

Count Zinzendorf, Pastor Jack, and Messianic Jewish Revival

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THE MESSIANIC MOVEMENT is made up of thousands of Messianic Jews who have devoted their lives to lifting up the name of Yeshua (Jesus) within the Jewish world. At the same time, the Messianic community would not exist without the many Gentile Christians who have come alongside Messianic Jews to serve as champions of the movement. This essay profiles two such individuals—Nikolaus Ludwig von Zinzendorf and Jack Hayford—and aims to detail how each has served as a catalyst for Messianic Jewish revival.

Count Zinzendorf and the Restoration of Messianic Jews in the Eighteenth Century

When we speak of Messianic Judaism in antiquity and the modern era, we are referring to a religious tradition in which Jews have claimed to follow Jesus as the Messiah of Israel while continuing to live within the orbit of Judaism. Communities of such Jews existed in the first four centuries of the Common Era in the Land of Israel, Syria, and beyond.¹

¹ See David Rudolph, "Messianic Judaism in Antiquity and in the Modern Era," in *Introduction to Messianic Judaism: Its Ecclesial Context and Biblical Foundations* (Grand Rapids: Zondervan, 2013), 21–24.

From the fifth century until the eighteenth century—for 1300 years—Messianic Jews disappeared from the world scene. The “parting of the ways” between the Church and the Synagogue precluded Messianic Judaism.² To put it another way, Christian and Jewish leaders banned Messianic Jews to maintain the myth that Christianity was a separate and distinct religion from Judaism.³

In the eighteenth century, a new era dawned. Through the spiritual leadership of Count Zinzendorf, the Moravian Brethren in Herrnhut, Germany (1735) caught a vision for the restoration of Messianic Jews.⁴ Zinzendorf established in the *Brüdergemeine* (Brethren community) a congregation in which Jesus-believing Jews were encouraged to live out Jewish life and identity. He called this congregation a *Judenkehille* (Jewish community):

² The view that Jews could not become Christians and remain Jews was backed by canon law and Constantine’s sword. The Second Council of Nicaea in 787 CE was the first ecumenical council to ban Messianic Jews from the church.

³ Jewish believers in Jesus were required to renounce all ties to Judaism through professions of faith like the one from the Church of Constantinople (“I renounce absolutely everything Jewish, every law, rite and custom” [Assemani, *Cod. Lit.* 1:105]). From the fourth century until the modern period, millions of Jews converted to Christianity and left behind their Jewish identity.

⁴ See Lutz Greisinger, “Israel in the Church and the Church in Israel: The Formation of Jewish Christian Communities as a Proselytising Strategy Within and Outside the German Pietist Mission to the Jews of the Eighteenth Century,” in *Pietism and Community in Europe and North America 1650–1850* (ed. Jonathan Strom; Leiden: Brill, 2010), 133–34; Lutz Greisinger, “Recent Publications on the German Pietists’ Mission to the Jews,” *European Journal of Jewish Studies* 2:1 (2008): 135–64; Peter Vogt, *Zwischen Bekehrungseifer und Philosemitismus: Texte zur Stellung des Pietismus zum Judentum* (Leipzig: Evangelische Verlagsanstalt, 2007); Lutz Greisinger, “Chilisten und ‘Judentzer’: Judenmission und Eschatologie im protestantischen Deutschland des 17. und 18. Jahrhunderts,” *Kwartalnik Historii Żydów—Jewish History Quarterly* 4 (2006): 535–75; Christiane Dithmar, *Zinzendorfs nonkonformistische Haltung zum Judentum* (Heidelberg: Universitätsverlag C. Winter, 2000); Hans-Jürgen Schrader, “Sulamiths verheißene Wiederkehr. Hinweise zu Programm und Praxis der pietistischen Begegnung mit dem Judentum,” in *Conditio Judaica: Judentum, Antisemitismus und deutschsprachige Literatur vom 18. Jahrhundert bis zum Ersten Weltkrieg* (ed. Hans Otto Horch and Horst Denkler; Tübingen: Max Niemeyer, 1988), 71–107.

Soon the program of “gathering firstlings” emerged. The program aimed at integrating individual Jews into the *Brüdergemeine* without encouraging them to abandon their identity.... The new converts were intended to be gathered in a Jewish-Christian congregation within the *Brüdergemeine*, the *Judenkehille* (“Jews’ Qehillah,” the latter part of the word being derived from the Hebrew word for “community”).⁵

The *Judenkehille* was to be a Torah-observant Messianic Jewish community:

Zinzendorf and Lieberkühn believed that Jewish converts should continue to observe the Mosaic laws. Their plan to establish a *Judenkehille* of Jewish-Christian believers within the Moravian movement reflected their appreciation for the Jewish tradition and recognition of its continuing value. Moreover, it offered a pastoral response to the precarious situation of proselytes, who usually found themselves “displaced”—cut off from their Jewish roots and yet not quite at home in Christianity.⁶

As the years passed, Zinzendorf reassessed his approach and concluded that it would be better for *Judenkehille* congregations to exist autonomously within the Jewish community rather than within Gentile Christian churches. He thus redirected Moravian efforts toward this end:

In the early 1750s, Zinzendorf reacted by modifying the project of the *Judenkehille* to the effect that he now aimed

⁵ Greisiger, “Israel in the Church and the Church in Israel,” 137–38. See Peter Vogt, “Connectedness in Hope: German Pietism and the Jews,” in *A Companion to German Pietism, 1660–1800* [Leiden: Brill, 2014], 106–107.

