

# The Yavneh Conspiracy!

By Rabbi Edward Levi Nydle/Levi bar Ido  
B'nai Avraham

<sup>22</sup> "His horim said these things, because they were fearing those of Yehudah, for already those of Yehudah had agreed that if any person made *hoda'ah* (confession) of him to be the Rebbe, Melech HaMoshiach, that person would be put under *cherem ban* from the shul. <sup>23</sup>Therefore, his horim said, "He is of age. Interrogate him." Yochanan 9:22-23<sup>1</sup>

<sup>42</sup>Nevertheless, however, even among the *manhigim* (leaders) many had *emunah* (faith) in Rebbe, Melech HaMoshiach. But because of the *Perushim*, they were not making *hoda'ah* (confession) of Rebbe, Melech HaMoshiach, lest they should be put away under the *cherem ban* from the shul. <sup>43</sup>For their *ahavah* was for the *kavod anashim* rather than the *kavod YHWH*. [Shmuel Alef 15:30] Yochanan 12:42-43

<sup>21</sup>"They will put you under the *cherem ban* in the shuls; a *sha'ah* (hour, time) is coming when everyone who kills you will suppose they are offering *avodas kodesh* to YHWH. [Yeshayahu 66:5] <sup>31</sup>"And these things they will do because they did not have *da'as* of HaAv or of me. <sup>44</sup>"But these things I have spoken to you, that, when the *sha'ah* (hour, time) of these things comes, you might have *zikaron* (remembrance) of these things, that I told you." Yochanan 16:2-3

For over 2,000 years, the Jewish people have been the victims of a conspiracy. Throughout time, people have been able to catch glimpses of the cover-up here and there. The evidence is hard to find or hidden away from Jewish eyes. This scheme is called the **YAVNEH CONSPIRACY**. Its details are how a few of the ancient rabbis sought to cover up the Scriptural evidence proving that Yahshua is *HaMoshiach*<sup>2</sup>. To put together the whole picture has been like a jigsaw puzzle, with pieces scattered and lost. The result has been that the puzzle has never been able to be put together. This article is an attempt to put together the pieces in order that the student of the Scriptures can see the whole picture of what really happened at Yavneh. I want to stress that this article is not by any means a blanket condemnation of any Yehudim or the ancient rabbis and sages of blessed memory. Yavneh was planned a small group of sages whose intentions were to save Judaism from extinction and assimilation. The price of that salvation of their religion was the setting aside of the Messiah for the Jewish people.

- <sup>49</sup>But a certain one of them, Caiapha, being Kohen Gadol that year, said to them, "You do not have *da'as* of anything <sup>50</sup>"nor do you consider that it is a *bedievedike* (expedient) thing for you that one man should die on behalf of the people and not that all the nation should perish." [Yonah 1:12-15; Yeshayah 53:8] <sup>51</sup>But this he did not utter from himself, but, being Kohen Gadol that year, he uttered a *dvar hanevu'ah* (word of prophecy) that Rebbe, Melech HaMoshiach was about to die on behalf of the nation [Shemot 28:30; Bamidbar 27:21; Yeshayah 53:8] <sup>52</sup>and not on behalf of Am Yisroel only but also the *yeladim* of Hashem, the ones having been scattered, that he may gather into *echad*. [Yeshayah 49:6] Yochanan 11:49-52
- 23]. <sup>11</sup>I ask, therefore, have they stumbled so as to fall? Chas v'Shalom! But by their *pesha* (transgression), Yeshu'at Eloheinu is coming to the Goyim in order to provoke them to jealousy. <sup>12</sup>And if their *pesha* (transgression) means riches for the world, and their failure means riches for the Goyim (the Gentiles), how much more will their fullness mean! <sup>13</sup>I am speaking to you Goyim.

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<sup>1</sup> **Banned from the synagogue**, here, 12:42 and 16:2; in Greek a single word, "*aposynagogos*," literally, "de-synagogued." Judaism has three degrees of excommunication, though none is common today. The lightest, *n'zifah* ("rebuke"), could be declared by one person and normally lasted seven days. The next, *niddui* ("casting out, rejection"), usually required three people to declare and lasted thirty days, and people were required to stay four cubits (six feet) from him. The most severe, *cherem*, was a ban of indefinite duration; and a person under *cherem* was treated like one dead. (In the Talmud see Mo'ed Katan 16a–17a, N'darim 7b, Pesachim 52a.) For a family so poor as to allow their son to beg—begging charity was to be avoided as much as giving charity was to be practiced—being de-synagogued would have been a dreadful disaster. For Messianic Jews today social ostracism by family and/or the Jewish community—that is, being treated as if under a *cherem*—can be a cost to be counted when committing one's life to Yahshua (see Lk 14:26–33)

<sup>2</sup> The Messiah/Anointed One

So then, inasmuch as I am Shaliach haGoyim, I magnify my avodas kodesh, in the tikvah (hope) <sup>14</sup>that I might provoke my kindred to jealousy and might save some of them. <sup>15</sup>For if their rejection means ritztzuy (reconciliation, cessation of enmity/hostility between a wrathful holy Elohim and sinful men) for the world, what shall their acceptance mean other than Chayyim min haMesim (Life from the dead ones)? **Romans 11:11-15**

### **Judaism Redefined at Yavneh**

Since the reconstruction of Judaism at Yavneh, the rabbis have been successful in convincing Jews and converts to Judaism that Yahshua is not the Messiah. In order for this to be accomplished many things had to take place.

All through history there have been false claims of the Jews trying to take over the world<sup>3</sup>. All these claims are false and have resulted in the slaughter of millions upon millions of innocent Jews by Christians and Muslims.

But what is even sadder is the fact that the Jewish people have been the victims of the conspiracy perpetrated upon them by a very small group of rabbis who were gathered at Yavneh over 2,000 years ago. Their goals are to separate the Jewish people from the possibility that Yahshua is the Messiah.

In 70 C.E. after Titus conquered Jerusalem, over one million Jews were slaughtered. People continued to gather in the synagogues and study the Torah as instructed by Ezra and Nehemiah. The few rabbis that escape the pogrom, fled to Yavneh on the coast of Yisrael.

