



Amir Tsarfati Interview of Dr. Golan Broshi

Who Are the Real Jews?

September 18, 2020

AMIR: Shalom, everyone! This is Amir Tsarfati from Behold Israel. We're about to have a great interview with Dr Golan Broshi on the topic of: "Who is a Jew?" "What is Judaism?" "Is Christianity a new religion or is it actually a form of Judaism that existed already in the Second Temple period?" I chose to conduct this interview right here on the coastal plains of Israel, the city of Netanya, where the Mediterranean is meeting the land of Israel because this is the meeting point of the Gentile world and the Jewish world throughout centuries. And I think that it's interesting and important to maybe take a look at the Jewish people and the Jewish Messiah and the gospel from the outside into the land of Israel.



Dr. Golan Broshi, what an honor to have you here with us today. We've known each other for quite a few years.

DR. BROSHI: Bethsaida congregation.

AMIR: Bethsaida congregation, which I'm still part of but you moved to central Israel now and not in the north anymore. And you are one of the professors in the Israel College of the Bible.

DR. BROSHI: Yes.

AMIR: Can you tell us a little bit about yourself?

DR. BROSHI: So yeah, it's a pleasure being here. I was born and raised in a kibbutz. Kibbutz Malkiya, up north, really ultra-atheistic, ultra-Communitistic environment. You know, just...we slept in a kid's house, [a] children's house because the kids belong to the kibbutz. The kids didn't belong to their parents. But





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you know God can reach even the darkest places in the world. God sent an angel from Oregon, from America, from Oregon to witness. But you know this angel was so naive. You know how he witnessed to me? You know what he told me? Nothing! But the way he acted, the way he behaved, I was overwhelmed. I said, “What manner of man is he?”

AMIR: You're talking about a real person?

DR. BROSHI: A real person that came to volunteer in the kibbutz. And he didn't witness with words but with his deeds.

AMIR: Wow!

DR. BROSHI: But I was too stubborn. I was too stupid, I guess, and I didn't catch it. So, God had to send another angel. This time from Korea. You cannot go more Gentile than this, right?

AMIR: Yes.

DR. BROSHI: And again, what did this angel say? Nothing. But I could see in her eyes the glory of [the God of] Israel, the glory of the salvation of Israel. I saw it in her eyes. And you know, long story short, we got married after Yeshua saved me. We got married, we have a couple of kids, and we live close, close to this place, close to this hotel.

AMIR: Yes. And you graduated from the Haifa University?

DR. BROSHI: First, Haifa University, then I went to the Hebrew University, and then I finished my doctorate [at] Dallas Theological Seminary, DTS. And I serve at ICB as...I serve as a teacher.

AMIR: Yes, wonderful. And I know that recently you wrote a book that is being translated right now.

DR. BROSHI: Yes, so you know, “The Myth of the Oral Law. “



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AMIR: “The Myth of the Oral Law.”

DR. BROSHI: It's in Hebrew. (Speaks in Hebrew) And it's being translated as we speak to English.

AMIR: Wonderful!

DR. BROSHI: So, we could offer it in English.

AMIR: This is great! And you know the topic we're going to talk about this morning here from the coastal city of Netanya, which is where the Israel College of the Bible is located, is literally a topic that bothers millions around the world.

DR. BROSHI: Yes.

AMIR: And unfortunately, it's also a tool in the hands of the enemy to confuse the people of God. And that topic is, “Who are the real Jews?”

DR. BROSHI: And even more, “*Are there any real Jews?*” So why would somebody say that there are no more Jews? This is what we're going to talk about. But first we have to [ask], “What is a Jew?”

AMIR: “Who’s Israel?” “Who is a Jew?”

DR. BROSHI: So, we'll go to the most famous book in the world, the oldest book in the world, the Bible.

AMIR: Yes.

DR. BROSHI: And in the Bible, you know, Israel appears hundreds if not thousands of times. Israel in the Bible could be either the God of Israel or the physical descendants of Abraham, Isaac, and Jacob.

