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 Faith Bible Church  
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<http://fbcweb.org/doctrines.html>

JEWISH APOLOGETICS (22)  
 ANSWERING JEWISH OBJECTION #13  
 (DDR #641)

**Objection #13: “Those educated or religious Jews in the past who did convert to Christianity did so for monetary gain or because of social pressure. It had nothing whatsoever to do with intellectual arguments or honest theological convictions.**

Michael Brown’s shorter response:

Were the shoe on the other foot and I were making such statements about the motivations of secular Jews who became traditional, I would be labeled anti-Semitic! No doubt, Christianity, along with every other major religion (including Judaism), has had its share of “convenience conversions.” These counterfeit conversions, however, in no way diminish or negate the fact that there have been highly educated or very religious Jews who have followed Jesus unflinchingly, even though it cost them their reputations, their livelihoods, their careers, and even their inheritances. There have been many such Jews throughout history and to this day.<sup>1</sup>

The reason that he says this plays into Anti-Semitism is because it implies that Jews are only into “it” for the money. The reality is that Jews often suffer horribly if they become Christians. For a Jew to convert to Christianity is anything but convenient.

Stereotypes are unfair and do not tell us about each person. Consider this joke:

Two Jews were walking in front of a Catholic church, where there was a sign offering \$500 for converts. One said to the other, “Let’s go through the process, we know it is not real—let’s have fun with it and get our \$500.” The other replied, “I could never do that . . . if you want to . . . then go ahead . . . I just can’t.” So he goes in there by himself while the other one waited outside until he came out, after which the friend said, “*All* you Jews ever think about is money.”

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<sup>1</sup>Michael L. Brown, *Answering Jewish Objections to Jesus: General and Historical Objections*, 1ST ed. (Grand Rapids, Mich.: Baker Books, 2000), 45-50. In this work, Brown lists the objection and then gives a short response, which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response, after which you will find my comments. I highly recommend his book if you are interested in his longer response (there is far too much material to include in the DDRs).

Michael Brown writes:

To allege that Jews believe in Jesus for monetary gain is not only a ludicrous lie, it also smacks of anti-Semitism, implying that Jews will do anything for money. In point of fact, history is filled with Jews who forsook all to follow Jesus as the true Messiah. Rather than being mercenaries, these men and women were some of the noblest people our race has ever produced.

After chronicling the lives, persecutions, and tortures of Rabbi Dr. Max

Wertheimer, Richard Wurmbrand, and Haham Ephraim for their faith in Jesus as the

Messiah, Brown notes:

And when you think in terms of a Jewish person—especially a religious Jew—becoming a Messianic Jew, what utilitarian motivation could there be for such an act? Why go against the grain and risk the loss of everything, unless you are moved by sincere conviction? As one dear Orthodox man once said to me, “Why believe in Jesus? It’s hard enough just being a Jew in this world with all the problems we have. Why ask for more trouble by believing in Jesus too?” but I can do no other. I *know* that Yeshua is our Messiah, and I must follow him and be loyal to our God regardless of the circumstances.

For your part, you are going to have to wrestle with the fact of the messiahship of Jesus for yourself—even if it costs you everything. The decision will be well worth it. Richard Wurmbrand, Haham Ephraim, and a host of other Jewish believers in Jesus who have suffered much for their faith would add a hearty “Amen.”<sup>2</sup>

He is preparing a place for me and for all believers,

**Pastor Don**

**John 14:2** "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

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<sup>2</sup>Ibid., 50.