⁶ Vogt, “Connectedness in Hope: German Pietism and the Jews,” 112. See also, Anke Költzsch, “Foundations, Institutes, Charities, and Proselytes in the Early Modern Holy Roman Empire,” *Jewish History* 24:1 (2010): 87–104; Elisheva Carlebach, *Divided Souls: Converts from Judaism in Germany, 1500–1750* (New Haven: Yale University Press, 2001).

at establishing it *within* the Jewish communities. The converted Jews should, as an autonomous community, remain in their Jewish environment and form a sort of nucleus of the converted Israel. By this time Zinzendorf had moved to London to apply himself to the organization of the local branch of the *Brüdergemeine*. At that point, the new *Judenkehille* was also intended to be based in London and to be supervised by Lieberkühn and the convert Benjamin David Kirchof (1716–1784).⁷

By as late as the 1770s, the Moravian Brethren were facilitating the establishment of fully autonomous *Judenkehille* congregations in Germany, England, and Switzerland.⁸

Zinzendorf’s success in reviving Messianic Jewish congregations after 13 centuries of suppression raises the question, “What was it about his leadership that made this reemergence possible?” Among the various reasons that one could point to, there are at least 10 that help to explain why he was such a force for change in the eighteenth century when it came to making room for Messianic Jews:

- (1) Zinzendorf had vision for the national and spiritual restoration of Israel in the land, according to the Scriptures, and a desire to see the “firstfruits” (Rev 14:4) of Israel’s renewal (a vibrant Messianic Jewish community) in his own day.⁹ He remained committed to this vision for fifty years.¹⁰

⁷ Greisiger, “Israel in the Church and the Church in Israel,” 139–40. Cf. Greisiger, “Recent Publications on the German Pietists’ Mission to the Jews,” 162–63; Dithmar, *Zinzendorfs nonkonformistische Haltung zum Judentum*, ch. 7.

⁸ See Greisiger, “Israel in the Church and the Church in Israel,” 140; Rudolph, “Messianic Judaism in Antiquity and in the Modern Era,” 25–26.

⁹ Rolf G. Heitmann, “The Global Messianic Movement,” in *Chosen to Follow: Jewish Believers Through History and Today* (ed. Knut H. Høyland and Jakob W. Nielsen; Jerusalem: Caspari Center for Biblical and Jewish Studies, 2012), 116. See Oskar Skarsaune, *Israels Venner* (Oslo: Luther forlag, 1994), 23.

¹⁰ J. E. Hutton, *A History of the Moravian Missions* (London: Moravian Publication Office, 1922), 146; Peter Vogt, “The Attitude of Eighteenth Century German Pietism toward Jews and Judaism: A Case of Philo-Semitism?” *The Covenant Quarterly* (November 1998):

- (2) Zinzendorf was a highly influential Christian leader in Europe, North America and Africa (e.g., the impact he had on John Wesley with whom he corresponded). This gave credibility to the nascent Messianic community.
- (3) As a bishop of the Moravian Church, Zinzendorf was able to influence his own denomination to support and nurture the establishment of *Judenkehille* congregations.
- (4) The count used the material resources of his estate to bless the budding Messianic movement and the wider Jewish community.¹¹
- (5) Zinzendorf had a high regard for Jewish people on a convictional level. He explains in *Sonderbare Gespräche* (1739)¹² that this was because: (a) Jesus is a Jew (present tense); (b) Most of the Scriptures came from the Jewish people; (c) They are “direct offspring” of Abraham whereas Gentile Christians are “grafted in” (Romans 11:17–24);¹³ (d) Gentile believers are “explicitly prohibited to boast against them, for (i) they bear us and not we them (Romans 11:18), and (ii) God is well able to graft them in again and to cut us off (Romans 11:21–24);”¹⁴ (e) When Jewish people turn to their Messiah, they turn wholeheartedly; and (f) The Jewish people “have for the most part a sense that most of us lack, a sense of honor for God.”¹⁵
- (6) He actively opposed Christian anti-Semitism.¹⁶

- (7) Zinzendorf developed close relationships with Jewish people who did not believe in Jesus. He did not impose his faith on Jews but invited Jewish friends and acquaintances to dialogue with him about matters of faith. If they were not open to dialogue, he did not press the matter and maintained that the witness of one’s walk with Jesus was more important than what one said.¹⁷ Zinzendorf’s love for Jesus and the Jewish people was known in the Jewish world.¹⁸
- (8) He prayed for Israel and the reestablishment of a vibrant Messianic Jewish movement and introduced this priority into the Moravian liturgy.¹⁹
- (9) As a German Pietist, Zinzendorf held an ecumenical vision that celebrated unity and diversity in the body of Messiah. “Zinzendorf enjoined his followers to remember the following triad of values: ‘in essentials unity; in non-essentials diversity; in all things charity.’”²⁰
- (10) Zinzendorf appointed leaders over the *Judenkehille* congregations who passionately loved Jesus, loved the Jewish people,²¹ and affirmed the importance of Jewish life and identity for Jesus-believing Jews.²² Their training

22; Gustav Dalman, “Graf Zinzendorfs jüdisches Patenkind,” *Herrnhut* 13 (1889): 28–30; Greisiger, “Recent Publications on the German Pietists’ Mission to the Jews,” 158; Arthur Glasser, “Zinzendorf and the Jewish People,” *Jews for Jesus Newsletter* (November 1994): 1.

¹¹ Hutton, *A History of the Moravian Missions*, 147.

¹² Nikolaus Ludwig von Zinzendorf, *Sonderbare Gespräche* (ed. Hans Schneider; Leipzig: Evangelische Verlagsanstalt, 2005).

¹³ See Peter Vogt, “Count Zinzendorf’s Encounter with Judaism and the Jews: A Fictitious Dialogue from 1739,” *Journal of Moravian History* 6 (2009): 109.

¹⁴ Vogt, “Count Zinzendorf’s Encounter with Judaism and the Jews,” 109.

¹⁵ Vogt, “Count Zinzendorf’s Encounter with Judaism and the Jews,” 110.

¹⁶ Vogt, “Count Zinzendorf’s Encounter with Judaism and the Jews,” 109–110.

¹⁷ Vogt, “The Attitude of Eighteenth Century German Pietism toward Jews and Judaism,” 24; Vogt, “Connectedness in Hope,” 103.

¹⁸ See Eugen Isolani, “Graf Ludwig von Zinzendorf und die Juden,” *Allgemeine Zeitung des Judenthums* 64 (1900): 260–61.

