

There are many earnest Christians who consider that the most important outcome of the terrible World War of 1914-1918 was the wresting of the Holy Land from the Turks and the British Balfour declaration guaranteeing to the scattered Jewish people a national home in Palestine. These events, whatever may be the view of the reader on the subject of prophecy, were of the utmost significance to those who believed that the age described in the Scriptures as “The Times of the Gentiles” was drawing to a close.¹

- THE GREAT WAR WAS PARTICULARLY CRUEL ON THE JEWS, WHICHEVER NATION PREVAILED, THEY BECAME THE SPOILS
- HOWEVER IN SOME AREAS THE JEWS FOUND LIBERTY WHERE ONCE THERE WAS NONE...
- GHETTOS WERE SWEEP AWAY AS WELL AS MONARCHS

For some Jews liberty led to atheistic Communism, for other it led to nominal Christianity. When it became possible to gather reliable statistics, it was found that 97,000 Jews had joined the church in Hungary, 17,000 in Austria, 35,000 in Poland, 60,000 in Russia, over 20,000 in America, and smaller numbers in other countries. Spontaneous movements of a deeply spiritual character were to be noted expressing devotion to Jesus. but distinct from any missionary endeavor — the “Seekers after God in Russia,” the “Christ-Believing Jews” in Hungary.²

- THE HCAA, WANTING TO COORDINATE THIS MOVEMENT IN EUROPE REACHED OUT THE THEIR COUNTERPARTS IN BRITAIN...

According to Schonfield,

“Mark John Levy crossed the Atlantic several times in the interests of the proposal. After protracted discussion and correspondence with the British Hebrew Christian Alliance (founded in 1866), a joint letter of invitation was sent to Hebrew Christians in all parts of the world. In its way, the letter was as significant as that famous epistle to the Gentile believers issued by the first Council of Jerusalem (Acts 15). It was dated for March, 1925, and read as follows:

Dear brethren in the Lord Jesus our Messiah,
We, members of the Hebrew Christian Alliances of Great Britain and America send you hearty greetings. Since the days of the Apostles, Hebrew Christians have been scattered units in the diaspora, ostracized by our unbelieving brethren and lost among the nations. We believe, however, that the times of the Gentiles are king fulfilled and that the God of our fathers, according to His gracious promise, is about to restore Israel to her ancient heritage. We also believe that as Hebrew Christians, though a remnant weak and small we have a share in the building up of “the Tabernacle of David that is fallen down.”

¹ (Schonfield, 1936)

² Ibid

We deem it an opportune time to meet and confer together, seeking Divine guidance by prayer and the Word of God.

We have therefore decided to hold D.V. an INTERNATIONAL HEBREW CHRISTIAN CONFERENCE in London. England, this year from Saturday, September 5 to Saturday, September 12, and to this we heartily invite you. Many living in distant parts, maybe prevented from joining us by the heavy travelling expenses, but it is hoped that the Hebrew Christians of various towns or countries may be willing to raise the means and send delegates to represent them at the Conference; they will then be able to take back a report of the proceedings. The Hebrew Christian Alliance of London will, however, during the period of the Conference, September 5-12, give themselves the pleasure of providing hospitality to all delegates who will have registered beforehand and will have received cards and badges. To such delegates full particulars, together with the programme, will be sent in due course.

With cordial greetings,

On behalf of the Hebrew Christian Alliances of Great Britain and America,

Yours in our Common Master,

Samuel Schor, President

J.J. Lowe, Treasurer

E. Bendor Samuel, Hon. Secretary

The Conference duly met at the Wilson Memorial Hall, Islington. the only shadow over the proceedings being the absence of The Rev. Samuel Schor, owing to illness. Rarely can there have been witnessed such a fervent gathering. Eighteen countries were represented. On the rostrum are proudly displayed die Union Jack and the Jewish Flag, while between them hung the Jewish Christian motto, "How good and how pleasant it is for brethren to dwell together in unity."

It was on September 8 that the historic resolution was carried unanimously: That we Hebrew Christians from different parts of the world standing for the Evangelical Faith now met in Conference, re-affirm our living faith in the Lord Jesus Christ, as our Messiah, and our oneness in Him; and do hereby declare that we now form ourselves into an INTERNATIONAL HEBREW CHRISTIAN ALLIANCE.³

- FIRST PRESIDENT WAS: Sir Leon Levinson

³ Ibid



- FIRST ORDER OF BUSINESS WAS TO DRAFT A CONSTITUTION...