- After the fall of Jerusalem, the Sanhedrin was reconstituted at Jabneh, first under R. Johanan and then under the patriarch Rabban Gamaliel II (Tosef., Ber. 2:6). The Sanhedrin met in the upper story of a house or in a vineyard near a pigeon house. In some respects, the city was now regarded as the equal of Jerusalem: there the year was intercalated and the *shofar* blown, and pilgrims from Asia visited the city three times a year (Tosef., Hul. 3:10; RH 29b; Shab. 11a). Among the most important decisions made at Jabneh was the arranging of the definitive canon of the Bible. Between 70 and 132 C.E., Jabneh was "the great city, the city of scholars and rabbis"; most of the *Tannaim* of this period taught there and Rabban Gamaliel was buried there. The city is described as being situated near a stream of water; its wheat market was well known and cattle and poultry were raised in the vicinity. **Encyclopedia Judaica**

With the outbreak of the Bar Kokhba Revolt, Jabneh ceased to be the center of Jewish life in Erez Israel and the Diaspora. After the war, unsuccessful attempts were made to transfer the Sanhedrin from Galilee back to Jabneh (RH 31a–b). A strong Jewish element remained in the city, but the Samaritans constituted the majority (Tosef., Dem. 1

At Yavneh, Rabbi Yochanan ben Zakkai met with his *talmidim* in an attic. He was one of the leading Pharisees in Yerushalayim and a deputy to the head of the Sanhedrin. He distrusted the Messianics and the religious zealots. It was at Yavneh, he and his disciples gave the *TaNak* its canon form. All Jewish literature had and the recent books by the Nazarenes had to be examined and everything with any doubt in it, had to be weeded out. Any Jewish writings that even had any traces of Nazarene syncretism were out rightly rejected. Books were chosen and others omitted and have disappeared over the centuries since then.

Yavneh they developed a method of rabbinical teaching that would set the standard for the Yeshivas for the next nineteen hundred years that the Jewish people would live without a Temple. Enactments were proclaimed and Halakah was set. The calendar was intercalated and Feasts set. The small group at Yavneh had begun to replace the Sanhedrin at Yerushalayim. They claimed the right to rule, teach, and judge. With time, it became the new Sanhedrin for the Jewish people.

What emerged from Yavneh is what is now called "Rabbinical Judaism". At the heart of this development was the systematic teaching that Yahshua was the Messiah. They had to explain away the Messianic prophecies in the *TaNak* that pointed to the person of Yahshua *min* Nazaret. It had to distort, mistranslate and pervert the Scriptures and blind the people to the acceptance of Yahshua as the Messiah.

The new Sanhedrin made it their first duty to keep the Yisraelite nation together and set up fences to protect it from assimilation in the exile. Confusion was feared from the Nazarenes, as their *Halakah* was based upon the teaching of the Messiah Yahshua; consequently the line of demarcation between them and the Yehudim was made ever more and more plain. Eventually the Yehudim were forbidden to buy meat, wine, or bread from them, to carry on business with them, or to perform any service for them, no matter how insignificant.<sup>4</sup>

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<sup>3</sup> The Protocols of the Elders of Zion is a classic example of the lies told of the "Jewish Conspiracy" to take over the world.

<sup>4</sup> History of the Jews by Yosef Kastein

## The Minim

Rabbi Yochanan ben Zakkai was smuggled out of Jerusalem to see Vespasian, who would give him the city of Yavneh. Along with Samuel the Small, Gamaliel, Aquila, and Joshua, he would lead the *Bet Din* in the task of hiding the identity of the Messiah. One of the means of this was the *Birchat HaMinim*, a benediction that curses all heretics and apostates of the Jewish faith.

At first the Jews paid no attention to the Nazarenes who were not within their jurisdiction. They were able to exclude them from the synagogue by this added benediction. It took no effort on the part of the rabbis to widen the breach between the Nazarenes and the Yehudim.

- **Talmud Ma. Berachoth 28b-29a**-eighteen are really nineteen?<sup>5</sup> — R. Levi said: The benediction relating to the Minim<sup>18</sup> was instituted in Jabneh.<sup>19</sup> to what was it meant to correspond? — R. Levi said: On the view of R. Hillel the son of R. Samuel b. Nahmani, <sup>20</sup> to The Elohim of Glory thundereth;<sup>21</sup> on the view of R. Joseph, to the word ‘One’<sup>22</sup> in the Shema’; on the view of R. Tanhum quoting R. Joshua b. Levi, to the little vertebrae in the spinal column. Our Rabbis taught: Simeon ha-Pakuli<sup>23</sup> arranged the eighteen benedictions in order before Rabban Gamaiel in Jabne. Said Rabban Gamaiel to the Sages: <sup>24</sup> Can any one among you frame a benediction relating to the Minim? <sup>25</sup> Samuel the Lesser arose and composed it. The next year<sup>26</sup> he forgot it and he tried for two or three hours to recall it, and they did not remove him.<sup>1</sup> Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the Minim, he is removed, because we suspect him of being a Min? — Samuel the Lesser is different, because he composed it. But is there not a fear that he may have recanted? — Abaye said: We have a tradition that a good man does not become bad. But does he not? It is not written, But when the righteous turneth away from his righteousness and committeth iniquity?<sup>2</sup> — Such a man was originally wicked, but one who was originally righteous does not do so. But is that so? Have we not learnt: Believe not in thyself until the day of thy death?<sup>3</sup> For lo, Johanan the High Priest officiated as High Priest for eighty years and in the end he became a Min? Abaye said: Johanan<sup>4</sup> is the same as Jannai.<sup>5</sup> Raba said: Johanan and Jannai are different; Jannai was originally wicked and Johanan was originally righteous. On Abaye's view there is no difficulty, but on Raba's view there is a difficulty? — Raba can reply: For one who was originally righteous it is also possible to become a renegade. If that is the case, why did they not remove him? — Samuel the Lesser is different, because he had already commenced to say it [the benediction]. For Rab Judah said in the name of Rab — or as some say. R. Joshua b. Levi: This applies only if he has not commenced to say it, but if he has commenced, he is allowed to finish.

The ancient prayer<sup>6</sup> (the *Amidah*) said to be composed by Ezra, 500 years before Yahshua, was doctored to include a curse upon the *Minim*/Nazarenes by Rabbi Gamaliel in Yavneh. These rabbis instilled an identity crisis and guilt trips by the adding of the *Birchat Minim* to detect the Nazarenes<sup>7</sup> in their synagogues. What happened at Yavneh has affected the world for 2,000 years. Unfortunately, most Jewish people are unaware of what really happened at Yavneh.

- Soon after the destruction of the Temple, the *Amidah* was “edited” finally in Jabneh, by Rabban Gamaliel II and his colleagues (Ber. 28b–29a). Even then, only the order, general content, and benediction formula were standardized; the actual wording was left to be formulated by the individual worshiper or reader. Attempts to reconstruct the “original” text of the *Amidah* or to ascertain the date when each section was “composed” are pointless, especially in view of the ruling that benedictions were not to be written down (Tosef., Shab. 13:4)... The 15th benediction is the later addition to the original 18. In the old Palestinian ritual, no separate benediction was devoted to the request for the reestablishment of the Davidic kingdom, and the petition was included in the 14th benediction, for the rebuilding of Jerusalem (in most present-day rites, it is still mentioned there). The weekday *Amidah*, as found in the Cairo *Genizah*, does not have this benediction; nor did the Palestinian *paytanim* mention it in their poetic compositions (*kerivot*) based on the *Amidah*. In Talmudic times

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<sup>5</sup> (19) After the rest.

