was Lamb's very first concert, and to say they were nervous would be an understatement, particularly after they arrived and discovered they would be singing before 4,000 young people!

The Lord anointed them. The youth loved them. Lamb was launched. Within a short time they were one of the leading recording groups in the budding new Christian music industry. Hit song after hit song followed. By 1980, they were an icon. In the 1990's Sparrow Records recognized their status by producing an album called "Lamb Favorites."

The remarkable partnership continued until 1992 when Rick decided to stop traveling. At that point, Joel began to do solo recording and produced some memorable albums like "The Restoration of Israel" and "Come Dance With Me."

In 2005 Joel decided to team up with another very gifted

musician, Ted Pearce, to resurrect Lamb. They produced their first album in 2005 called "The Sacrifice." I like to refer to the rebirth of Lamb as "the resurrected Lamb singing about the Resurrected Lamb!"



Ted Pearce

Ted Pearce is one of those people who is a Gentile with a Jewish heart. He has produced a remarkable series of solo Messianic albums that are truly anointed by the Lord. The albums contain either original songs he has written or else Scripture passages put to music he has composed. It is a moving spiritual experience to hear him sing his version of the 23rd Psalm on his album, "Hallelu Et Adonai."

### Another Pioneer Group

At the same time Joel and Rick were forming Lamb in the early 1970's, another landmark Messianic group came into existence in San Francisco. Called "The Liberated Wailing Wall," this group quickly became a vital part of the missionary outreach of Jews for Jesus.



Liberated Wailing Wall today.

For almost 40 years now The Liberated Wailing Wall has traveled all across America and around the world bringing "Jewish Gospel Music," testimony, and drama to churches, messianic congregations, college campuses, and city streets. Usually made up of about seven college-age young people, the group's membership has changed constantly over the years, but not their style, which they refer to as "Israeli folk mixed with Fiddler on the Roof."

They tour the United States in a 45 foot bus outfitted with bunks, and they make their presentations six nights a week and on Sunday mornings. Their program consists of a mixture of singing, drama, and individual testimony. During days when they are not traveling, they hand out Gospel tracts and tell people about Yeshua. They have recorded a dozen albums, the latest being "Behold Your God."



Marty Goetz

### The Messianic Psalmist

Another leading Messianic musician is Marty Goetz who is a solo performer. But the word, performer, is really very misleading because he does anything but perform.

Marty is a modern day psalmist. His songs are scriptures that have been beautifully set to music that refreshes the spirit of the listener. I recently experi-

enced one of his concerts at a Messianic congregation in Dallas, and I was profoundly moved as he led all of us into intimacy with God.

### Worship Leaders

The best known Messianic worship leader today is Paul Wilbur. In addition to producing many audio albums, he has appeared in a number of video productions, perhaps the best known being "Jerusalem Arise!" This video shows him leading worship at the 1999 International Celebration of the Feast of Tabernacles in Jerusalem.

I recently had the blessing of ministering with Paul Wilbur at a church in Kentucky for several days. He did a marvelous job each evening of preparing people's hearts for the messages that I delivered.



Dave Reagan with Paul Wilbur.

In Israel, perhaps the best known Messianic musicians are Barry and Batya Segal. They are anointed worship leaders. Barry plays guitar for the duo, representing a style called *mizrahi*, which mixes traditional Middle Eastern sounds with modern world music. Batya writes the songs and sings in both English and Hebrew. In 1994 they produced a blockbuster album entitled "Sh'ma Y'israel."

Messianic music stirs the heart and compels the worshiper to get on his feet, clap hands, shout, and dance. It is a vital part of the end time resurrection of the Tabernacle of David that is prophesied in Amos 9:11. And as such, it is just one more sign that we are truly living in the end times.✠

### Websites:

Joel Chernoff and Lamb — [www.lambmessianicmusic.com](http://www.lambmessianicmusic.com).

Ted Pearce — [www.tedpearce.com](http://www.tedpearce.com).