¹⁹ Vogt, “The Attitude of Eighteenth Century German Pietism toward Jews and Judaism,” 25; Greisiger, “Recent Publications on the German Pietists’ Mission to the Jews,” 162.

²⁰ Chris Beneke, *Beyond Toleration: The Religious Origins of American Pluralism* (Oxford: Oxford University Press, 2006), 85.

²¹ See *Periodical Accounts Relating to the Missions of the Church of the United Brethren, Established Among the Heathen* (vol. 12; London: Brethren’s Society for Furtherance of the Gospel Among the Heathen, 1831), 346.

²² Lieberkühn affirmed the continuing role of Torah observance for Jesus-believing Jews, “The first followers who were all Jews, continued to observe the ritual law, as is plain from Acts xxi. 20; and, consequently, the Jews who shall believe on Jesus in the latter days, may do the same, till God shall teach them otherwise.” *Periodical Accounts Relating to the Missions of the Church of the United Brethren, Established Among the Heathen* vol. 15; (London: Brethren’s

reflected the value that Zinzendorf placed on higher education and Jewish studies in particular. Two of his appointed leaders were Benjamin David Kirchof, a Messianic Jew, and Samuel Lieberkühn, a Messianic Gentile who studied theology and biblical languages at the Pietist University of Halle and the University of Jena, and had been offered a Professorship of Oriental Languages at the University of Königsberg.²³ Though Lieberkühn was not Jewish, he was conversant in Yiddish, able to read Hebrew and Aramaic texts, and was fully at home in the Jewish community, “During his stay in Amsterdam from 1739 to 1741, he studied together with a rabbi, ate kosher food, and visited each day the services at the synagogue. Thus, he soon gained considerable knowledge of Judaism and Jewish culture. After some initial difficulties, Lieberkühn enjoyed the trust and friendship of many Jews and was commonly called ‘Rabbi Shmuel.’”²⁴

To sum up these traits that contributed to Zinzendorf’s revival of Messianic congregations in the eighteenth century, it may be said that he had a continuing vision for Israel’s restoration and its “firstfruits,” international influence, denominational backing to plant Messianic Jewish communities, resources he used to bless Messianic Jews and the wider Jewish community, high regard for

Society for Furtherance of the Gospel Among the Heathen, 1839), 157–58. Translated from *Beyträge zur Erbauung, aus der Brüdergemeine 2* (1817): 84. Zinzendorf maintained a similar view (Dithmar, *Zinzendorfs nonkonformistische Haltung zum Judentum*, 109–115).

²³ See Yaakov Ariel, “A New Model of Christian Interaction with the Jews: The Institutum Judaicum and Missions to the Jews in the Atlantic World,” *Journal of Early Modern History* 21 (2017): 117; *Periodical Accounts Relating to the Missions of the Church of the United Brethren, Established Among the Heathen*, 153; Greisiger, “Recent Publications on the German Pietists’ Mission to the Jews,” 158.

²⁴ Vogt, “The Attitude of Eighteenth Century German Pietism toward Jews and Judaism,” 24.

Jewish people, opposition to Christian anti-Semitism, a witness among Jews characterized by love and respect, commitment to prayer for Israel, an ecumenical heart, and involvement in raising up Messianic leaders.

Pastor Jack and the Messianic Movement in the Late Twentieth Century

Count Zinzendorf (1700–1760) opened the door to Messianic Jews and Messianic Judaism in the eighteenth century, but it was not until two hundred years after his death, in the late twentieth century, that Messianic synagogues, reflecting the *Judenkehille* model, began to dot the landscape of major cities around the world.

In the 1960s and 1970s, many Jews in their twenties became believers in Jesus and refused to assimilate into Gentile churches. They wanted to maintain their Jewish identity, live as Jews, and lift up the name of Jesus within their local Jewish communities, and they established Messianic Jewish congregations to make this possible. Within a decade, the Messianic Jewish movement went from being a blip on the North American religious scene to being a grassroots congregational movement fueled by a new generation of Messianic Jews.²⁵

It was during this time that Pastor Jack Hayford began leading The Church On The Way in Van Nuys, California (1969–). The Jesus Movement was in full swing and hundreds of Jewish followers of Jesus began attending Hayford’s church. In addition to teaching in a way that affirmed Jesus-believing Jews as Jews, at The Church On The Way,

²⁵ The Union of Messianic Jewish Congregations (UMJC) was formed in 1979 with nineteen member congregations, and the International Alliance of Messianic Congregations and Synagogues (IAMCS) followed in 1986 with fifteen member congregations. In 2017, these two umbrella organizations represent more than two hundred Messianic synagogues. There are an additional three-hundred-plus congregations around the world that are independent or linked to smaller Messianic Jewish networks. See Rudolph, “Messianic Judaism in Antiquity and in the Modern Era,” 30–31.

Hayford backed the planting of Messianic synagogues in Los Angeles. Dr. Ray Gannon, who established one of these synagogues, remembers Hayford's staunch support for the growing Messianic community:

The Church On The Way was just taking off when we started doing Jewish evangelism in greater Los Angeles. About half of the Jewish people we disciplined were culturally comfortable to attend churches. For the balance we provided Messianic synagogues to meet their spiritual, cultural and social needs. Many of our Beth Emanuel regulars in our chain of multiplied Jewish home Bible studies across Los Angeles attended The Church On The Way, particularly before we moved into the synagogue model (November 1973). Jack was always supportive of me and the Jewish expression of our commonly shared Jewish saints.... He was very happy to have many hundreds of Jewish believers in his church but always was supportive of our Temple Beth Emanuel Messianic Synagogue located just 5 miles away. When I introduced Jack as a speaker for the (Mike Evans) Shechinah 1976 conference at USC, I introduced him as the man with the largest Jewish ministry in America. At that time some thought perhaps 500–1,000 Jewish people visited his congregation each week.... Ari and Shira Sorko-Ram had met at The Church On The Way.... David Stern likewise attended Jack's teachings at The Church On The Way in those early days until he finished Fuller (MDiv) and went to work with Jews for Jesus.... Jack has been nothing but a great friend to Jewish ministry in all the 45 years I have known him.²⁶

