

Endeavoring to Support:

- "The Messianic Times" – Publisher
- Israel Legal Defense
- Jewish/Gentile Fellowship
- International Conferences
- Forum for Debate
- Emigration to Israel
- Dispute Mediation
- International Affiliations
- Monthly Essays
- Theological Papers

Early Foundations:

Our Alliance was originally established in England in 1925. During the Nazi era, some of our European affiliates were decimated. The remaining groups worked together to fund the escape of many fellow Jews.

This life saving work was officially recognized by Great Britain. Our earliest leaders were honored i.e. Sir Lawrence Levinson was knighted by royal decree and Harcourt Samuel was given the "Order of the British Empire" (OBE).

In 1976, the IMJA, in conjunction with two other founding charities established the Ebenezer Home in Haifa, Israel. This institution continues today and the IMJA annually helps fund its operation. It is home to 30 individuals, without regard to original nationality, race or religion. Food, clothing, medical care and transportation are provided. About a hundred people can be seen at some of its social events and there is always a waiting list to become a resident.

Little did these Jerusalem participants in this decision realize that they had sown seeds of future blessing. The reaping of this blessing has been witnessed during the last 40 years. In these modern times, there has been no earthly decision making group. Rather, in heavenly places, it was put upon the hearts of many generous Christians to not require Jewish people to renounce their Jewish heritage, when accepting our Jewish Messiah.

Not all Christians have had this revelation, yet. But, you our readers and supporters have. You are delighted to help foster the salvation of the Jewish people. An envious heart couldn't do that. Previous teaching of Replacement Theology and Dual Covenant Theology (described in previous essays) still linger in some quarters, but by and large are in retreat. It is a process and we're in the middle of it.

There is a curious scripture, which might be speculated.

"...In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." (Zechariah 8:23).

Is the Messianic Movement the beginning of the fulfillment of this prophecy? Jewish believers feel awkward about this, because we are unworthy of such honor. However, if the current Jewish revival is not the beginning of such a prophetic event, what else could it mean?

What might be the best way of describing what is currently occurring? We might say, "the envy of Ephraim is departing".

Yours in Messiah,

Paul Liberman
Executive Director

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ENVY

Dear Fellow Workers,

"The envy of Ephraim shall depart..." (Isaiah 11:13).

This prophecy comes after a prior sequence of events.

"There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek..." (verse 10).

This obviously refers to Yeshua (Jesus), who was a descendent of Jesse (Matthew 1:6-16, Luke 3:23-32). Indeed the nations of the world (Gentiles) increasingly seek Him.

The following verse speaks of a regathering of Jewish people, as a subsequent event.

"the Lord shall set his hand the second time to recover the remnant of his people" (verse 11).

Then, there is a far-flung enumeration of nations. This was not a regathering into the Land of Israel from Babylonian captivity centuries earlier. Rather, it refers to the beginning of Jewish people flowing back to the Promised Land, initially in the 1880's "from the four corners of the earth" (verse 12). It is after these events that Ephraim's envy departs.

This prophecy seems to speak of more modern times after Yeshua's incarnation, as the Son of Man. The person Ephraim died long ago. Who can this reference symbolize?

What We Do

Israel Support:

- Home for the elderly
- Humanitarian aid of goods from local warehouses
- Unwed mothers and widows
- Civil Rights Defense for Messianic Jews in Israel
- Jerusalem Headquarters utilized by Ethiopian Jewish Believers

Among the nations:

- Fostering the growth of New Testament Messianic Congregations (now numbering 750, including 120 in Israel).
- Small Ministries—Poor Countries: In many countries fund raising is not a practical possibility, especially for Jewish work. These works are volunteer efforts where even small amounts go a long way. It is our fervent wish to do what we can to facilitate Jews and Gentiles worshipping our Lord together.