The aims of the Alliance, as set forth in the completed document, are given as follows:

1 To foster a spirit of fellowship and co-operation among Hebrew Christians throughout the world.

a) By the establishment of local Alliances wherever possible.

b) By watching over the spiritual development and general welfare of converts, and encouraging them to be witnesses for Christ among Israel in every sphere of life,
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and thus to set up again under Divine guidance “the candlestick” of witness within Jewery.

2 To present a untied witness on behalf of Christ, not only to the Jewish people, but to the world.

3 To interpret the spirit of the Jewish people to the Christian world, and the spirit of the Christian Gospel to the Jews.

4 To make it possible for Hebrew Christians, who may desire to do so, to share in the activities of Zionism, and to claim for them equal rights in terms of the Balfour Declaration.

5 To aid Churches and Societies in their selection of Hebrew Christian candidates offering themselves forth Ministry, and supplying them with information regarding Converts as occasion may arise.

6 To identify Hebrew Christians with the Jewish People in the defence of their just rights in countries in which these rights are denied them, and, when necessary, to protest against the spirit of Anti-Semitism.

The Constitution provided for the creation of National Alliances which should be affiliated to the International body, and under “membership” opened the door for Christians not of Jewish birth to become associate members, enjoying full rights except the power of voting. It was also made quite clear that the I.H.C.A. would not come under the jurisdiction of any Christian denomination.⁴

⁴ Ibid

- FROM THIS POINT ON AND FROM 1925 THE HISTORY OF JEWISH CHRISTIANITY WAS CENTERED ON THE HCAA AND THE IHCA...
- MANY SECRET BELIEVERS BEGAN COMMUNICATING WITH THE EXECUTIVE, INCLUDING SOME RABBIS...

Within two years National Alliances had been formed in twelve different countries and had been affiliated with the International. These comprised Great Britain, America (including Canada), Germany, Russia, Poland, Latvia, Sweden, Denmark, Austria, Hungary, Switzerland and Palestine. In later years the number has risen to eighteen by the addition of Holland, Rumania, Yugoslavia, Danzig, Portugal, and Australia.

At the Budapest and Warsaw Conferences held under the auspices of the International Missionary Council in April 1927, attended by the President and other members of the Alliance, it was put on record that :

The Conference has learned with great interest and sympathy of the formation and growth of the I.H.C.A, and expresses the hope that it may serve in uniting Christian Jews throughout the world in an enriching spiritual fellowship and become a blessing for the Jewish people, as also of the Christian Church.⁵

- THE IHCA WAS AHEAD OF ITS TIME. It held its own conferences every three years, and it has been proposed to establish industrial and agricultural colonies of Jewish Christians in Poland and Palestine, and plans are far advanced towards putting these schemes into operation.

At the 1931 Conference a Commission was set up to inquire into the desirability and practicability of forming a Hebrew Christian Church. As a result of the findings of this Commission reported to the next Conference, a momentous decision was taken in the passing of a resolution. "That this Conference approves the principle of the establishment of a Hebrew Christian Church."

One of the most interesting events in the history of the Alliance happened in 1933, when, during one of his visits to Palestine the President, Sir Leon Levison, received in Jerusalem a deputation representing the Marranos of Portugal, descendants of the many thousands of Jews who were compelled to accept the Christian faith in the days of the Inquisition. Work was initiated among the Marranos, and before long they formed themselves into a Portuguese Hebrew Christian Alliance.⁶

- IN 1929 THERE WAS AN ARAB UPRISING WHICH RESULTED IN THE MASSACRE OF THOUSANDS OF JEWS... AFTER THIS EVENT THE IHCA RAISED £1,200 AS A RELIEF EFFORT.

⁵ (Schonfield, 1936)

⁶ Ibid

The **1929 Arab riots in Palestine**, or the **Buraq Uprising** ([Arabic](#): ثورة البراق, *Thawrat al-Buraq*), also known as the **1929 Massacres**, ([Hebrew](#): מאורעות תרפ"ט, *Meora'ot Tarpot*, lit. Events of 5689 [Anno Mundi](#)) refers to a series of demonstrations and riots in late August 1929 when a long-running dispute between [Muslims](#) and [Jews](#) over access to the [Western Wall](#) in [Jerusalem](#) escalated into violence.