AMIR: So, the great question is, “Are the Jews ethnos or ethos?”

DR. BROSHI: So, this is the main question. Is Judaism a religion or [is] Judaism [an] ethnic group like the Chinese? Like the Swedish? So, in the Bible in the Old Testament—we didn't go to the New Testament



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yet—in the Old Testament, Israel and the Jews are *only* physical descendants, even if they don't keep the law!

AMIR: They're still Jews!

DR. BROSHI: So, listen, now this is almost crazy! Even if they don't keep Judaism—let's say the “Jewish law”—they're still Jews no matter what! They could be secular, they could be...



AMIR: Because they were *born* Jews.

DR. BROSHI: Exactly! A Jew is somebody...and by the way, in the Bible, in the Old Testament, it's through the father.

AMIR: Absolutely.

DR. BROSHI: And we'll talk in a minute about conversion and about the mother thing. But in the Bible, it's always through the father, and we see it with Joseph. Who did Joseph marry? Asenath. Asenath was an Egyptian. Now according to the Talmud, every one of the kids of Jacob, without Joseph—Joseph married an Egyptian—all the other kids of Jacob, the eleven, married Canaanite women.

AMIR: Wow!

DR. BROSHI: So, they didn't marry Jewish women, but their sons were still considered to be Jews!

AMIR: Because it's the seed.

DR. BROSHI: It's the seed.

AMIR: The seed is always from the father.



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DR. BROSHI: From the father.

AMIR: So basically, what you're saying is: a descendant of a Jewish father automatically is a Jew.

DR. BROSHI: According to the Old Testament, that's the only...

AMIR: Even today.

DR. BROSHI: ...criteria.

AMIR: No, I'm saying biblically.

DR. BROSHI: Biblically.

AMIR: Even today. God never changed it.

DR. BROSHI: Exactly. God didn't change it. The problem is that man messed with it. But the term “Jewish people”—it could be surprising for some of us—but the term “Jewish people” appears only in Jeremiah and in Esther. Mordechai wasn't a descendant of Judah. Mordechai wasn't from the tribe of Judah, but he's described as “Mordechai the Jew” because he came from Israel. He was a descendant of Jacob. So, Mordechai is a Jew, not because he's Judean, not because he came from the tribe of Judah necessarily—he came actually from the tribe of Benjamin—but because he is a descendant of Jacob. So, we see it from Genesis to the Book of Esther, which is late. From Genesis to Esther, a Jew is a descendant of Abraham, Isaac, and Jacob.

AMIR: I see. Now we see today there's the term “a Jew,” but there's also a term called “Judaism.” Judaism everybody refers to as the religion of the Jews.

DR. BROSHI: Exactly. Now the question is, “Where does the term Judaism appear first?” And you wouldn't believe it, but before that, “How does the New Testament define a Jew?”



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AMIR: Okay, that's good.

DR. BROSHI: How does the New Testament define Israel? So, some of us would be surprised, but *exactly* as the Old Testament. Exactly. Now the term “Jews” appears in the New Testament over 100 times, always referring to the *physical descendants* of Israel. If they believe in Yeshua, if they reject Yeshua, if they follow the God of Israel, if they follow other gods, the descendants of Israel are like, you know, it's in their blood. It's in the DNA.

AMIR: It is a blood thing.

DR. BROSHI: Exactly. Jews are...

Amir: Bloodline.

DR. BROSHI: Bloodline. Exactly. It doesn't matter what you believe. It doesn't matter what you practice. You don't necessarily follow the truth, but you don't stop being a Jew because, again, if we compare it to other ethnicities, how can the Chinese person stop being Chinese? If he believes that or this, it doesn't matter, right? You're Chinese because you're born Chinese; you cannot change it. Now, in the New Testament—and this is why the problem starts—in the New Testament there are other meanings for the term “Jews.” In the Gospel of John, the term “Jews” appears many times. But there in the Gospel of John, sometimes the term “Jews” refers only to the Jewish leaders—only.