Why did Hayford become a champion of the Messianic community? He addresses this question in his essay "Allowing

²⁶ From personal correspondence with Ray Gannon, 10 May 2017.

the Spirit to Refocus Our Identity" (2011),²⁷ published in *Unity: Awakening the One New Man* (a volume representing a collaboration of Gentile Christians and Messianic Jews).²⁸ Here Hayford offers three insights that contributed to his "introduction to" and "approach in partnering with" Messianic Jews:²⁹ (1) Gentile believers have a primary mission to love, affirm, and stand with the Jewish people; (2) The whole body of Christ needs to embrace Messianic Jews in order to become One New Man; and (3) One must be awakened by the Holy Spirit to these spiritual truths.

A Primary Mission to the Jewish People

The Church On The Way is situated in an area where almost half a million Jewish people live. Consequently, many Jewish people have visited the church, and Hayford has invited them to "open their hearts" to Jesus the Messiah:

For more than three decades, the context of my life was localized at The Church On The Way. It is still where I attend, as well as where I occasionally speak. Over the years, I have watched a lot happen. There are 400,000 Jews within a 25-mile radius of the church. Among the 75,000 decisions made for Christ at The Church On The Way, I know that hundreds have been made by Jews.... It might be a surprise to learn that during those years, I never asked anyone to "become a Christian" when I gave an invitation. I never said I wasn't asking that; I think most Gentile Christians presume that was what I was doing because they know I am not ashamed to be called

²⁷ Jack Hayford, "Allowing the Spirit to Refocus Our Identity," 2011. Online: <http://www.jackhayford.org>.

²⁸ Jack Hayford, "Allowing the Spirit to Refocus Our Identity," in *Unity: Awakening the One New Man* (eds. Robert F. Wolff and Don Enevoldsen; Chambersburg: Drawbaugh, 2011), 17–32. First published as *Awakening the One New Man* (Shippensburg: Destiny Image, 2011).

²⁹ Hayford, "Allowing the Spirit to Refocus Our Identity," 20.

that. The reason I didn't use those words was because I knew that there were always Jews who came to our church—they might be brought by people with whom they work, or by other Jews, perhaps relatives. In the Jewish mindset, "becoming a Christian" means something it doesn't mean to the average Gentile. While for Gentiles, it is an issue of faith, to a Jew, it can seem to be an issue of sacrificing one's individuality, heritage, and ethnicity.³⁰

Hayford developed a profound sense of mission to love and care for the Jewish people in this ecclesial setting where he pastored hundreds of Jews.³¹ Moreover, during the course of his Jew-Gentile ministry at The Church On The Way, he came to a growing awareness that Jewish people were in a unique covenant relationship with the God of Israel that required affirmation by the Gentile Christian world: "The heart of God is clearly committed to all peoples, but there is a distinct covenant commitment of His love and purpose for Israel."³² In addition to God's irrevocable covenant with the Jewish people, Hayford understood from Romans 11:17–21 that Gentile believers were dependent on the descendants of Abraham, Isaac, and Jacob. The Jewish people were the "root system" on which Gentile believers stood:

"And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, *remember that you do not support the root, but the root supports you.* You will say then, 'Branches were broken off that I might be grafted in.' Well *said.* Because of unbelief they were broken off, and

you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either" (Romans 11:17–21 NKJV). Verses 17 through 21 of Romans 11 says, in effect: You would be wise, then, as a Gentile believer, to note that your root system comes from the Jews. It would be both foolish and mindless not to acknowledge that there is an accountability in that relationship that holds you dutiful to care, to pray for, and to support them. Not because of their perfection (any more than God has loved you or me because of our perfection), but because it is of a divine order of things.³³

For these reasons, Hayford came to regard love and care for the Jewish people as a "primary mission" of The Church On The Way and The King's University. This ethic in turn became part of the DNA of these institutions:

I hold *all* Jews in deep respect, no matter what their spiritual convictions may be. My belief is that our primary mission as a local congregation as well as an educational center training leaders for ministry in today's Church, is to love, affirm, and stand with the Jewish people and Israel.³⁴

Hayford has asserted for more than forty years that love for the Jewish people should lead to condemning anti-Semitism of all kinds, including replacement theology:

Many Christians are subconsciously, if not consciously resonant to the spirit of anti-Semitism that is broadly spread throughout the world.³⁵

³⁰ Jack Hayford, "Ready for the Wedding" (2014), 1. Online: <http://www.jackhayford.org>.

³¹ Jack Hayford, "Seeing Israel and the Jews Through the Eyes of God" (26 April 1995), 11. Online: <http://www.jackhayford.org>.

³² Jack Hayford, "Understanding God's Purposes for Israel" (2 July 2000), 1. Online: <http://www.jackhayford.org>; cf. Jack Hayford, "The Jews: God's Chosen People" (29 April 2001), 3, 6–7. Online: <http://www.jackhayford.org>.

³³ Hayford, "Understanding God's Purposes for Israel," 2.

³⁴ Hayford, "Allowing the Spirit to Refocus Our Identity," 20.

³⁵ Hayford, "Seeing Israel and the Jews Through the Eyes of God," 31. Cf. Hayford, "Allowing the Spirit to Refocus Our Identity," 22–23.