The riots took the form, in the most part, of attacks by Arabs on Jews accompanied by destruction of Jewish property. During the week of riots from 23 to 29 August, 133 Jews were killed and between 198–241 others were injured, a large majority of whom were unarmed and were murdered in their homes by Arabs, while at least 116 Arabs were killed and at least 232 were injured, mostly by the [British](#) police while trying to suppress the riots, although around 20 were killed by Jewish attacks or indiscriminate British gunfire.^{[1][2]} On the first day of the riots, the British government had enlisted and armed 41 Jewish [special constables](#), 18 Jewish ex-soldiers and a further 60 Jews were issued [staves](#).^[3] During the riots, 17 Jewish communities were evacuated.^[4]

The British-appointed [Shaw Commission](#) found that the fundamental cause of the violence "without which in our opinion disturbances either would not have occurred or would not have been little more than a local riot, is the Arab feeling of animosity and hostility towards the Jews consequent upon the disappointment of their political and national aspirations and fear for their economic future,"^[5] as well as Arab fears of Jewish immigrants "not only as a menace to their livelihood but as a possible overlord of the future."^[6] With respect to the triggering of the riots, the Commission found that the incident which "contributed most to the outbreak was the [Jewish demonstration at the Wailing Wall on 15 August 1929](#)".^[5]

[Avraham Sela](#) described the riots as "unprecedented in the history of the Arab-Jewish conflict in Palestine, in duration, geographical scope and direct damage to life and property."^[7]



Religious significance [\[edit\]](#)

The Western Wall is one of the holiest of Jewish sites, considered by Jews to be a remnant of the ancient [Second Temple](#) compound destroyed in 70 CE.^{[8][9]} The Jews, through the practice of centuries, had established a right of access to the Wailing Wall for the purposes of their devotions. As part of the [Temple Mount](#) the Western Wall was under the control of the Muslim religious trust, the Waqf.^[10] Muslims consider the wall to be part of the [Al-Aqsa Mosque](#), the third holiest site in Islam, and according to Islamic tradition the place where Muhammad tied his horse, [Buraq](#), before his night journey to heaven.^[10] There had been a few serious incidents resulting from these differences.⁷

- LATER THE NAZI PARTY ROSE IN GERMANY WHICH ALSO AFFECTED JEWISH BELIEVERS...SCHONFIELD WRITES DURING THIS VERY PERIOD...

Organizations were quickly set up to ameliorate the lot of the Jewish sufferers, but the Jewish Christians and non-Aryan Christians were largely denied relief from these sources, and their pitiful appeals came before the I.H.C.A. Almost every other consideration had to be abandoned in an effort to raise funds for German relief and to endeavor to place as many as possible in employment in other countries.

But all that could be done was like a drop in the ocean, and it has become clear that more definite action must yet be taken if the situation, unparalleled since the Middle Ages, is not to develop for the worse.⁸

- THE SECOND WORLD WAR AND THE PLIGHT OF THE JEWS IN EUROPE ACTUALLY BROUGHT THE IHCA AND THE CHRISTIAN CHURCH CLOSER TOGETHER, AND LEGITIMIZED THE MESSIANIC MOVEMENT IN THEIR EYES.

Basil Mathews has stated:

From the Christian side, we do not believe it to be in the purpose of God that the Jewish Christian should be deprived of full opportunity of making his own distinctive racial and cultural contribution within the Christian Church. We should not seek in any way to detach him from his own heritage, and should gladly receive from that heritage all that will enrich our own faith.⁹

- HUGH SCHONFIELD'S COMMENTARY ENDS AT THIS PERIOD OF JEWISH CHRISTIAN HISTORY, BUT THAT HOWEVER IS NOT THE END OF THE STORY.
- HUGH ENDS HIS TAKE ON OUR HISTORY IN THIS WAY...

To what purpose is all this? It is that Jewish Christianity with its accumulated experiences of human passions and Divine love has a potent message to give to a world crying aloud for light and truth? Is it that these patient followers of the King Messiah have a leading part to play in the

⁷ (Wikipedia, 2020)

⁸ (Schonfield, 1936)

⁹ Ibid

restoration of peace and international brotherhood to a world sown with dissension and distrust? Is there after all something in the Mosaic vision of “a kingdom of priests and a holy nation,” playing a mediatorial part between the nations and their God? Those who seek an answer to these questions must go to the Fountain-head and to the word of His revelation.