AMIR: The leadership of the Jewish people.

DR. BROSHI: All the scholars agree [that] the religious Jews that rejected Yeshua are called the Jews because they come from Judea, from Jerusalem, compared to the Galileans. So, let's [take] Simon Peter; he's a Galilean Jew.



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AMIR: So sometimes in the Gospels when the term “Jews” was mentioned, it wasn't necessarily talking about people not from Judea or not from leadership.

DR. BROSHI: Exactly, so when Yeshua is blaming the Jews in the Gospel of John, He's not blaming *all* the Jews. When He says, “You are of your father, Satan,” He's talking to specific Jews—the Pharisees.

AMIR: Yes.

DR. BROSHI: The Pharisees, the priests, the scribes, but mainly the scribes and the Pharisees. They lived in Jerusalem. They were Judeans compared to Simon [who] was Galilean.

AMIR: Yes.

DR. BROSHI: But of course, Simon was a Jew. You know Sha'ul, Paul. Paul the Apostle was a Jew, but he wasn't Judean because he wasn't born in Judea.

AMIR: Gotcha. So, we see that in the New Testament there are two ways to refer to the Jewish people: the descendants of Abraham, Isaac, and Jacob...

DR. BROSHI: [nods] All the Jewish people.

AMIR: Yes, *or* the leadership that was religious and very, very into the law and all of that. And so, I wonder [if] the negative term “Jew” referred probably only to the leadership.

DR. BROSHI: Exactly! So, scholars find out every time the Jews are spoken of negatively in the New Testament, it only refers to *parts* of the Jews.

AMIR: Yes.

DR. BROSHI: And again, this is really important because the argument about the “true way” is *within* Judaism. Within the realm of Jewish people there's many cults, there's many “Judaisms.”



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AMIR: Sub-streams.

DR. BROSHI: Exactly! Streams, groups...there's the Essenes, the Pharisees, the Sadducees, the followers of Yeshua. And the argument is *within the family*. This is important to understand—the argument of who is the true Jew, in the sense of the *spiritual* Jew, is within the realm of Judaism.

AMIR: Wow! That's huge what you just said. What you just said is this—because let's face it, a lot of Gentile believers believe they're the spiritual Israel when he talks about who the real Jew is and all of that—there's the spiritual and there's the physical. But what you're saying is when the Gospels and the Epistles talk about the spiritual Jews as well as the physical Jews, it was a Jewish discussion and argument within themselves.

DR. BROSHI: Exactly. Within the Jews and we'll see it in...

AMIR: Some are spiritual, and some are carnal.

DR. BROSHI: Exactly.

AMIR: And some are religious.

DR. BROSHI: Listen, in Israel what's the percentage of secular Jews? How many secular Jews?

AMIR: Nowadays it's about 70%.

DR. BROSHI: Seventy percent. Let's say 50%.

AMIR: Let's say 50.

DR. BROSHI: So, are they Jews or not Jews?

AMIR: Of course, they are.



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DR. BROSHI: Of course, they're Jews, but they're secular—because of the Holocaust, because of other things—they have forsaken God. But they're Jews. So now, are there arguments in Israel?

AMIR: Of course.

DR. BROSHI: About politics, about...there's arguments like in every country. And by the way, all the separation between the spiritual and physical, it's really dangerous because it goes to the Gnostic philosophy. A man is a spirit *and* a body. You don't separate Amir from his spirit.



The spirit needs your physical body, and your physical body needs your spirit. So, all this question...“Okay, Israel is physical, but spiritual Israel is...” No. No separation.

AMIR: So, what you're saying, Israel is physical, but of the physical Israel, there were also the spiritual ones.

DR. BROSHI: [Nods] So, Professor Boyarin, Professor Daniel Boyarin—I think he lives in America—he says, “Forget about Christianity and Judaism.” Forget about it. In the first century, many Judaisms, many ways, many Judaisms. Messianic Judaism. Rabbinic Judaism.