Some Christians oppose prophetic promises regarding the restoration of national Israel. There is a line of teaching called “Replacement Theology.”... Replacement Theology is essentially a theological system that says when the Jew rejected the Messiah at the time of Christ, that God broke covenant forever with Israel, and now His covenant with all mankind is solely through the church.... Replacement Theology holds then that the church, only the church, is Israel today.³⁶

Hayford has drawn attention to the direct correlation between anti-Semitism and the growing anti-Zionist movement among Jesus believers today.³⁷ What is needed, Hayford has argued, is sincere repentance, including representative repentance,³⁸ for the long history of replacement theology and Christian anti-Semitism that culminated in the Holocaust. Hayford has called Gentile Christians to stand on the biblical promises of God’s irrevocable covenant with the descendants of Abraham, Isaac and Jacob, and, *ipso facto*, to stand with the nation of Israel:

First, I want to predicate everything that follows by saying that when we speak about our commitment to stand against anti-Semitism and to take a pro-Israel stance, it is not because everything is always done perfectly by the Israeli political or military system. Neither is it because we hold anti-Arab attitudes—we don’t.... From the time of Abraham, the land of Israel (*eretz Yisrael* in Hebrew) has been given to the Jews as “an everlasting covenant” (Genesis 17:7–8; 26:3–5; 35:11–15). Deuteronomy 28–30 reveal the conditions of

obedience, penalties of disobedience, and promises of forgiveness and restoration regarding the covenant.³⁹

Zechariah 12–14 is crystal clear in saying that when all the nations of the world gather against Israel, then look up because this thing is closing down.⁴⁰

Jesus had prophesied that the second coming would relate to the season He would return.... He relates it to the restoration of the city of Jerusalem—that Jerusalem would be trodden down by the Gentiles or the nations of the world, until the time of the fullness of the Gentiles is being realized [Luke 21:24].⁴¹

Hayford has served on the board of directors of several organizations that advocate for the Jewish state, including the Fellowship of Israel Related Ministries (FIRM) and the Israel-Christian Nexus, of which he was a co-founder. He has traveled to Israel more than 40 times, leading tour groups, and has made a practice of walking through the length and breadth of the land, marked off by four altars of stones that he set up in the north, south, east, and west, which serve as symbols of intercession for the nation.⁴² Hayford has given vision and voice to the importance of all followers of Jesus praying for the peace of Jerusalem:

The prayer for the peace of Jerusalem (Psalm 122:6) is a perpetual call to believers.⁴³

³⁶ Hayford, “Seeing Israel and the Jews Through the Eyes of God,” 34.

³⁷ Hayford, “Seeing Israel and the Jews Through the Eyes of God,” 31–32.

³⁸ Hayford, “Seeing Israel and the Jews Through the Eyes of God,” 38–39.

³⁹ Hayford, “Understanding God’s Purposes for Israel,” 1.

⁴⁰ Hayford, “Understanding God’s Purposes for Israel,” 5. Cf. Hayford, “Seeing Israel and the Jews Through the Eyes of God,” 32.

⁴¹ Hayford, “Understanding God’s Purposes for Israel,” 5.

⁴² Jack Hayford, “A Pilgrimage to Secure Boundaries” (8 January 2003), 18–32. Online: <http://www.jackhayford.org>.

⁴³ Hayford, “Understanding God’s Purposes for Israel,” 6.

Our prophetic intercession ... praying for Israel, was based on this: the foundational conviction of these two things: that the peace of Jerusalem cannot ultimately be found any other way than through prayer, which is why God in his eternal Word has said, "Pray for the peace of Jerusalem." Secondly, that Israel's return, not only to her land, but to her God, is essential for peace.⁴⁴

As co-chair of the Day of Prayer for the Peace of Jerusalem, Hayford has encouraged Christians to take the One Percent Challenge, that is, to devote 1% of each day—14 minutes—to pray for the Jewish people and the state of Israel.⁴⁵

The One New Man

A second insight that contributed to Hayford partnering with Messianic Jews has been his vision for the One New Man, made up of Jews and Gentiles in Messiah (Ephesians 2:11–22). For centuries, many Gentile Christians have believed that they did not need Jews. However, Hayford has maintained that there is a relationship of interdependence and mutual blessing between Jewish and Gentile believers in Jesus,⁴⁶ the natural and grafted-in branches of the Romans 11 olive tree. The Church needs Messianic Jews to be fully and authentically the One New Man.⁴⁷ This means that Gentile Christian leaders should extend the right hand of fellowship and welcome Messianic Jews:

Every effort should be bent toward helping the whole Body of Christ recognize, embrace, and receive Messianic Jews with understanding.⁴⁸

⁴⁴ Hayford, "A Pilgrimage to Secure Boundaries," 22, 24. Cf. *Ibid.*, 28.

⁴⁵ Steve Strang, "Hayford Predicts Persecution for Christians Who Stand with Israel," 7 February 2015. Online: <http://www.charismanews.com>.

⁴⁶ Hayford, "Allowing the Spirit to Refocus Our Identity," 28.

⁴⁷ Hayford, "Allowing the Spirit to Refocus Our Identity," 18–19, 28–30.

⁴⁸ Hayford, "Allowing the Spirit to Refocus Our Identity," 20–21.

Hayford has modeled this hospitality. As mentioned above, since the 1970s, he has been a champion of the Messianic movement in the Los Angeles area by supporting Messianic synagogues and affirming the Jewish identity of hundreds of Jewish believers in Jesus at The Church On The Way. Hayford has consistently maintained that Messianic Jews remain part of the covenant calling and destiny of their people, Israel:

Galatians 3:28 says that in Christ there is neither Jew nor Greek. Replacement Theology argues that there is not any distinction anymore.... But in Romans 1:16, there the apostle Paul says, "I am not ashamed of the Gospel, for it is the power of God unto salvation ... for the Jew first and also to the Greek (or to the Gentile)." There he is dealing with individuality.... There is equality, but there is still individuality. You don't lose your ethnicity; the integrity of this distinction is maintained in Scripture. But many believers, listen, many believers don't know that this debate exists in the church and some have allowed themselves to believe that Jews are just like everybody else. Well, what is the significance of that? The significance of that posture will be that when God begins to move among the Jews in a unique and distinct way, there won't be any capacity to respond to them in that way because those who regard distinction as lost refuse to recognize that there are covenants and prophecies that are made that have bearing on the Jews, not only as an ethnic people, but as a people of national destiny.⁴⁹

Because of God's ancient and irrevocable covenant with Israel, Hayford has regarded Messianic Jews as "elder brothers and sisters" in the Lord:

⁴⁹ Hayford, "Seeing Israel and the Jews Through the Eyes of God," 35–36.