<sup>6</sup> The standing prayer

<sup>7</sup> Very few people know that Messianic Jews were also killed in the Holocaust by the Nazis. Over one-quarter million of Nazarenes were killed.

its recital as a separate benediction became the general custom in Babylonia and from this derived the present custom.

Even though it is of Palestinian origin, it was not accepted there as standard practice (Tosef., Ber. 3:25) The view, voiced already in some late talmudic sources (e.g., Ber. 28b), that *Birchat ha-Minim* (benediction 12), introduced in Jabneh by Samuel ha-Katan, at the request of Rabban Gamaliel II, was the added benediction is, therefore, not correct. Nor is there sufficient foundation for the theory that prior to the introduction of this latter benediction the total number was only 17. The sources (e.g., Tosef., Ber. 3:25, et al.) clearly indicate that Samuel did not add a new benediction to those existing up to then, but added either a new point or enlarged on the meaning of a previously known benediction, as *Shel Paroshin* (“concerning the dissidents”) or *Shel Resha'im* (“concerning the wicked”). He did this by applying it specifically to Jewish heretics. It is generally assumed that this new formulation was meant to force the Judeo-Christians out of the Jewish community; in the *Genizah* version, the word *Nozerim* (“Christians”) actually occurs. Medieval Christian censorship viewed this paragraph as a malediction directed against all Christians; this accounts for the many changes and “corrections” that were introduced into it.” **Encyclopedia Judaica**

When Rabbi Yochanan ben Zakkai was on his deathbed he is quoted as saying:

- “More over I have before me two roads, one to Paradise and one to Gehenna, AND I KNOW NOT WHETHER HE WILL SENTENCE ME TO GEHENNA OR ADMIT ME INTO PARADISE.” **First Century Judaism in Crisis ,p.199, Jacob Neusner**

How can we choose to follow man who had no security of deliverance and who did not know if he was going to Paradise or Gehenna? Even though Rabbi Yochanan saved Judaism from extinction after 70 C.E., his statement is one of insecurity and doubt about his fate in the afterlife. He found that he could not save himself. If the great sage Rabbi Yochanan ben Zakkai was unsure, what hope is there for the average Jewish person without Messiah?

But it was Rabbi Gamaiel who actually brought about the permanent split between Judaism and the Nazarenes. It was he who added the *Birchat Minim* to the Eighteen Blessings, in order to root out the Nazarenes in their synagogues. The word *minim* is a general term for heretics but a number of “tannaitic restrictions directed against *minim* clearly refer to the Jewish Believers, as can be shown by their context and date. Jerome wrote, “The Sages at Jamnia (Yavneh) regarded the Jewish Believers as a menace sufficiently to warrant a liturgical innovation.”<sup>8</sup>

The rabbis at Yavneh also set aside the Septuagint<sup>9</sup> because it was quoted extensively by the returning Ephraimites and the Jewish Believers. They began a new translation by Aquila of Pontus. Jews were told not to sell to the Nazarenes or take anything from them, teach them, or obtain healing from them. This was because approximately 20% of the people of Yisrael had become Nazarenes, and this was causing concern among the rabbis. The destruction of the Temple had left a huge void in Judaism, and they reacted by issuing edicts against those who were inhibiting their movement to put the nation back together after its destruction.<sup>10</sup>

The rabbis attempted to lock out the Nazarenes and substitute their form of Replacement Judaism. The result was that the Jewish faith from that time on was removed from its true Scriptural foundations. The Council of Yavneh allowed Judaism to survive in a drastically different form. The sages changed the theology and structure of Judaism and began its separation from the written Scriptures. Rabbinical Judaism was born, and this is the form that Judaism would keep to this present day.<sup>11</sup>

### **The Word Minim**

What does *min* and *minim* mean? They are Hebrew acronyms coined by the early rabbis to identify Jews who believed that Yahshua was the Messiah. Let us examine this acronym.

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<sup>8</sup> The Emergence of Contemporary Judaism –Phillip Segal

<sup>9</sup> One of the great works undertaken at Yavneh was a new Greek translation of the Scriptures by Aquilas of Pontus, a Roman aristocrat who converted first to Christianity and then to Judaism and became a pupil of Rabban Gamaliel, whom h accompanied on his travels. His translation was made under the supervision of the leading scholars of Yavneh,who greatly admired his work. It reflects the system of interpretation of the tanaaim..the earlier Greek translation of the OT, the Septuagunt..had been accepted as sacred by the Chr-stian Church.” Rabbi Samuel Safrai, Hebrew University

<sup>10</sup> See “Yavne:Acheivments and Significance” by Dr. Goldberg-Moody Bible Institute 1986

<sup>11</sup> see above sited source

The *Mem* ם stands for *Maamine* – to believe. The *Yud* ך - stands for *Yahshua*. The *Nun* ן - stands for *Nazaret*. The “*im*” makes the word a male plural noun. It was used to refer to a group of Nazarenes.

- “*Minim* were Jewish Believers in Yahshua; the name is the initials in a form of an acronym for ‘Believers in Yahshua from Nazaret’. Derenborough’s theory which explains *minim* as a contraction of the initials *maanin* Yahshua *Notzri* or *min* for *maanin* Yahshua *Notzri* is by no means too far-fetched, especially when we remember how fond the Rabbis were of making puns and juggling with words....the *minim* called themselves *maananim*. Herein lay their distinction from rest of the people: they were Believers.” **Jacob Jocz, the Jewish People and Jesus Christ; London 1949**
- (35) *Minim*, applied especially to Jew-Christians. Should the *minim* ask why the names of the mothers of these important figures are not given in the Bible narrative, they can be answered that these had been handed down by oral tradition. [V. Herford, Christianity, p. 326.] **Talmud Mas. Bab Bathra 91a**
- “...Sometimes the term *min* may apply to more than one kind of sectarian even within one text. Thus, in *Hullin* 87a, two *minim* are mentioned: The first puts forward a proof (from a biblical verse) for the existence of two deities, and was therefore in all probability either a heathen Christian (believing in G-d the Father and G-d the Son) or a Gnostic...According to *Berakhot* 28b, Samuel ha-Katan (fl. c. 80–110), at the invitation of Gamaliel II of Jabneh, composed the “benediction against the *minim*,” included in the *Amidah* as the twelfth benediction (see E. J. Bickerman, in HTR, 55 (1962), 171, n. 35). This was directed primarily against Judeo-Christians (specifically mentioned in one old text—see Schechter, *JQR* 10 (1897/98)), either to keep them out of the synagogue or to proclaim a definite breach between the two religions. This undoubtedly “represented the formal recognition by official Judaism of the severance of all ties between the Christian and other schismatic bodies, and the national body of Judaism” (Baron, *Social2*, 2 (1952), 135, 381, n. 8, incl. bibl.). This severance of the *minim* from the national body of Judaism had obvious halakhic implications. Thus, meat slaughtered by a *min* was forbidden to a Jew (*Hul.* 13a). Likewise Torah scrolls, *tefillin*, and *mezuzot* written by him are barred from use (*Git.* 45b; cf. *Tosef.*, *Hul.* 2:20). For Maimonides’ five-fold classification of *minim* see *Mishneh Torah*, *Teshuvah*, 3:7. On the books of the *minim*, see *Sifrei ha-Minim*”. **Encyclopedia Judaica**