AMIR: But how will a non-Jew define himself?

DR. BROSHI: So, a non-Jew was like...

AMIR: [A] non-Jew believer.

DR. BROSHI: Yes, but listen, Boyarin says before the Gentile came to faith, before that, in the time of the Gospels before any Gentile got saved, we had many forms of Judaism!



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AMIR: So, you're saying there is no Christianity within Judaism. There was one more Jewish...group?

DR. BROSHI: Exactly. And not only one more. There's another professor from the Hebrew University [who] says that the Messianic Judaism is before the rabbinic Judaism.

AMIR: Absolutely. It is before.

DR. BROSHI: Historically, it came before. So, listen. We have many Judaisms. And the question is, “Which one is the true Judaism?” The struggle in the first century Judaisms was “What is the way?” “Who has the authority from the Bible?”

AMIR: “What's the way, what's the truth, and what's the life?”

DR. BROSHI: Exactly.

AMIR: That's why you have to tell them that.

DR. BROSHI: Exactly. And, who has the authority over Israel? the Pharisees? the priests? the Sadducees? Who has the authority over the people? Listen, the implication is huge because if Messianic Judaism *is* the true Judaism—and of course, we believe it is—imagine...*this* is Judaism! Messianic...Christianity is Jewish!

AMIR: Christianity is actually the *true* Judaism, basically.

DR. BROSHI: And now you understand why this professor from the Hebrew University, Professor Yuval, has a whole book dedicated to the theme “the Christian roots of the rabbinic Jewish faith.”

AMIR: Wow!

DR. BROSHI: The Christian roots...now when he...

AMIR: Wow! Of the rabbinic Jewish faith...



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DR. BROSHI: So, the Christian roots of the rabbinic faith—every ceremony, holiday that we have in the rabbinic Judaism—he can find the origin in Messianic Judaism! And I’ll give you...

AMIR: But he called it Christian.

DR. BROSHI: He calls it Christianity, but he knows it's Jewish and he has an example: the Seder, the Passover. He says the first Passover he can find is in the Gospels [at] the Last Supper. Listen, this professor is a secular professor. The first Seder, the first Passover historically—the first Passover as we know it today, the family is gathering and singing and eating—is found in the Last Supper in the Gospels, not in the rabbinic literature that came 200 years later.

AMIR: So rabbinical literature cannot record a single time of a Passover Seder *before* the first century?

DR. BROSHI: [Nods] Because the rabbinic literature is so late, and the professor is a historian. So, he says, “Wait, I’m going to check the writings. If the writings of the New Testament come before the writings of the rabbis, I have to treat them as earlier.” So, he’s saying that the first account of the Passover is in the New Testament. Now the question is—we said Jews from the Old Testament and the New Testament, Jews are descendants of Abraham, Isaac, and Jacob, okay—what about the rabbinic literature? Who is a Jew concerning the rabbinic literature?

AMIR: There is the definition of who a Jew is according to the Bible...

DR. BROSHI: The Bible, the Old and New Testament.

AMIR: ...the Old and the New Testament, which is the Word of God. But you say the rabbinical Judaism offers a *different* definition [of] who a Jew is.



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DR. BROSHI: Not only a different [definition], [but] a reformation which echoes to this day. A *huge* reformation because rabbinic literature revolutionized the term “Jew.” Because they wanted to get the authority over Israel, they said, “If you don’t join our party”—our political party, the Pharisees—“if you don’t join, your Judaism would be in risk, your Jewishness! You could lose your Jewishness if you don’t follow our type of Judaism.”

AMIR: So, actually the first people who actually said that Judaism is ethos rather than ethnos *were* Jews.

DR. BROSHI: Exactly.

AMIR: The rabbinical establishment.