Beat by beat Jewish Christianity has followed the music of the great prophetic strains in Handel’s Messiah, steadfast in the hope that one day the Hallelujah Chorus will ring out, and mighty voices as of a great multitude, as the voice of many waters, shall cry: The kingdoms of this world are become the kingdoms of our Lord and of His Messiah; and He shall reign for ever and ever.¹⁰

Addendum to Chapter XXI

Extracts from Sir Leon Levison’s Address on being elected First President of the International Hebrew Christian Alliance, September 9, 1925:

My dear brethren and sisters, I am deeply moved by the great honor you have seen fit to confer on me. I can hardly find words adequately to express my gratitude to you. I know my shortcomings; I know how onerous and how great is the position to which you have elected me; and I pray God, Who alone sees my heart, that He will direct me and you in the great work that lies before us. Brethren, you have perhaps little idea at present of what a body such as we have constituted can and will do: but, please God, if we each and all of us go back to our own places as ambassadors of this great Conference, determined to organize, coordinate, and unite the various believers in Christ from amongst the Jews into bodies, which shall be affiliated to this International, so that they may thereby be cheered and comforted and strengthened, you will find that in a few short years you will yourselves be rewarded by God in seeing the beauty of unity and the grandeur of love when it permeates, and is allowed to work freely in the hearts of the followers of Christ, who is the very essence of love itself.

To my colleagues I would say, first of all, that so far as I am concerned, I can promise you that you shall never be let down. I will always be at your beck and call, doing my utmost in anything that you might have to suggest, in so far as it is going to advance the Kingdom of God amongst the Jews, or in any assistance that I might be able to render by way of coming and bringing cheer and comfort and help: and I do trust that, if you want this International to be a success, you will give me and the International Hebrew Christian Alliance your utmost loyalty. If the officer-bearers stand by each other, and are permeated with a great desire and zeal for Christ and his Kingdom, we shall be able to bring life and comfort and joy into the hearts of the scattered members of our race who are believers in Christ, throughout the world.

What are we to work for? What are we to be loyal to? I think that the body which has now come into being has a great variety of interests, in which, if we try to contribute all that is best and highest in us, we shall find that we may become a power in the world as well as amongst our own Hebrew Christian brethren. To be a power in the world, we must try to have a clear outlook, a Christlike outlook. We must try and avoid those narrow, bigoted, prejudiced feelings and ideas which would curb us and distract us and hinder us from going onward and upward and on to victory. Therefore we must pray — and when I say pray, I mean we must work and pray — if we

¹⁰ Ibid

are to make it really effective, that we may see each thing in its own proportion, as God would have it....

Our relationship to each other must be maintained in unity, because, as I said yesterday, we are a twice-despised and twice-exiled people — exiled along with the Jewish race, and exiled from the Jewish race because of our belief; despised like the Jewish race, but despised by the Jewish race because of our belief. Therefore, the great need that we all have is just a warmhearted,

deep love for one another that shall stand us in stead of everything and make up far all things, because Christ has promised to bless such in the cause with his own love....

Then our relationship with the Jews, and for the Jews, with the Church — I feel, brethren, that antisemitism would have been three thousand percent more severe than it is today, had it not been for the fact that something like three hundred to six hundred missionaries, Hebrew Christian missionaries or missionaries working among the Jews, are going about in America, in Great Britain, in Germany, everywhere, week in and week out, preaching and pleading before Christian people the cause of Israel. And that propaganda must make the Jews realize what it means.... We are going into churches, drawing-rooms, chapels, prayer meetings, prayer unions, and conferences and places of all kinds and descriptions where Christian people meet, and we are the ones who make people realize that a Jew is a human being like themselves, that he has a soul and affections ... a man who has got a home and a home life, and one from whom they can learn a good deal if they try to study him.... We can do much by sending representatives from our International Hebrew Christian Alliance to the Church; we can more effectively call the attention of the Christian world than the Jews can, and we are going to do it, and to show the Christian world that we believe in Jesus Christ, and are happy to love and to serve him — and just as happy to die for him.

Yet that does not mean betraying our race. It does not mean forsaking our Jewish brethren; it means, on the contrary, that we are prepared to do more for their welfare spiritually than all the Rabbis put together. You may feel that this is rather an exaggerated remark, but I make it advisedly, my brethren, because, in my own experience, I know of Hebrew Christian missionaries and Hebrew Christians here, there, and everywhere, who have gone round for years and years on a starvation wage, some of them having no pay and seeking no pay, while others have had just enough to maintain themselves, yet who have received such treatment that no Rabbi would ever remain a Rabbi far three days if he had to put with it. Our missionaries, in the name of Christ and in the strength of his love, have continued in spite of it all to this day We have got a great love because we have got a great Christ, a great a great Savior, a great Example on the Cross; and therefore we must, and we can, as we have the means now, put it to our people that by accepting Christ, it is a question of “God and myself,” not a question of My race, and my people.”