Liberated Wailing Wall — [www.jewsforjesus.org/join/lww](http://www.jewsforjesus.org/join/lww).

Marty Goetz — [www.martygoetz.com](http://www.martygoetz.com).

Paul Wilbur — <http://wilburministries.com>.

Barry & Batya Segal — [www.remnantofisrael.com/music.htm](http://www.remnantofisrael.com/music.htm).



"David with Harp" by Marc Chagall

**New Programs**

In September we produced a television program with Ted Pearce. Ted is a very anointed Messianic musician who resides in DeSoto, Texas, a suburb of Dallas.

Ted is an amazing person. Although he is recognized as one of the leading Messianic music writers and performers, he is a Gentile! But he is a Gentile with a Jewish heart.

Ted's outstanding artistry was recently endorsed by the originator of Messianic Jewish music, Joel Chernoff, when Joel invited him to become his partner in the revival of the recording team known as Lamb.



**Ted Pearce**

In the program we shot with Ted, he tells the story of how he came to know the Lord while leading a rock and roll band that performed in bars. He was an atheist who decided to read the Bible in order to prove that it was false. In the process, he encountered the living Lord and was born again. He started calling churches to see if they were following the pattern of the New Testament church. After many frustrating calls, the Lord finally led him to Baruch HaShem, a Messianic congregation in Dallas. It was the very first "church" he ever attended, and he has been there ever since, serving often as their worship leader.



His solo album, "Hallelu Et Adonai" (Praise the Lord) contains 11 of his original songs, two of which he sang for our television program. His songs are characterized by strong melodies undergirded by exciting Jewish rhythms. You will find yourself tapping your foot and singing along! The album can be purchased from our ministry for a cost of \$15 plus shipping. You can order it by calling 1-800-705-8316.

**"Christ in Prophecy" Broadcast Schedule**

DayStar Network				
DirecTV Channel 369		DISH Channel 263		
Zone	Pacific	Mountain	Central	Eastern
Day Time	Wed. 4:00pm	Wed. 5:00pm	Wed. 6:00pm	Wed. 7:00pm

Inspiration Network				
Available on cable networks				
Zone	Pacific	Mountain	Central	Eastern
Day & Time	Tues. 5:30pm	Tues. 6:30pm	Tues. 7:30pm	Tues. 8:30pm
	Wed. 8:00am	Wed. 9:00am	Wed. 10:00am	Wed. 11:00am

FaithTV Network				
SkyAngel Channel 9708				
Zone	Pacific	Mountain	Central	Eastern
Day & Time	Sun. 10:00am	Sun. 11:00am	Sun. 12:00pm	Sun. 1:00pm

We are planning a video shoot in Israel in March of next year, and we need to raise \$15,000 for expenses. If you feel led to help with this project, please designate your donation for "Israel TV Shoot." Thanks!

Before the end of this year, we need to purchase all new video equipment to make it possible for us to start shooting our TV programs in the wide screen format. Our goal is to raise a total of \$100,000. We have half of that in hand. Donations for this purpose should be designated for "TV Equipment." ❖



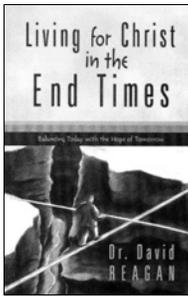
**Dr. Reagan and some of the Lamb & Lion video crew are shown above with Ted Pearce.**

# Resource Materials for the Study of Bible Prophecy

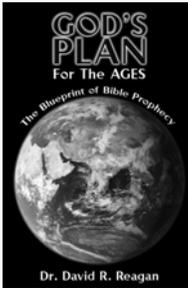
## Books



**Wrath and Glory.** Dr. Reagan's explanation of the book of Revelation. Written in a down-to-earth and easy-to-understand manner. It provides guidelines for interpretation, and responds to the most frequently asked questions about Revelation. It also explains how the book relates to Christian living. 240 pages. \$15.