DR. BROSHI: The rabbinic Jews are the first Jews in history [that] said that the Judaism is *only* a religion or is mainly a religion. And if you don't follow our type of religion, our type of Judaism, the rabbinic Judaism, your Jewishness would be in risk.

AMIR: Oh, wow!

DR. BROSHI: This is a revolution! Amazing revolution. And I want you to see a quote from...and it's from the Talmud Tractate Megillah. They ask, “Why did Mordechai from Esther,”—Mordechai from the Book of Esther—“why was Mordechai called ‘the Jew’?” Now the obvious question, we said the obvious answer, Mordechai was called the Jew because he was a descendant of Jacob. He was from the tribe of... The Talmud said, “No.” The rabbi said, “No.” He was called a Jew because—how do you say? [Asks Amir in Hebrew]

AMIR: He rejected...paganism.

DR. BROSHI: He rejected pagan worship, He rejected idols.



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AMIR: [Nods] Idol worship.

DR. BROSHI: So, listen, according to this Tractate in the Talmud, Mordechai was called a Jew not because [of] his physical origin...

AMIR: Not because of ethnic...

DR. BROSHI: But because of ethos—because his theology was right!

AMIR: Wow!

DR. BROSHI: This is incredible! This wouldn't pass anywhere in the world, anywhere in the world! If you tried it on any other people in the world, any other group of people, it wouldn't work. But the rabbi said Mordechai was called a Jew because he forsook pagan worship or other gods and stayed with the God of Israel.

AMIR: Wow!

DR. BROSHI: This is incredible! Now scholars are saying that the rabbis took it further. If you deny Christianity, you are called a Jew. If you deny Yeshua the Messiah, this is enough to call you a Jew. So, a real Jew, a true Jew, is the one that rejected a certain theology, a certain belief.

AMIR: If you're a non-Christian, you're a Jew.

DR. BROSHI: Exactly.

AMIR: [Laughs]

DR. BROSHI: Now this opens the door...

AMIR: I mean, that's the rabbinical.





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DR. BROSHI: ...and listen, this opens the door for this reformation that we say that this is a change of Judaism from ethnos to ethos. Now ethos is an idea, is a theology, is a religion. Now this starts the confusion. What is Judaism? Is it a religion, or is it an ethnic group? What is Judaism? The confusion starts only then.

AMIR: So, our theme is “Who are the real Jews?” Going back to the Old Testament and New Testament, a real Jew is anyone who is a descendant of Abraham, Isaac, and Jacob.

DR. BROSHI: Exactly.

AMIR: [Now] comes the rabbinical Judaism, and then it says the real Jews are those who are: (A) they follow us in our traditions, our party, (B) as long as they are non-Christian.

DR. BROSHI: If they deny the enemy because...listen, there's a political fight over the authority on the Bible...and the Messianic Jews are growing, their population is growing, the rabbinic Jews are growing...so they say, “As long as you reject them, you’re with us.” But remember this is like political, and it’s important to understand it’s a family dispute within the family. This is a family dispute over authority! One amazing decision changed the Jewish world forever, and we read it in the 15th chapter of Acts when...

AMIR: Yes! I love that chapter; this chapter I’m quoting it all the time.

DR. BROSHI: Listen, the Jewish disciples of Yeshua don’t know what to do because something which never happened before is happening now. Gentiles are embracing the Messiah. They're embracing the Jewish way—this kind of Judaism.

AMIR: Yes, and that's why it was a Jewish discussion [about] what to do with the Gentiles.

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DR. BROSHI: The question arises, “What are we doing with the Gentiles?” Now why? Why? Because in the rabbinic party when Gentiles are joining, they’re no longer Gentiles. They’re “replacing” Israel, so to speak, by becoming Israel with conversion. So, they asked themselves, “Should the Gentiles that follow Yeshua convert? Should they convert like in the rabbinic party?”

AMIR: So, I’m reading, “**And certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’**” (Acts 15:1)



DR. BROSHI: Unless you convert. This is “giyur,” this is conversion.