Witness:

- Jewish outreach and evangelism
- New Testament Jewish roots
- Jews & Gentiles in joint worship

National Alliances

- Argentina
- Australia
- Brazil
- Canada
- Colombia
- France
- Germany
- Great Britain
- Holland
- Israel
- Mexico
- New Zealand
- Russia
- South Africa
- Switzerland
- Ukraine
- United States
- Uruguay

Initially, Ephraim's real estate inheritance was Northern Israel. Later, in the book of Kings, it referred to all of the Northern tribes outside of Judah. These people were Israelites, but not part of the land of Judah (later described as Jews). Symbolically, Christians are Israelites, who are not Jewish. (A small group of people mistakenly think this means Christians are Jews literally, rather than by way of analogy and call themselves Ephraimites).

So, Isaiah is predicting that at the time of the second gathering of Jews to the Land, Christians would shed their envy. Both the regathering and the change in Christianity's attitude toward Jewish people wouldn't happen all at once, but over a period of time. How are we to know today which Christians envy Jewish people?

Envy Defined

The dictionary describes it: "to feel resentful, spiteful and unhappy, because someone else possesses or has achieved" (American College Dictionary).

So envy wants to be someone else. A closely related term, "jealousy" more refers to what someone else has.

The Scriptures forbid this wanting to be someone else. Psalm 37:1 tells us "to be not envious of the workers of inequity". Proverbs 3:31 and 23:17 advises us against wanting to be like our oppressors or sinners. I Corinthians 13:4 says if we are in a loving spirit, we won't want to be someone else.

Galatians 5:26 speaks of competition:

"Let us not be desirous of vain glory, proving one another envying one another".

Cain obviously wished he were approved, like his brother Abel. With this example in mind we might say envy stimulates a murderous heart.

In Genesis 26:12-14, we read that the Philistines were envious of the greatness Isaac had achieved. Similarly in Genesis 37:11, we are told Joseph was envied by his brothers. In Numbers 16:2, we see the 250 princes

of the people spoke enviously of Moses and Aaron's authority. This same motive to put down or eliminate the Jews was upon Haman. All of his wealth and prominence availed him nothing, so long as he saw Mordechai sitting at the King's gate (Esther 5:13). The other princes tried to find fault with Daniel, but could not (Daniel 6:4). The base motive of anti-semitism is envy.

Yeshua stated, "he knew that for envy they (Sanhedrin) had delivered him" (Matthew 27:18). When the Apostle Paul visited Jewish communities and when the leaders, "saw the multitudes, they were filled with envy" (Acts 13:45).

The common denominator in each of these examples is competition. It has been observed by many that comparing ourselves with other people can only have two bad results. If we compare favorably, we fall to an unconscious pride, as we think ourselves better than someone else. If we feel we are only second best, we allow envy to enter into our hearts.

The answer is not to compare our value. God doesn't. He is "no respecter of persons" (Acts 10:34). All competition has its roots in the world system. If we are not envious, we don't mind helping someone else to succeed. Individuals unaffected by this frailty are satisfied with who they are. When we are in the Spirit of the Lord, it simply doesn't come to mind, for we are then in the Kingdom of God.

Ephraim's Envy Departing

Finally, finally after many centuries, Christianity feels secure enough in its own identity to allow Jews to be Jews, where becoming believers in Yeshua. For a long time ancient councils forbade this. (Caesarea 196 A.D., Nicea 325 A.D.).

In Acts 15, we learn of a great tumult in the First Century Jerusalem Congregation. The issue was should the Gentiles be let into the faith, without first becoming Jews. In a wonderful graciousness, it was determined God would want it allowed. The only requirements would be to abstain from idols, fornication, eating things strangled or containing blood (verse 20). After that, Gentiles wouldn't have to submit to an uncomfortable foreign subculture. This decision set loose the spreading of faith in Yeshua to the pagan societies of the Mediterranean area.

Foreign Translations

The Fig Tree Blossoms is a primary book about our Movement translated into Hebrew, Russian and now Spanish. It is a 30 year old classic and explains why accepting a Jewish Messiah, foretold by Jewish Prophets in a Jewish Land is a very Jewish thing to do.

Distributions of the Holy Scriptures are available in 17 languages:

- Yiddish
- English
- Armenian
- Bulgarian
- German
- Greek
- Hungarian
- Italian
- Portuguese
- Romanian
- Russian
- Spanish
- Swedish
- Hebrew
- Ukranian