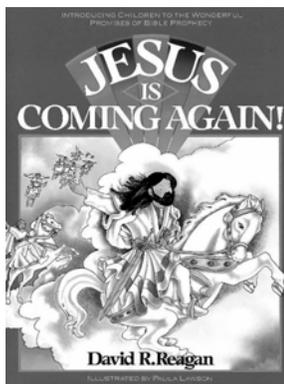
**Living for Christ in the End Times.** A hard-hitting commentary on how Christians are to respond to the decay of society and the increasing apostasy within the Church. The book is full of practical guidelines for overcoming paganism and living a triumphant daily life in the power of the Holy Spirit. It also contains many insights about end time Bible prophecy. 263 pages. \$15.



**God's Plan for the Ages.** Dr. Reagan's newest book. It provides an overview of every aspect of Bible prophecy regarding both the First and Second Comings of the Messiah, with a special emphasis on end time prophecies. Contains 42 in-depth chapters and several charts and diagrams. 415 pages. \$15.

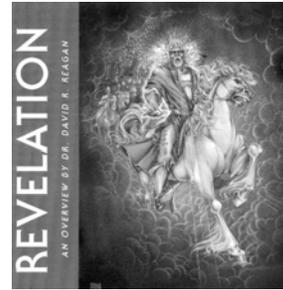


**The Christ in Prophecy Study Guide.** Lists in chronological order all the prophecies in the Bible concerning both the First and Second Advents of the Messiah. Represents seven years of research. Printed in a large format (8½ by 11") with a special binding that allows the pages to lie flat. Provides both topical and scripture indexes. Third edition. 150 pages. \$15.



**Jesus is Coming Again!** Dr. Reagan's book for children (pre-school and elementary). This is one of the only books ever published for children about end time prophecy. Beautifully illustrated in full color. Large format (8½ x 11"). Durable cover. Contains teaching tips for parents, together with a list of Scripture references. 28 pages. \$10.

## Audio Program



**An Overview of Revelation.** Dr. Reagan presents an in-depth survey of the book of Revelation, covering it verse by verse. Twelve audio tapes or 12 CDs in an album. \$35. Also available on one MP3 CD for \$15. A study guide is available to accompany the album. The cost of the guide is \$5. Our most popular study resource.

## Video Programs

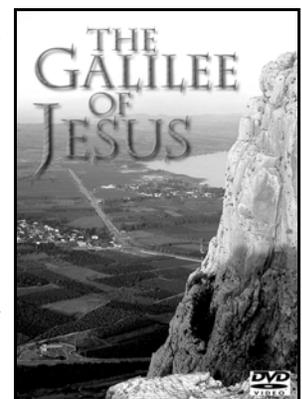
**Israel in Bible Prophecy.** An exciting survey of seven prophecies that are being fulfilled in Israel today, all of which point to the soon return of Jesus. The video was shot on location at various sites in Israel. Appropriate for both individual and group study. Shows how the Jews are the key to understanding end time prophecy. Contains significant historical footage. 65 minutes in length. VHS or DVD, \$15.



**Revelation Revealed.** Dr. Reagan presents a 75 minute overview of the entire book of Revelation, covering the book chapter by chapter. The video is rich with maps, charts, diagrams, still photos, animations, and video footage. Dr. Reagan clearly demonstrates that the book of Revelation can be understood and is relevant to Christian living here and now. Appropriate for individual or group study. VHS or DVD, \$15.



**The Galilee of Jesus.** Our newest video program about Israel. Contains four TV programs about the Galilee that have been edited together. The first is an introduction to the Galilee. The second focuses on Nazareth. The third is about the miracles of Jesus in the Galilee. The final segment investigates the Transfiguration, looking at where it occurred and what is its significance. DVD only, \$15.