I think that we cannot blame the Jews altogether. They do not understand us. What we must aim at now is to let them realize that we belong to no band or captain save Jesus Christ, who was a Jew, who came to the House of Israel, whom we have discovered, and who we love and serve, and that we are of their own flesh and blood, as we come to them. If we put it to them aright, we shall get to them in two ways. When we come to Zionism, we shall show we have a unity of sentiment that is not confined to London alone, but extends throughout the world, and, being a

community instead of an individual, we shall be treated as community. They are not asking the Christians of Palestine that, as a condition of being in Palestine, they shall first become Jews. They say they must first adhere to the principles of the League of Nations, that in Palestine there is to be freedom of conscience. Well, that is all we ask – freedom of conscience. We want to help them to build up Palestine, and they should give us the opportunity....

You and I have been spared by Almighty God in a most wonderful way. Everything that reason tells us should have preserved us was not there to aid us; we should have been annihilated long ago, and our names should have been but a memory. You and I have been preserved and our race has been preserved under God for a great cause, and I believe we shall see that great cause for which we are preserved, coming more largely into our vision, and we shall serve that cause in God's own time and way, but only if we are strong and remember that God who works, means to work through us. If we remember that, I am confident we shall succeed.¹¹

- EDITH STEIN

Edith Stein (religious name **Teresia Benedicta a Cruce OCD**; also known as **St. Edith Stein** or **St. Teresa Benedicta of the Cross**; 12 October 1891 – 9 August 1942) was a [German Jewish](#) philosopher who converted to [Catholicism](#) and became a [Discalced Carmelite nun](#). She is canonized as a [martyr](#) and [saint](#) of the Catholic Church, and she is one of six co-patron saints of [Europe](#).

She was born into an observant [Jewish](#) family, but had become an [atheist](#) by her teenage years. Moved by the tragedies of [World War I](#), in 1915 she took lessons to become a nursing assistant and worked in an infectious diseases hospital. After completing her doctoral thesis from the [University of Göttingen](#) in 1916, she obtained an assistantship at the [University of Freiburg](#).

From reading the works of the reformer of the [Carmelite Order](#), [Teresa of Ávila](#), she was drawn to the Catholic faith. She was [baptized](#) on 1 January 1922 into the Catholic Church. At that point, she wanted to become a Discalced Carmelite nun, but was dissuaded by her spiritual mentors. She then taught at a Catholic [school of education](#) in [Speyer](#). As a result of the requirement of an "[Aryan certificate](#)" for [civil servants](#) promulgated by the Nazi government in April 1933 as part of its [Law for the Restoration of the Professional Civil Service](#), she had to quit her teaching position.

She was admitted to the Discalced Carmelite monastery in [Cologne](#) the following October. She received the [religious habit](#) of the Order as a [novice](#) in April 1934, taking the [religious name](#) Teresa Benedicta of the Cross. In 1938, she and her sister Rosa, by then also a convert and an extern sister (tertiaries of the Order, who would handle the community's needs outside the monastery), were sent to the Carmelite monastery in [Echt, Netherlands](#), for their safety. Despite the Nazi [invasion of that state](#) in 1940, they remained undisturbed until they were arrested by the [Nazis](#) on 2 August 1942 and sent to the [Auschwitz concentration camp](#), where they are alleged to have died in the [gas chamber](#) on 9 August 1942...

she denounced the Nazi regime and asked the Pope to openly denounce the regime "to put a stop to this abuse of Christ's name."

As a child of the Jewish people who, by the grace of God, for the past eleven years has also been a child of the Catholic Church, I dare to speak to the Father of Christianity about that which oppresses millions of Germans. For weeks we have seen deeds perpetrated in Germany which mock any

¹¹ (Schonfield, 1936)

sense of justice and humanity, not to mention love of neighbor. For years the leaders of National Socialism have been preaching hatred of the Jews.... But the responsibility must fall, after all, on those who brought them to this point and it also falls on those who keep silent in the face of such happenings.