Rabbi Gamaliel II, the grandson of the Sanhedrin judge in the book of Acts, feared that all the Believing Jews and returning Yisraelites intermingling with the Jews in the synagogues would lead to the assimilation of the Jewish people. Their fears were unfounded as we read in the book of Acts concerning Rav Shaul, from the tribe of Binyamin. According to the book, **The Mission and Expansion of Christianity in the First Three Centuries, New York 1908:**

- “Jerome does assert that Nazarenes were to be found in every Jewish synagogue throughout the East. What am I to say about the Ebonite’s who allege themselves to be Believers? To this day the sect exists in all the synagogues of the Jews, under the title “the *minim*”. The Pharisees still curse it, and the people dub its adherents ‘Nazarenes’.”

### The Enforcement of the Ban

According to history, this was not a local problem for local rabbis. It was throughout the entire East. The Message of the Good News had spread throughout the known world. The Nazarenes used the prophecies in the *TaNak* to prove their claim of the Messiahship of Yahshua. The bottom was falling out of rabbinical Judaism. Miriads were becoming Believers in Yahshua.

The Rabbis sent letters with their emissaries to the synagogues in the world, in order to find the Nazarenes. James Parkes has written:

- “the rabbis at Jabne had decided that the presence of these people could not be tolerated, the Judeo-Nazarenes, however much they disagreed from the other Jews on the question as to whether the Messiah had or had not come, still considered themselves to be Jews; and it is not too much to suppose from this that there were also Jews who considered that a disagreement on this point did not make fellowship with them impossible. They must have been generally accepted; or it is incredible that they should have continued to frequent the synagogue. They were evidently there as ordinary members, since it needed the introduction of this formula to detect them...It is reasonable also to date the letters and “apostles” sent out to the Jews of the Diaspora to the end of the first century...The letter contained a formal denial of the truth of the Believers’ account of the teaching and resurrection of Y’shua. Messianism was a denial of Elohim and the Law. It was based on the

teachings of Y'shua, who was a deceiver, and who had been put to death... His disciples had stolen his body, and then pretended that he had risen again from the dead and was the Son of Elohim.

It was therefore impossible for the Jews to have anything to do with such teaching, and his followers should be formally excommunicated. (Justin, and Jerome, On Isaiah, xvii, 2; P.L. xxiv, p.184) Jews were to avoid all discussions of any kind with the Nazarenes. (Justin xxxviii, nd Oregon, Celus, vi, 27; P.G. xi, p.1333)... letters contained a copy of the *Birchat HaMinim*, with instructions to include it into Eighteen Benedictions. For the daily cursing of Messiah in the synagogue is very closely associated with the letters. (Justin, xvi, xlvi, xcvi, cxxxiii)... All three writers, insist on the official character of these letters, and on their wide dispersion." **James Parkes, The Conflict of the Church and the Synagogue, pp.78-80**

Even more evidence of this conspiracy may be found in a document known as **The Acts of Pilate**. This document admits the cover-up to deny Messianic truths because they would split the synagogue of that time period. Pilate wrote a letter to Tiberius Caesar in an attempt to explain why he killed Yahshua.

- "The next development is that the High Priest, also impressed by the events of the crucifixion, calls a meeting to examine carefully whether the prophecies are really proof that Y'shua was the Messiah. The meeting finds that he was; their decision comes to the ears of Pilate, who sends to them to adjure them to tell the truth. They admit he was the Messiah, but say they have decided to conceal the fact, lest there should be a schism in our synagogues'. They implore Pilate to keep silence. Pilate however, writes to the emperor Tiberius that 'the Jews through envy have punished themselves and their posterity with fearful judgments of their own fault; for their fathers had promised that Elohim would send His holy One, and when He came, and performed marvelous works, the priests through envy delivered Him to me, and I, believing them, crucified Him.'" **James Parkes, The Conflict of the Church and the Synagogue, pg.103**

Jacob Jocz, a Jewish professor and scholar, while agreeing with the claims of Yahshua, is very honest with the facts in his book, **"The Jewish People and J-sus Chr-st:**

- "The *Shemone Esreh*, which is the *Tephillah*, par excellence and the central feature of the three daily prayers', contains a strange blessing the much discussed *Birchat HaMinim*. It is associated with the names of Gamaliel (C.E. 100) and Samael the Small (died C.E. 125)... It is obvious from the Talmud passage that the rabbis have tried to find some justification for the introduction of the curse into the otherwise lofty prayer of the *Shemone Esreh*. Jewish scholars have long maintained that the *Birchat HaMinim* was mainly directed against heresy as such and only indirectly against Hebrew Nazarenes. Even Israel Abrahams in his notes to Singer's Prayer Book says that the benediction 'was directed against... sectarians (*minim*) within the synagogue...' The Jewish Believers in Y'shua of Nazareth were the real and immediate danger to the synagogue. There can be little doubt who are meant by the *minim*. There was no other sect or heresy which could compare in importance with the Nazarenes. The Nazarenes were steeped in the traditions of Judaism, many were loyal to the traditions of the elders. They were spiritually alive, abounding in religious zeal. They were aggressive, and had above all; they were enthusiastic bearers of the greatest Jewish heritage—the Messianic Hope. They were dangerous because they had the advantage of attacking the new rabbinical Judaism from within. It was therefore imperative that the synagogue isolate them. For that purpose of the *Birchat HaMinim* was composed. Loewe (a Jewish scholar who helped write A Rabbinical Anthology with C.G. Montefiore) rightly calls this 'a test passage; its intention being to separate the sheep from the goats, and compel the *minim* to declare themselves. It naturally had the effect of widening the breach between the Y'shua believing and the non-believing Jews in that it made it impossible for the believers to worship in the synagogues... Its main purpose was self-defense. For that purpose, it introduced the *Birchat HaMinim*; it altered liturgy; it changed its emphasis, especially with regard to Messianic teaching; it created barriers.'" **Jacob Jocz, The Jewish People and J-sus Chr-st, pp.51-53,190**
- "But towards the end of the first century it was given this form: 'For apostates let there be no hope, and the kingdom of arrogance do Thou speedily uproot in our days; and let the Nazarenes and heretics perish as in a moment; let them be blotted out of the book of life and no enrolled with the righteous. Blessed are You, YHWH, who humblest the arrogant.' This revised edition of the prayer was authorized by the Sanhedrin and adopted in synagogues, so that Jewish Believers, by keeping silence at this point, might give themselves away and be excommunicated. The heretics or *minim* were members of sects of which the Sanhedrin disapproved. It is only after C.E. 70 that we can begin to talk about normative Judaism and of deviations from the norm;

in the days of the Second Temple there was a much greater variety of Jewish religious life and practice, and no one form could claim to represent the standard by which the others were to be judged.” **F.F. Bruce, New Testament History, New York, 1971, pp. 385-386**