["Allowing the Spirit to Refocus Our Identity"] reflects my great love and respect for Jews on any terms. However, I want to convey my distinct desire to honor each Jewish person whom the *Ruach haKodesh* (the Holy Spirit) has brought to faith in Jesus of Nazareth as the Son of God, Savior. They represent the people God chose millennia ago to bear the testimony of the One God, Creator of all, to deliver the Holy Scriptures to the world, and to be the avenue by which the world's Redeemer, the Son of God, would be born. In a very real sense, each of them may well be acknowledged as my "elder brothers and sisters," and thereby I pursue the unity of our fellowship in Yeshua.⁵⁰

One of the most far-reaching ways that Hayford has championed the Messianic Jewish community is through his support for Toward Jerusalem Council II (TJCII), an initiative to pursue repentance and reconciliation between the Jewish and Gentile wings of the Church:

The vision is that one day there will be a second Council of Jerusalem that will be, in an important respect, the inverse of the first Council described in Acts 15. Whereas the first Council was made up of Jewish believers in Yeshua (Jesus), who decided not to impose on the Gentiles the requirements of the Jewish law, so the second Council would be made up of Gentile church leaders, who would recognize and welcome the Jewish believers in Yeshua without requiring them to abandon their Jewish identity and practice.⁵¹

⁵⁰ Hayford, "Allowing the Spirit to Refocus Our Identity," 32.

⁵¹ Toward Jerusalem Council II, "Who We Are." Online: <http://tjcii.org/about-us>. See also Peter Hocken, *The Challenges of the Pentecostal, Charismatic and Messianic Movements: The Tensions of the Spirit* (Burlington: Ashgate, 2009), 111–12; Peter Hocken, *Azusa, Rome, and Zion: Pentecostal Faith, Catholic Reform, and Jewish Roots* (Eugene: Pickwick, 2016), 133–61, 199; Daniel C. Juster, "Messianic Gentiles and the Gentile Christian World," in *Introduction to Messianic Judaism*, 139–42.

Hayford was one of the first to support TJCII. Rabbi Marty Waldman, who had the vision for this initiative, traveled to Israel in March 1995 to seek Pastor Jack's wisdom in the matter. At that time, Hayford was teaching at a Messianic Jewish leadership conference in Jerusalem hosted by Maoz Ministries and funded by The Church On The Way with more than 200 Messianic Israeli leaders in attendance.⁵² After one of the sessions, Waldman went up and said, "Dr. Hayford, the Lord has given to me what I believe could be a very important vision. May I share it with you?" Waldman recounts, "His response was, 'Let's have lunch tomorrow.'" The next day I had lunch with Jack and his wife and presented him with a written copy of the vision. He read it, then turned to me and responded, 'Marty, this is from God.' We talked about it during lunch and he offered his 100% endorsement ... Jack made that commitment to TJCII even before we had formed a TJCII Executive Committee! I returned from Israel feeling confident that the vision of TJCII was indeed a vision from the LORD."⁵³ A month later, Hayford referred to Waldman and his vision in his teaching "Seeing Israel and the Jews Through the Eyes of God."⁵⁴ Hayford was the opening speaker for the first TJCII consultation in 2003. In 2009, through Hayford's leadership as president of the International Church of the Foursquare Gospel, which represents globally more than 66,000 churches (including several Messianic Jewish congregations)⁵⁵ in 140+ countries,⁵⁶ ICFG became the first larger denomination to

⁵² "Our congregation made a gift of in excess of \$25,000 to assist in making possible that conference that occurred in the middle of March, just a little over a month ago. So you prayed and you gave, and we gave the report last week" (Hayford, "Seeing Israel and the Jews Through the Eyes of God," 7). Cf. *Ibid.*, 5, 19–20.

⁵³ *Toward Jerusalem Council II: Vision, Origin and Documents* (TJCII, 2010).

⁵⁴ Hayford, "Seeing Israel and the Jews Through the Eyes of God," 19–20.

⁵⁵ The denomination also has an association for leaders of Foursquare Messianic congregations. "The Foursquare Rabbis Caucus is the voice of the Messianic Movement within the International Church of the Foursquare Gospel. Our mission is to encourage and network messianic leaders and congregations. We facilitate teaching the Jewish roots of Christianity and God's heart for Israel and the Church. Our desire is to expand the awareness of the Jewish Messiah in the world today" (<http://foursquaremessianic.wixsite.com/frchome>).

⁵⁶ See <http://www.foursquare.org>.

endorse the TJCII “Seven Affirmations” statement. This document declares:

Consistent with the principle established in the original Jerusalem Council of Acts Chapter 15 regarding respect for diversity in the Body of Christ concerning Jewish and Gentile identity, we do make the following affirmations:

1. We affirm the election of Israel, its irrevocable nature and God’s unfinished work with the Jewish people regarding salvation and the role of Israel as a blessing to the nations.
2. We affirm that Jews who come to faith in the Messiah, Jesus, are called to retain their Jewish identity and live as part of their people in ways consistent with the New Covenant.
3. We affirm the formation of Messianic Jewish congregations as a significant and effective way to express Jewish collective identity (in Jesus) and as a means of witnessing to Jesus before the Jewish community. We also affirm Jewish individuals and groups that are part of churches and encourage them in their commitment to Jewish life and identity.
4. We affirm our willingness as an ecclesiastical body to build bridges to the Messianic Jewish community; to extend the hand of friendship and to pray for their growth and vitality.
5. We affirm our willingness to share our resources with Messianic Jewish congregations, mission organizations and theological training institutes so as to empower them to fulfill their God-given purpose.
6. We affirm our willingness to be a voice within our own ecclesiastical structures and spheres of influence against all forms of anti-Semitism, replacement theology (supersessionism) and teaching that precludes the expression of Jewish identity in Jesus.
7. Finally, we affirm that as Jewish and Gentile expressions of life in Jesus grow organically side by side with distinct

identities that God will be glorified; that the Kingdom of Heaven will be advanced and that the vision of “the one new man” in Ephesians 2 will unfold as part of the original Abrahamic blessing to the nations.