Everything that happened and continues to happen on a daily basis originates with a government that calls itself 'Christian'. For weeks not only Jews but also thousands of faithful Catholics in Germany, and, I believe, all over the world, have been waiting and hoping for the Church of Christ to raise its voice to put a stop to this abuse of Christ's name. Is not this idolization of race and governmental power which is being pounded into the public consciousness by the radio open heresy? Isn't the effort to destroy Jewish blood an abuse of the holiest humanity of our Savior, of the most blessed Virgin and the apostles? Is not all this diametrically opposed to the conduct of our Lord and Savior, who, even on the cross, still prayed for his persecutors? And isn't this a black mark on the record of this Holy Year which was intended to be a year of peace and reconciliation? We all, who are faithful children of the Church and who see the conditions in Germany with open eyes, fear the worst for the prestige of the Church, if the silence continues any longer.

Her letter received no answer, and it is not known for certain whether the Pope ever read it.¹² However, in 1937 the Pope issued an encyclical written in German, *Mit brennender Sorge* (*With Burning Anxiety*), in which he criticized Nazism, listed violations of the Concordat between Germany and the Church of 1933, and condemned antisemitism.¹²

<https://www.oneforisrael.org/bible-based-teaching-from-israel/yom-hashoa-remembering-holocaust-heroes/>

<https://jewsforjesus.org/publications/issues/issues-v21-n05/what-happened-to-jewish-believers-in-jesus-in-nazi-germany>

<https://jewsforjesus.org/publications/issues/issues-v21-n05/jewish-followers-of-jesus-who-perished-in-the-shoah>

- BY THE END OF THE SECOND WORLD WAR, THE HEBREW CHRISTIAN ALLIANCE CONTINUED TO OPERATE BUT THE REVIVAL OF ISRAEL BECAME THE MAIN FOCUS, BY 1948 ISRAEL DECLARED INDEPENDENCE...

PAULINE ROSE

<https://vineofdauid.ffoz.org/resources/messianic-luminaries/the-siege-of-jerusalem/>

<https://vineofdauid.ffoz.org/resources/messianic-luminaries/window-on-mount-zion/>

ABRAHAM BRAM POLIJAK

<https://www.youtube.com/watch?v=YudDNLZyduc>

<https://vineofdauid.ffoz.org/resources/messianic-luminaries/bram/>

¹² (Wikipedia, 2020)

MAJOR EVENTS TIMELINE...

1915: The Hebrew Christian Alliance of America was founded.

1934: First Hebrew Christian Church was founded by the Presbyterian Church (USA) in Chicago. <https://adathatikvah.org/about-adat>

1948 – Martin Chernoff - Article Charisma Magazine:
<https://www.charismamag.com/blogs/standing-with-israel/18351-martin-chernoff-the-father-of-20th-century-messianic-judaism>

by David Chernoff: <https://www.youtube.com/watch?v=pkfxJD4ncM0>

1967: The six-day war in Israel occurred, resulting in Jerusalem coming under Jewish control.

1973: Jews for Jesus was started by Martin “Moishe” Rosen at the American Board of Missions to the Jews.

Jews for Jesus was founded by Moishe Rosen in San Francisco in 1973. It has its roots in Hineni Ministries, a group founded in 1970 by Rosen,¹² after the Hebrew word meaning "Here I am". Originally, "Jews for Jesus" was simply one of the organization's several slogans but after the media began to call the group "Jews for Jesus" the organization adopted that name. [David Brickner](#) has been the executive director of Jews for Jesus since 1996.¹³



1975: The Hebrew Christian Alliance of America was renamed the Messianic Jewish Alliance of America (MJAA). <https://www.ymja.org/>

1978: TIKVAT PLANTED – SEE VIDEO

1979: The Union of Messianic Jewish Congregations (UMJC) was founded.
<https://www.umjc.org/> MAP OF CONGREGATIONS

1986: MJAA formed its association of congregations, the International Alliance of Messianic Congregations and Synagogues. <https://iamcs.org/> MAP OF CONGREGATIONS

¹³ https://en.wikipedia.org/wiki/Jews_for_Jesus

CONFERENCES - <https://mjaa.org/messiah-conference-2019-livestream/>

TODAY MODERN MOVEMENT IN ISRAEL: <https://www.oneforisrael.org/>

JOSEPH PROJECT - <https://www.josephproject.org/>

AND NOW GOING FORWARD IN THE 21ST CENTURY...

JEWISH VOICE MINISTRIES

<https://www.jewishvoice.org/about/our-founder>

THE JEWISH JESUS WITH KIRT SCHNEIDER...

SID ROTH "ITS SUPERNATURAL"

GOD TV'S "SHELANU"

<https://news.kehila.org/shelanu-tv-to-share-the-gospel-all-across-israel-in-hebrew/>

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