- “Contemporary scholarly consensus maintains that, while these Pharisaic leaders were putting their own house in order, they also set up fences against the burgeoning influence of the early Nazarenes. Specifically, Rabban Gamaliel II introduced, through the standardization and emendation of the public synagogal prayer, a malediction against Nazarenes. The twelfth edited liturgical piece of Yavneh read, in the Palestinian recension of Genizah material: ‘Let the Nazarenes and minim perish swiftly’. Judaism, in its quest for survival, apparently was threatened by the Nazarenes. In its response, Yavneh not only formulated a negative view of the Nazarenes but purposely aimed at the exclusion of Nazarenes from Jewish services. An act of excommunication was enforced by Yavneh’s missionary activities...The consensus still favors the view that the Nazarenes were included in the original liturgical text and that Yavneh meant to designate Jewish Believers in the malediction. This central argument of Davies’ thesis will be demonstrated as historically untenable.” **Rabbi Asher Finkel, Yavneh’s Liturgy and Early Christianity”.**
- “...it appears probable that some of the actions taken at Yavneh were directed against Nazarenes, whose sectarian activity threatened the unity of the Jewish community.” **Rabbi Phillip Segal, The Emergence of Contemporary Judaism, appendix , 1981**
- “They revised it at Yavneh after the long time in the vicinity of the teaching of the *notzri*...” **Rashi quoted in Nazarene Jewish Christianity, Ray A. Pritz, p.104**
- “...That the schism was a result of the halakic definition of Jewish identity. Using governing the Jew of birth... and the rabbinic reaction to the early Believers, and discusses the narratives illustrating rabbinic contact with Jewish Believers. He concludes that the Nazarenes were regarded initially by the rabbis as *minim*, Jews who had heretical beliefs...” **Book back cover, Who was a Jew? By Lawrence H. Schiffman, professor of Hebrew and Judaic studies at New York University.**
- “A number of *tannaitic* restrictions directed against *minim* clearly refer to the early Jewish Believers, as can be shown from their content and date. These regulations show how the rabbis attempted to combat those beliefs which they regarded as outside the Jewish pale while never rejecting the Jewishness of those who held them...Indeed, this benediction probably went a long way toward making the Jewish Believer feel unwelcome in the synagogue and causing them to worship separately.” **Professor Schiffman, Who was a Jew?**
- SIFREI HA-MINIM ( lit. "Books of the sectarians"). In *Tosefta Shabbat* 13:5, et al., it is stated that *gilyonim* (lit. "Sheets of parchment") and *sifrei ha-minim*, may not be saved from fire on the Sabbath, but should be left to burn even if they contain Divine Names. On a weekday, however, according to Yose ha-Gelili, these Names should be cut out and the rest burned. For, according to R. Tarfon, unlike ordinary idolaters who do not know G-d and therefore do not deny Him, *minim* ("sectarians") are those who recognize G-d but nonetheless deny Him. R. Ishmael adds that these books bring enmity between Israel and their Father in Heaven, presumably because they cause them to stray from the true path; *minim* should therefore be shunned (referring to *Ps.* 139:21–22). **By gilyonim is meant Gospel texts**, as is explicitly stated in the uncensored version of *Shabbat* 116a by Meir (second century) and Johanan (third century), who, satirically punning on the term *Evangelion*, call it *aven gillayon* (*gilyon*; "scroll of falsehood") and *avon gillayon* (*gilyon*; "scroll of sin") respectively (see Rabinovitz, *Dik. Sof.*, 260, n. 60). For this reason, despite biblical citations and Names of G-d contained in these Gospel texts, they are left to be burned. The term *sifrei ha-minim* is, however, somewhat more problematic. Bacher (in *REJ*, 38 (1899) 38–46), followed by Buechler and others, interprets it as meaning Torah scrolls written by *minim* (cf. *Sif. Num.* 16; see A. Buechler, *Studies in Jewish History* (1956), 272). But the term as found in *Hagigah* 15b (see *Dik. Sof.*, 59, n. 3) and in *Sanhedrin* 100b (*Dik. Sof.*, 303, n. 10) clearly cannot bear this meaning, but means heretical writings. Moore (*Judaism*, 1 (1946), 86f., 243f.), S. Lieberman (*Tosefta ki-Feshutah*, 3 (1962), 206f.), and others, suggest that *sifrei ha-minim* **refers to Christian writings** which abound in (reinterpreted) biblical citations. **Encyclopedia Judaica**

The Nazarenes were exposing what the real Judaism was all about—the Messiah Yahshua. The religious hierarchy could not handle this. It was dangerous to the new rabbinical Judaism that they had constructed after the destruction of the Temple to guard against assimilation and to de-emphasize the deity of Yahshua. Was this done?

- "... The tendency in post –Y'shua Judaism was to tone down messianic dogma and to emphasize the human nature of the Messiah." **A.J. B Higgins, The Jewish Messianic Belief in Justin Martyr's Dialogue with Trypho, New York 1979 p.183**

### Recent Finds

Even more recent discoveries in the land of Egypt have proven that the original words were *minim* and Nazarenes. The modern rabbis deny that the *Birchat HaMinim* was ever used to excommunicate the Nazarenes from the synagogues in the First to the Fourth Centuries. Many modern rabbis even deny that a large Nazarene community existed.

The great Jewish scholar, Rabbi Shmuel Safrai has admitted that F.F. Bruce is accurate. Rabbi Safrai wrote a book titled *History of the Jewish People*, that serves as a second witness to F.F. Bruce's research.