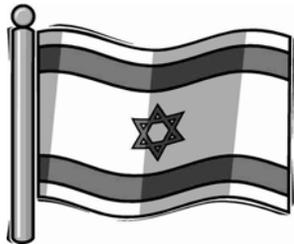
All resource items listed on this page can be ordered by calling **1-800-705-8316**, Monday through Friday, between 8:00am and 5:00pm, Central time. Or, they can be ordered from our website at [www.lamplion.com](http://www.lamplion.com). ☒

# Ministry News

**Electronic Mailing** — The last postal increase almost doubled the cost of bulk mailing. We are therefore looking for a more economical way to deliver this magazine. Our new Web Minister, Nathan Jones, has suggested that we start delivering it electronically to as many people as possible through the Internet. If you would like to help us out with mailing costs by receiving your copy of the magazine via email, please go to our website at [www.lamblion.com](http://www.lamblion.com) and click on "E-Newsletter & Magazine Sign Up." If you do this, then each time we publish a new issue of our magazine, you will receive an email newsletter containing a link to a site where you can read the magazine online or print a copy of it. You can then forward this link to your circle of friends. Thanks for your help!



**Meeting Schedule** — In January of 2008 Dr. Reagan will be speaking at a Bible prophecy conference to be held at Calvary Chapel in Chino Hills, California (11-13). In February he is scheduled to speak at Second Baptist Church in Griffin, Georgia (10). In March Dr. Reagan will be taking a video crew to Israel to shoot television programs. In April, he will be one of the featured speakers in Tulsa, Oklahoma, at the annual prophecy conference sponsored by Thy Kingdom Come Ministries (2-5).



**Holy Land Trips** — During 2008 we are planning to take three groups to Israel. Dr. Reagan will lead a pilgrimage in early June. This group is already full. One of the Ministry's senior staff members, George Collich, is going to lead a second pilgrimage in early July. George has been to Israel eight times and has been personally trained by Dr. Reagan to be a tour leader. For detailed information about this tour, call our office at 1-800-705-8316. The third trip will be a very special one that we have never offered before. It will be called "Focus on Jerusalem," and as the name implies, the entire time will be spent in Jerusalem. This tour will be designed for people who have already taken the basic introductory pilgrimage. It will be led by Dr. Reagan and will focus on sites in Jerusalem that are not normally visited during a basic introductory tour. It will also provide a couple of free days for the participants to do as they please. If you are interested in this tour, call and give us your name, and we will send you detailed information as soon as it is available.

**Television Needs** — The FCC has mandated that all television broadcasting must be in wide screen format effective January 2009. That means we must purchase all new video equipment as soon as possible, including three studio cameras and a field camera. We need to get these before the end of this year in order to start shooting programs in wide screen format throughout 2008. That will enable us to begin 2009 with some wide screen programs which we can use for re-broadcast while we are making new ones. To accomplish this important goal, we need to raise \$100,000 before the end of the year. We have half of that amount on hand. Please prayerfully consider helping us with a special donation designated for "TV Equipment."

We also need to raise a total of \$15,000 to help cover the expenses we will incur in March of 2008 when we take a video crew to Israel to shoot new television programs. If you can help with this need, please designate your donation for "Israel TV Shoot." Thanks for your consideration.



**Four Stars Again!** — In September we were notified by Charity Navigator, the nation's leading evaluator of charities, that we have received their highest rating of 4 stars for the third year in a row. Only 9% of charities evaluated have earned three consecutive 4-star ratings. This rating indicates that our ministry outperforms most charities in America in its efforts to operate in the most fiscally responsible way possible. We praise God for this accomplishment. For further information, including a detailed analysis of our financial operations, go to Charity Navigator's website at [www.charitynavigator.org](http://www.charitynavigator.org) and use their search engine to find our ministry. This is a good site to use before contributing to any ministry.



## New Revelation Study Album

The Ministry's newest Bible prophecy study resource is a DVD album that explores the letters contained in the book of Revelation which Jesus wrote to the seven churches of Asia Minor.