The King’s University adopted the TJCII Seven Affirmations statement in 2016 with Hayford’s longstanding support for the document being a significant factor. Hayford has also spoken at reconciliation conferences where ecclesial leaders focus on healing the schism between Messianic Jews and Gentile Christians through representative repentance:

Unforgettable among these is that highlight occasion I shared with more than 1,000 leaders who were at the 2004 conference conducted by *The Road to Jerusalem* ministry led by Bill McCartney and Raleigh Washington. Dr. Bill Hamel and I each spoke, representing the historic and evangelical Christian community of our day, addressing Daniel Juster and Jonathan Bernis of the Messianic Jewish community. Our purpose was to break down all walls that have separated us as brothers within the One New Man. Pastor Hamel and I were humbled to stand as representatives of Gentile believers, as well as Protestant denominational leaders, to pray as intercessory penitents for the violations—unintended or intentional—that have been inflicted by Gentile believers upon both the Jewish people historically and the Messianic Jewish brethren and sisters in recent years. We united on the platform, a large crowd comprising both peoples in near equal numbers. Though a symbolic act to those unaware of the spiritual power of “representative repentance,” we invoked God’s blessing to multiply our manifest unity of that moment in ever widening circles—among churches, groups, and individual believers globally. In that moment, all who were present saw a living demonstration of the One New Man, Jew and Gentile

grafted together, laying aside their differences, humbly asking forgiveness after centuries of persecution directed towards each other.⁵⁷

In addition, Hayford has played a key role in the development of a Messianic Jewish Bible translation through his endorsement of the Tree of Life Version (TLV). The King's University is a Founding University Sponsor of the version, and Jack Hayford Ministries hosted a TLV Bible Conference at the university in 2015 that addressed Messianic Jewish translation issues. At a special TKU chapel where the TLV was introduced, Rabbi Mark Greenberg, Chairman of the Board of the TLV, expressed the sentiment of many Messianic Jewish leaders when he thanked Pastor Jack for his decades-long commitment to mentoring leaders in the Messianic community and for his support for the TLV:

The King's University has chosen to stand with the Messianic remnant of Israel to help complete this Bible translation out of our loving bond in Yeshua. The King's University chancellor, Pastor Jack Hayford, has been a spiritual father to many key Messianic Jewish leaders throughout the development of the Messianic Jewish movement. We are going back thirty years or more. His personal commitment to nurture Messianic leaders has been international in scope and multigenerational. Pastor Jack and The King's University have modeled divine service in their love and support for all Israel, and have established their faithful partnership with God as joint blessers of Israel (Gen 12:3).⁵⁸

It is beyond the scope of this essay to survey all the many ways that Hayford has been a champion of the Messianic Jewish community. This notwithstanding, a case can be made that his

greatest gift to Messianic Jews has been in the area of leadership development. Pastor Jack has not only mentored dozens of key Messianic Jewish leaders over the past 45 years, but he also established a Messianic Jewish Studies program at The King's University for the formal training of Messianic rabbis and other leaders who are called to serve as bridges between the Church and the Jewish people.

The story of how this educational program began is a testimony to Pastor Jack's commitment to serve the Messianic movement: In April 2007, Hayford taught a School of Pastoral Nurture for Messianic leaders in Van Nuys that was sponsored by Rabbi Jonathan Bernis of Jewish Voice Ministries International (JVMI). More than 40 Messianic Jewish leaders attended. In the middle of one of the sessions, after talking about the importance of Jerusalem, Pastor Jack turned to Rabbi Bernis and said, "I really do feel Jonathan that we are supposed to be available for ongoing Messianic studies integrated into the things we are doing at The King's.... I feel this profoundly and I don't know its implications."⁵⁹ Later he told Rabbi Bernis that it "was a prophetic moment of destiny that must be seized."⁶⁰ At the end of the meetings, Hayford gave Dr. Paul Chappell approval to work out the details with Rabbi Bernis and Dr. Wayne Wilks, with the goal of establishing a partnership between The King's College and Seminary (later renamed The King's University), JVMI, and Messianic Jewish Bible Institutes (MJBI).⁶¹ Classes began that fall under the oversight of Dr. Ray Gannon, the first director of The King's Messianic Jewish Studies (MJS) Program.

In 2017, the director of the Messianic Jewish Studies program was Dr. David Rudolph, a second-generation Messianic Jew, and its full-time Coordinator was Tali Snow, also a second-generation Messianic Jew. The program had over 100 degree students and

⁵⁹ From Dr. Hayford's teaching on Friday, 27 April 2007.

⁶⁰ From an email that Dr. Wilks sent to the MJBI board on April 28, 2007 with the subject heading "MJBI Partnership with The King's College and Seminary."

⁶¹ Subsequent to the conference, Rabbi Dan Juster became a key Tikkun/MJBI leader involved in the formation of the program.

⁵⁷ Hayford, "Allowing the Spirit to Refocus Our Identity," 32.