- "Throughout the Jabneh era, from immediately after the destruction of the Temple until the revolt of Bar Kokhba (70-132 C.E.) Many steps were taken that were to have a decisive influence on the coherence of the nation under the contemporary conditions. The sages were able to gain control over the different groups and trends that were competing within the nation... Decisive steps were also taken to cut off Messianism... One such measure was the insertion into the Amidah prayer of an additional , nineteenth benediction, *Birchat HaMinim*, which, in its earliest Palestinian formula, was directed primarily against the Judeo-Messianics, who shall have no hope in their belief that the Messiah has already appeared on earth." **H.H. Ben-Sasson & Shmuel Safrai , A History of the Jewish people, Part iv, Tel Aviv 1969, 1976, p.325**
- "The land erupted again in 132 C.E. The Jews carefully conscripted an army. Jewish Believers who refused to serve were treated with severity and contempt." **Wandering by Chaim Potok pg.293**
- "The Jewish Believers were suffering as much as the Jews, if not more, under the Roman yoke and would have under normal circumstances have joined the Jews in the rebellion. But already having a Messiah in Y'shua, they could not accept another messiah in Bar Kokhba, and thus they could not join the Jews in the showdown with the Romans." **Jews, G-d, and History by Max I. Dimont pg.108**

G. Alon, an expert on First Century Judaism, has written concerning the fear of the Nazarenes by the rabbis:

- "...These were sectarians [Nazarenes] who had not given up their Jewish identity."

What we have is an intermingling of the Nazarenes and the non-believing Jews to such an extent that no one could tell them apart in the synagogues. Thus, the *Birchat HaMinim* had to be invented by the sages to keep the Nazarenes away from the traditional synagogues. But in reality, that was the end result. The purpose of the *Birchat HaMinim* was to make all Jews aware that the Nazarenes were to be regarded as apostates and could no longer be called Jews! The sages had declared that the followers of the Messiah Yahshua could no longer be considered part of the Jewish Community nor of the Jewish people.<sup>12</sup> There was a great fear that any contact with those who believe in Yahshua would lead to the destruction of Judaism.

- "Any dialogue that relates to interfaith is destructive to the Jewish community as a whole." **Rabbi Aron Lieberman of Synagogue Inverrary –Chabad.**
- "Come and hear: The blank spaces above and below, between the sections, between the columns, at the beginning and at the end of the Scroll, defile one's hands.<sup>13</sup> — It may be that [when they are] together with the Scroll of the Law they are different.<sup>14</sup> Come and hear: The blank spaces<sup>15</sup> and the Books of the **Minim**<sup>16</sup> may not be saved from a fire, but they must be burnt in their place, they and **the Divine Names** occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of Minim. Seeing that we may not save the Books of Minim themselves, need their blank spaces be stated? — This is its meaning: And the Books of Minim are like blank spaces". **Talmud Shabbat 116a**
- 9); and if they do return [to their evil ways] Neither do they attain unto the paths of life' (ib.). Hanina, the son of R. Joshua's brother, came to Capernaum,<sup>2</sup> and the minim worked a spell on him and set him riding upon an ass on the Sabbath. He went to his uncle, Joshua, who anointed him with oil and he recovered [from the spell.

<sup>12</sup> G. Alon, *The Jews in their Land in the Talmudic Age*, Vol.1, Jerusalem, 1980, p.307. Also see *The Dead Sea Sect & Pre-Pauline Christianity* by David Flusser

R. Joshua] said to him, ' Since the ass of **that wicked person3** has roused itself against you, you are not able to reside in the land of Israel.' So he went down from there to Babylon where he died in peace. One of R. Jonathan's disciples ran away [to the minim]. He came and found him in subjection to them. 4 The minim sent the following message after him: ' Is it not written thus, Cast in thy lot among us; let us all have one purse5 (Prov. I, 14)? He fled and they pursued him. They said to him, 'Rabbi, do an act of kindness to a certain bride.' He went and found them ravishing a girl. He exclaimed, ' Is this the way for Jews to behave! ' They replied to him, 'But is it not written in the Torah, "Cast in thy lot among us; let us all have one purse?"5 He fled and they pursued him till he came to the door [of his house] and shut it in their faces. They said, ' R. Jonathan, go, tell your mother that you have not turned and looked upon us; for if you had turned and looked upon us, more than we pursue you would you have pursued us!6''The minim used to have dealings with R. Judah b. Nakosa. They used constantly to ask him questions which he was always able to answer. He said to them, 'In vain you bring your trifling arguments. Let us agree among ourselves that whoever overcomes his opponent [in debate](1) The woman by her repentance died to her past life and would never live in it again' (Herford, op. cit., p. 190).(2) A town in Galilee (Matt. IV, 13).(3) An allusion to J-sus.(4) So Herford translates (op. cit., p. 215). Jast. renders: found him doing the cooking [for the minim who shared all things in common].(5) The early Christians were accused of indulging in free love.(6) You would have been tempted to join us. **Ecc.Rabbah 1:25**

Modern prayer books have stricken the words *notzrim* and *minim* from the blessing. In the Sephardic prayer book the *minim* is intact. However, the word Nazarenes is no longer there. In the non-Sephardic countries, due to questions concerning the benediction, the words were stricken from the *Siddur*. The fact that the word *notzrim* appears in the Cairo *Amidah* fragment (see below) shows there has been a cover-up. How many times does it take to document an event? Once! Ray Pritz, author of **Nazarene Jewish Christianity**, writes:

- “It has long been recognized that rabbinical self-censorship of anti-Messianic material was more extensive in those countries where the church controlled civil life. This was clearly the case also with the excision of the words *minim* and *notzrim* in those areas where they had been added to the Twelfth Benediction.”

Even parts of the Talmud have been censored or changed:

- “ In the first Venice printing of the Talmud we find the comment by Rashi (missing in later, censored editions) at Brachot 30a (= 28b in today's pagination); 'They revised it' [the ancient Jewish eighteen benediction Amidah synagogue prayer by adding a curse #12 against the Jewish believers in Y'shua]...at Yavneh after a long time in the vicinity of the teaching of the notzri[Y'shua] who taught to overturn [ in Rashi's warped opinion] the ways of the living Elohim.” **Nazarene Jewish Christianity , Ray A. Pritz, also see Halakhot Gedolot,ed.hildesheimer, Berlin, 5652,p.27**

In 1925 a fragment (fragment T-S 8.H.24) of the original BHM document was found in the Ben Ezra Synagogue in Cairo fragments found in a secret chamber in a synagogue. In this fragment the word *notzrim* was found next to the word *minim* as a clarifying noun because the *notzrim* were the largest sect of believers in Yahshua.This fragment has the liturgy read like this:

- “May the apostates have no hope, unless they return to Thy Torah, and may the Nazarenes and the *minim* disappear in a moment. May they be erased from the book of life, and not be inscribed with the righteous.”