This album consists of two DVDs which contain a total of 5 video programs, each running approximately 25 minutes in length. The album also contains a teacher's manual, student study guides, and a slide show of photographs of the island of Patmos and the seven churches of Revelation.

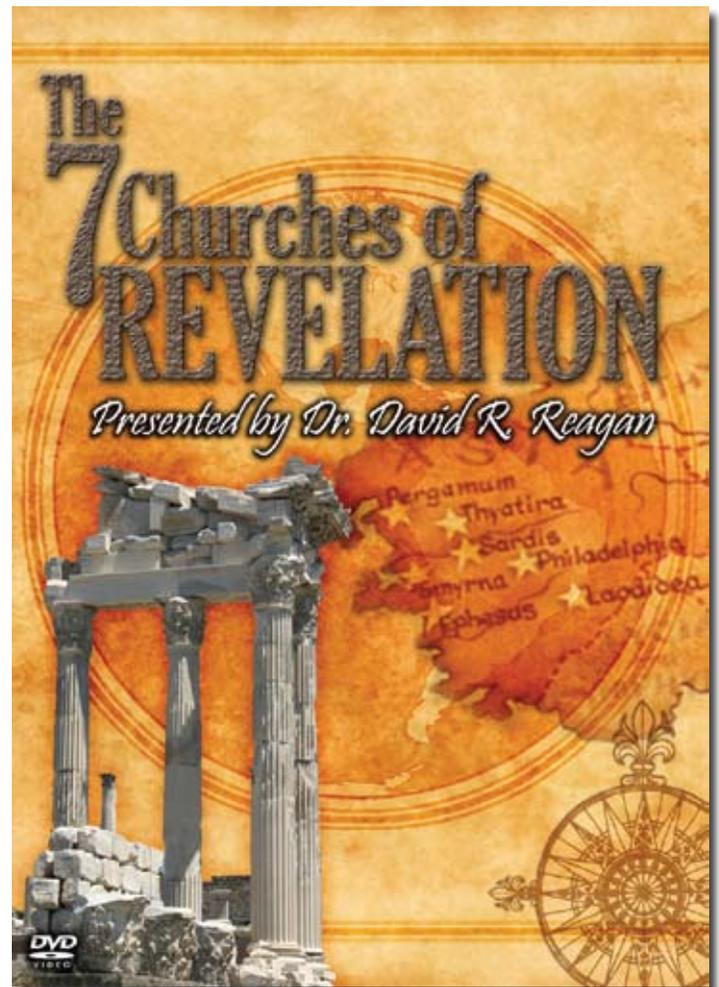
The first video program presents an overview of all seven letters which Jesus dictated to churches which were located in Asia Minor, known today as the modern nation of Turkey. The overview focuses on the 13 promises that the letters make to "overcomers." The subsequent programs feature the Isle of Patmos, where Jesus appeared to the Apostle John, and the seven churches which Jesus wrote to.

Dr. Reagan is assisted throughout by Don McGee of Crown and Sickle Ministries and Dennis Pollock of Spirit of Grace Ministries.

The video programs are enhanced by actual photographs and video footage of the sites. Each program emphasizes how the letters apply to the Church today, as well as to individual Christians.



Some of the Lamb & Lion crew are shown in this photo taken in Izmir, Turkey, the site of ancient Smyrna. The crew spent a week visiting and photographing the sites of the seven churches of Revelation.



This album is a great study tool for both individuals and groups. It sells for \$25, plus the cost of shipping. You can order it by calling 1-800-705-8316 (Monday thru Friday, 8am to 5pm Central time).

Another resource we have available for the study of the book of Revelation is Dr. Reagan's DVD album entitled "Revelation Revealed." In this album Dr. Reagan presents a 75 minute overview of the entire book, chapter by chapter. It sells for \$15.

As a Christmas special, we are offering both albums for a cost of \$35, plus shipping, through the end of this year.✚



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