⁵⁸ Mark Greenburg, "TLV & TKU Chapel" (2013). Online: <https://www.youtube.com>.

offered several accredited degrees with a concentration in Messianic Jewish Studies that could be completed entirely online or on campus, including a Bachelor of Biblical & Theological Studies, Master of Practical Theology, and Master of Divinity. The university also offered an accredited Doctor of Ministry with a Messianic Jewish Studies track.⁶²

Hayford's vision to train Messianic Jewish leaders has led to The King's University becoming an approved school of the Union of Messianic Jewish Congregations (UMJC) and offering the courses needed for *Smikha* (Rabbinical ordination) and *Madrikh* (teacher) certification. Pastor Jack had the foresight to recognize that the Messianic movement would need to raise up hundreds of new leaders to serve the next generation, and that Messianic rabbis and other leaders called to be bridges between the Church and the Jewish people required specialized training.⁶³ According to Pastor Jack, "The King's University has made a firm commitment to develop an extensive Messianic Jewish Studies program.... By providing this platform for university-level biblical education for both Jewish and Christian students, they are blessing Israel while advancing the kingdom of God and the restoration of the world to God through Messiah Yeshua."⁶⁴

Awakening by the Holy Spirit

A third reason that Hayford has given for partnering with Messianic Jews is that the Holy Spirit awakened him to the importance of this:

I was "born again" already but was "blind" to the truth of the principle that reveals the *spiritual* indebtedness *all* believers owe to the Jews (see Romans. 15:15–17).

⁶² See <http://www.tku.edu/messianicstudies>

⁶³ See David Rudolph, "The Rabbi as Pastor Theologian: Torah Scholars Qua Ecclesial Leaders in the Post-Biblical Jewish Context," Center for Pastor Theologians (CPT) Symposium, 12 October 2009. Online: <http://www.rabbidavid.net>.

⁶⁴ Jack Hayford, "TLV & TKU Chapel" (2013). Online: <https://www.youtube.com>.

Though I had received Christ, as well as having received his call into pastoral ministry before I entered college, I was in pastoral ministry nearly 15 years before I began to see how unaware I was. The implications of my spiritual obligation to prioritize our call to *first* love, honor and thus *reach out* to God's ancient people, the Jews. I was "blind though born again," not even "seeing" the many basic biblical statements that forthrightly reveal that my faith in Jesus Christ had brought me (a) through *their* promised Messiah (see Gal. 3:26–27), (b) into an intended unity *with believing Jews* in the Body of Christ (see Gal. 3:28), (c) uniting us with them in faith first seeded by *Abraham* (see Gal. 3:29) and, (d) by faith in Christ alone, apart from the law, *grafting me* into the single root system through which eternal life flows—from the Messiah (see Isa. 53:2–6).⁶⁵

Hayford concludes that a spiritual "awakening" is necessary to see these truths about the One New Man:

The biblical call to the One New Man will only *ultimately* be received by a Holy Spirit-begotten awakening of a Gentile believer's "inner man." Reasoned teaching is valuable, but prayerful availability to the Holy Spirit, as the One Jesus said would "lead you into all truth," will determine the depth and practical commitment anyone brings to a One New Man lifestyle. This is not because the subject is without intellectual or theological footings, but because it is *spiritual* truth. It will only realize a passionate response in our lifestyle where *hearts* invite the Holy Spirit—as they prayerfully open the Word and openly engage conversation and fellowship with Messianic leaders.⁶⁶

⁶⁵ Hayford, "Allowing the Spirit to Refocus Our Identity," 26.

⁶⁶ Hayford, "Allowing the Spirit to Refocus Our Identity," 21.

Pastor Jack has fervently maintained for half a century that unity in the Church and the global spread of the gospel will only be realized when we, like Peter in Acts 10–11, are awakened by the Holy Spirit to what God is doing today in forming His One New Man made up of Jews and Gentiles in Messiah. Hayford gives the charge, “*If any one of us—but better, each one of us—will open [up] to the Lord’s purpose to give rise to [the] One New Man, revival will spread and Messiah Jesus will be glorified through His Church.*”⁶⁷

Conclusion

The modern Messianic movement budded in the early eighteenth century and blossomed in the late twentieth century. Count Zinzendorf and Pastor Jack have made their marks in history as Gentile champions of the Messianic Jewish community during these two key stages in the movement’s development. There is a Yiddish saying: *A freint bleibt a freint biz di kesheneh* (“A friend remains a friend up to his pocket”). Count Zinzendorf and Pastor Jack have been more than friends of the Messianic community; they have been true brothers in the Lord. They not only gave what was in their pockets, but they also gave the shirts off their backs. They are shining examples of Gentile Christian leaders who, being awakened by the Holy Spirit and stirred to “love, honor and thus *reach out* to God’s covenant people,” stoked the flames of Messianic Jewish revival.

⁶⁷ Hayford, “Allowing the Spirit to Refocus Our Identity,” 28–29.

The Many Lives of Benjamin Hardin Irwin (1854–1926)

Vinson Synan

ONE OF THE most elusive figures in recent American religious history has been Benjamin Hardin Irwin, a major mover and shaker in the Holiness-Pentecostal Movement of the late nineteenth and early twentieth centuries. He is known mainly as the founder of the Fire-Baptized Holiness Church, which served as a major bridge between the American Holiness and Pentecostal movements. Although much has been known about his early life and ministry, little has been known about the end of his life. In fact, until recently, no one had even seen a photograph of him or knew when or where he died. For over fifty years, I have searched for more data on the last part of his life. Only now do we know more about the life of this important leader.

In his lifetime of some 72 years, Irwin led many lives. This paper will detail Irwin as a Primitive Baptist youth, a lawyer, an American Baptist pastor, a Wesleyan Methodist Holiness preacher, an international evangelist, the founder of an international denomination called the Fire Baptized Holiness Church, an utter failure as a husband and father, and, finally, as a preacher in the Two-Seed-in-the-Spirit Predestinarian Baptist Church.

Benjamin Hardin Irwin was born in Mercer County, Missouri, in 1854. He was raised in an ultra-Calvinist “hard shell (Primitive Baptist) Church.”¹ His youth was spent in Tecumseh, Nebraska,

¹ This information was in Irwin’s paper, *Live Coals of Fire*, June 1, 1900, p. 2. In 2017, Irwin’s biography, along with his major writings, will appear as *Fire-Baptized: The Many*

ESSAYS HONORING
JACK W. HAYFORD

The
Pastor &
The
Kingdom

EDITED BY JON HUNTZINGER, PhD
& S. DAVID MOORE, PhD

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