We have to assume from this fragment, that the Nazarenes and the *minim* are synonymous, and that both terms refer to the Believers in Yahshua.This is witnessed by Jerome who acknowledged:

- “There was a sect of Jews called *minim*-also known as Nazarenes. He says they wanted to be both Jews and Messianics...”<sup>13</sup>

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<sup>13</sup> Ibid,pp.288-290

After the rabbis succeeded in removing the Nazarenes from their synagogues by the *Birchat HaMinim* and reached their goal of separating the Nazarenes from the Jewish people, they changed the wording<sup>14</sup> of the *Birchat HaMinim* by removing the words Nazarene and *minim*. This was done in order to cover up their designs in adding the blessing to the *Amidah*. The modern *Birchat HaMinim* contains the words "slanderers" instead of *minim* or Nazarene.<sup>15</sup>

Archeology tells the truth, no matter what the modern rabbis would lead us to believe about the *Birchat HaMinim*. All their attempts to cover-up the reason for this benediction were in vain because they did not count on this fragment being found 1900 years later. These writings have been saved quite contrary to the intention of those who stored them there.<sup>16</sup>

### Just Another Brick in the Wall

Many may ask, "Why would the rabbis want to keep the Jewish people from their Messiah, if it can be proved Jewishly that He is the Messiah?" Here is the answer. The *Kohenim* at the time of Yahshua refused to accept Him because of the corruption in the religious hierarchy at the time. Around 50 years later at Yavneh the rabbis decided to save the Jewish people as a cultural group. This cultural salvation was at the expense of personal salvation of the individuals. The rabbis made the decision to save the body of the Jewish Cultural Heritage at the expense of the individual Jewish soul. This was wrong because the Nazarenes preserved the Jewish cultural heritage but believed that Yahshua was the Messiah. There was no assimilation into Gentile culture as they feared until Yehudah cut the ties from the Nazarenes. The early Nazarenes kept the Torah and taught the returning Ephraimites to observe the *mitzvot* and Torah of Moshe.

- <sup>19</sup>"Therefore, it is my judgment not to trouble the ones from the Goyim turning in teshuvah to YHWH, <sup>20</sup>"but to write to them to keep away from the pollution of elilim and of zenut and of the thing strangled and of dahm. [Vayikra 3:17; 7:26; 17:10-13; 19:26; Devarim 12:16,23] <sup>21</sup>"For Moshe Rabbenu from ancient dorot in every shtetl has his maggidim and in the shuls every Shabbos he has been read." **Acts 15:19-21**
- And they said to him, "You see, Ach b'Moshiach, how many **thousands**<sup>17</sup> **there are among the Yehudim** who have emunah [in our Rebbe, Melech HaMoshiach Adoneinu Yehoshua], and they all have kanous (zealousness), are shomer mitzvot for the Torah [Sinai Covenant and its mitzvot] **Acts 21:20**
- And when they had assembled, Rav Sha'ul was saying to them, "Anashim, Achim, though I had done nothing keneged (against, in opposition to) our Jewish people or to the minhagei Avoteinu of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans, <sup>18</sup>"who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty. <sup>19</sup>"But when the Yehudim spoke keneged (in opposition to, against) this, I was forced to appeal to Caesar, but only to defend myself, not to bring accusation against Am Yisroel my people. **Acts 28:17-19**

It was not the Nazarenes that erected walls and the barriers, but the rabbis. This wall of separation included the law of not to receive prayers of healing from the Nazarenes. Dispite the modern protests from the rabbis, "Barrier? None of our people ever believed in Yahshua. He was only accepted y the non-Jews (*goyim*)."

- <sup>14</sup>For Moshiach himself is our arbitrating shalom, who made the Shneym into Echad, having broken down the barrier of the Mechitzah, the Eyvah, in the basar of Moshiach, <sup>15</sup>the chok (decree/law) of mishpatim in ordinances having annulled that the Shneym he might create in himself into Adam Chadash Echad, arbitrating shalom, <sup>16</sup>and that Moshiach might bring the ritztzy (reconciliation, cessation of enmity), reconciling to YHWH the Shneym into one gufaniyut (corporeality) [Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayah 53:11] through the Moshiach's aitz, having put to death the Eyvah by it. **Ephesians 2:14-16**
- **Talmud - Mas. Avodah Zarah 27b**for he will think that he is merely asking him, and just as he is asking him so he will also ask others, so that that man [by giving wrong advice] would have his reputation spoilt. Said Raba in the name of R. Johanan [some say R. Hisda in the name of R. Johanan]: In the case where it is doubtful whether [the patient] will live or die, we must not allow them to heal; but if he will certainly die, we

<sup>14</sup> ...Even if we could recapture the original Yavnehian formulations that later rabbis erased or rewrote, still we would underestimate the Sages of that era. Surpassing Wonder by Donald H. Akenson pg.321

<sup>15</sup> I refer you to an article from the Jerusalem Post, Mar.10, and 1989 "A Leap in the Dark".

<sup>16</sup> Paul E. Kahle, The Cairo Genizah, 1959, p.4

<sup>17</sup> **03461:** 3461 murias moo-ree'-as from 3463; a ten-thousand; by extension, a "myriad" or indefinite number:--ten thousand.

may allow them to heal. ‘Die [etc.]! Surely there is still the life of the hour [to be considered]? 1 The life of the hour is not to be considered. What authority have you for saying that the life of the hour is not to be considered? — The scriptural words, If we say: we will enter into the city, then the famine is in the city, and we shall die there.<sup>2</sup> Now there is the life of the hour [which they might forfeit]! This implies that the life of the hour is not to be considered. An objection was raised: ‘No man should have any dealings<sup>3</sup> with **Minim**, nor is it allowed to be healed by them even [in risking] an hour's life. It once happened to Ben Dama the son of R. Ishmael's sister that he was bitten by a serpent and Jacob [Ya’akov of the Brit Chadasha], a native of Kefar Sekaniah,<sup>4</sup> came to heal him [ some read in the name of Yeshua ben Pantera- a rabbinical slang for Yahshua ] but R. Ishmael did not let him; whereupon Ben Dama said, ‘My brother R. Ishmael, let him, so that I may be healed by him: I will even cite a verse from the Torah that he is to be permitted’; but he did not manage to complete his saying, when his soul departed and he died.<sup>5</sup> Whereupon R. Ishmael exclaimed, Happy art thou Ben Dama for thou wert pure in body and thy soul likewise left thee in purity; nor hast thou transgressed the words of thy colleagues, who said, He who breaketh through a fence, a serpent shall bite him’?<sup>6</sup> — It is different with the teaching of **Minim**, for it draws, and one [having dealings with them –the Nazarenes]] may be drawn after them.”

We also have the historical proof that the Messianic blessing in the *Et Zemah* prayer was removed in order to stop the Messianic movement among the Jewish people. Dr. Yehudah Liebes<sup>18</sup> a Jewish Israeli professor at the Hebrew University in Jerusalem has written in **Immanuel** in 1987:

- “...the earliest Believers did not separate themselves from the community of Israel, but worshipped in the same synagogues, and even served as prayer leaders. One may therefore conclude that, during the first generation following Y’shua, these Jews were not yet rejected nor perceived as a danger. Essentially there was no disagreement between them and other Jews save that concerning the identity of the Messiah, which was the kind of question over which in R. Yochanan ben Torta concerning the messianic claims of Bar Kokhba. True, the Believers believed that their messiah had already left this world, but this did not affect their basic hope for the coming of the Messiah and the national redemption...It was natural enough that the Jewish Believers should wish to introduce a change into that prayer dealing with the coming of the Messiah son of David namely, the blessing *Et Zemah*. What would be more natural than a Nazarene attempt to mention the name of Y’shua within the framework of this blessing? Thus, the formula *mazmiah geren le-David* was replaced by *mazmiah geren Yeshuah*. In so doing, the Jewish Believers did not intend to alter the original intention of this blessing, but merely to reinterpret it in light of their own views, utilizing the then-accepted option to vary the formulae of blessings...According to the Cairo Genizah, this blessing (the *Birchat HaMinim*) speaks explicitly against the apostates and Nazarenes...But this was not the only change introduced in the prayer book at that time. At that time the blessing *Et Zemah* was removed from the prayer book, and from then on this blessing was no longer recited in the Palestinian ritual...the main motivation for the elimination of the *Et Zemah* was the same as that which led to the introduction of the *Birchat HaMinim*—namely the distancing of the Nazarenes. The sages knew the Nazarenes expressed their belief in Y’shua in this blessing...Therefore, they decided at Yavneh to eliminate this blessing entirely, with all the associations involved in it...Another anti-Nazarene change was made at Yavneh...the name of David was added to the previous blessing, concluding the blessing for Jerusalem with the formula, *Elohei David u-voney Yerushalayim*.” **Dr. Yehudah Liebes, “Who Makes the Horn of J-sus to Flourish.” Immanuel #21, Summer 1987**

All the above testimonies from Believers and non-believing Jews will make the modern rabbis squirm in their chairs because of the traditional objection that you cannot believe in Yahshua<sup>19</sup> and remain Jewish<sup>20</sup>.

<sup>18</sup> “There may be other such survivals in the Jewish ritual, such as the angelic names recited between the shofar blasts on Rosh Hashanah I some rituals, which refer to Yeshu’a Sar HaPanim together with Elijah and Metatron.” Dr. Liebes footnote #28, Immanuel # 21

<sup>19</sup> Talmud Sanhedrin 43a AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto.<sup>33</sup> [In contradiction to this] it was taught: On the eve of the Passover Yeshu<sup>34</sup> was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practiced sorcery and enticed Israel to **apostasy**. Any one who can say anything in his favor, let him come forward and plead on his behalf.’ But since nothing was brought forward in his favor he was hanged on the eve of the Passover!<sup>35</sup> — ‘Ulla retorted: Do you suppose that he was one for whom a defense could be made? Was he not a Mesith [enticer], concerning whom Scripture says, Neither shalt thou

They consider any Jewish person who believes in Yahshua as an apostate from the faith. They can go into denial and claim no Yehudim ever believed in Yahshua<sup>21</sup>, but that is contradictory to Scripture, their own writings, history and archeology. The rabbis sing and read about the Messiah in the Seder, the Siddur, on Shabbat, and the High Holy Days. The coming of Messiah is the event longed for in the heart of every Jew. Yet their institutions are silent on the subject.

However, Nazarenes are more “Jewish” because they have a greater understanding of the traditions because of Messiah Yahshua. You may be able to cast them out of the traditional synagogues, but you cannot stop them from starting Nazarene Yisraelite Synagogues. This new movement removes the identity crisis that the rabbis of the first two centuries sought to create so that Jews would not accept Yahshua as the Moshiach.

Jacob Jocz has written concerning the new synagogues:

- “The formation of separate synagogues seems to have been a feature of Jewish life in Jerusalem. Soon there was added a new synagogue, that of the Nazarenes.” **Jacob Jocz, The Jewish People and J-sus Chr-st.p.164**
- “Archaeologists in Jerusalem have discovered, in the basement of the site of the Upper Room, the remains of a first-century Judeo- Nazarene congregation that met in a synagogue.” **Grant Jeffrey, War in the Middle East & the Road to Armageddon, Toronto , 1991 ,p.264**

The early Believers retained their Torah observance and did not feel that they broke from Judaism. The early Messianic Believers were forced to abandon the Torah by the Roman Catholic leaders.

The struggle was no longer an internal struggle of the Jews but a battle between the Nazarenes and the Roman Christians.<sup>22</sup> But that my friends, is another chapter of the story of the faith once delivered to the fathers.

- 5 Hear the Word of YHWH, you who tremble at His Word, “Your brothers who hate you, who cast you out for My Name’s sake, said, ‘Let YHWH be esteemed, so that we see your joy.’ But they are put to shame.” **Yeshayahu 66:5**

“ The vast majority of Jewish people are staunch supporters of the principle of free speech. But in many synagogues, if a Jewish believer in Y’shua makes his faith public, speaks about it, and attempts in conversation to persuade others to acknowledge the Messiah, he may be asked to leave the synagogue and not come back. In fact, I once attended a synagogue for the first time and in a *private* conversation told its rabbi about my faith; his response was to make it clear I would not be welcome to return. The price a Messianic Jew is asked to pay for worshipping Elohim with his own people is often silence about Elohim’s most important historical work! The reason for such behavior is given in v. 3. Fortunately, there are many social situations, both in synagogues and in other settings, where this does not happen, where Jewish people are open to hearing the Gospel explained. I have found this true in Israel more than in the Diaspora, because Diaspora Jews often use their conception of Jewishness without Y’shua to defend against assimilation into the surrounding Gentile culture.” **Dr. David Stern**

**16For I am not ashamed of the Besuras HaGeulah. It is the ko'ach (power) of YHWH for the Geulah deliverance (IYOV 19:25; YESHAYAH 43:1), to all who have emunah, to the Yehudi (the Jew) above all, but also the Yevani (Greek). Romans 1:16**

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spare, neither shalt thou conceal him?36 With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential].

<sup>20</sup> I am not a Christian. I am a Jew. I was born a Jew and I will die a Jew...No, I am not a Christian. I am no more a Christian than Y’shua was. or Peter. or Paul. They were all Jews. And I am a Jew. The only difference is that I believe that Y’shua is the Messiah, just like the disciples did. Just like those believers in Jerusalem. And they were not Christians, but Jewish followers of Messiah.” Isidor Zwirn, The Rabbi from Burbank

<sup>21</sup> If Y’shua was the Messiah, why did the overwhelming majority of his non people, the Jews living at that time reject him? Aryeh Kaplan , The Real Messiah pg.58. According to the book of Acts Chapter 21, there were tens of thousands of believing Jews in Jerusalem during the time of Rav Shaul.

<sup>22</sup> See “Studies in Pharisaism and the Gospels” by Israel Abrahams