AMIR: Unless you convert...

DR. BROSHI: ...to Judaism.

AMIR: So, you're basically saying the people who followed Paul didn't care about the soul or the spirit as much as of the flesh.

DR. BROSHI: And it says they were believing Jews in Yeshua that came from the Pharisees. In their minds they said, “Wait a minute, the rabbis are converting Gentiles. We should convert them too if they follow Christ. If they follow this kind of rabbinic Judaism, they convert. So, they should convert if they follow this kind of Judaism, which is the Messianic Judaism.”

AMIR: So, you’re saying they are people who supposedly followed Christ, but they had a twisted understanding?

DR. BROSHI: Exactly! Because they came from the rabbinic background.



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AMIR: I see.

DR. BROSHI: They were saved from rabbinic Judaism into Messianic Judaism and they say, “Fellas, let’s convert them now.”

AMIR: So, this is why we know that Paul came all the way to Jerusalem. And it says, **“⁴ They were received by the church and the apostles and the elders; and they reported all things that God had done with them. ⁵ But some of the sect of the Pharisees...”**

DR. BROSHI: Exactly! What did they say?

AMIR: **“...who believed rose up, saying, ‘It is necessary to circumcise them, and to command them to keep the law of Moses.’”** (Acts 15:5)

DR. BROSHI: To convert them to Judaism, to make them Jews. They said Gentiles must become Jews—like the rabbis were doing.

AMIR: And you know up until today I see Gentiles that want to become Jews. Interesting.

DR. BROSHI: And what is the answer?

AMIR: And the answer was—first of all, **“⁷ Now the apostles and the elders came together to consider the matter.”** It was a big thing. I’ll talk all the way... I love Peter’s speech because Peter was the first one. He says, “Guys, sorry.” He says with all the respect; he **“⁷ rose up and said to them, ‘Men and brethren, you know that a good while ago God chose among us, that by my own mouth the Gentiles should hear the Word of the gospel and believe. ⁸ So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, ⁹ and made no distinction between us and them, purifying their hearts by faith. ¹⁰ Now therefore, why do you test God by putting a yoke on the neck**



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of the disciples which neither our fathers nor we were able to bear? ¹¹ But we believe that through the grace of the Lord Jesus Christ we...”—look, now he's being...I call it he was provoked to jealousy by them—“we shall be saved in the same manner as they.” Isn't that interesting?

DR. BROSHI: So, the resolution, the decision was the Gentiles that are embracing this Judaism, Messianic Judaism...

AMIR: The decision in verse 19, yes?

DR. BROSHI: What does it say [in] 19?

AMIR: Okay, the decision. “Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, sexual immorality, things strangled, and *from blood*.” That's it.

DR. BROSHI: They don't need...

AMIR: They don't need to be circumcised!

DR. BROSHI: They don't need to convert, they don't need to become Jews, and I'll tell you more. They cannot become Jews! How can a Chinese person that receives Yeshua become a Jew? How can he become a Jew? He can never become a descendant of Jacob.

AMIR: Exactly.

DR. BROSHI: He is a Jew maybe in the spirit because he followed the spiritual Judaism; he followed Christ.

AMIR: He's lacking the physical, ethnic...

DR. BROSHI: He would *never* be physically a Jew, but okay, he...



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AMIR: He was grafted in.

DR. BROSHI: So, we have that resolution with the disciples of Yeshua. But disciples of the rabbis decided exactly the opposite. Gentiles that would follow “our way”—the rabbinic way—would have to convert. They don’t even have an option. One group in Judaism, Messianic Judaism, is saying you don’t need to convert. The other group, the opposition, is saying you *must* convert. So now the implication is amazing because—I’ll ask you: what are more in the world, more Jews or more Gentiles?

AMIR: Absolutely Gentiles.

DR. BROSHI: Gentiles. So, in a in a few years, if Gentiles are coming by thousands to the faith in Yeshua, this movement is going to change demographically because if in the beginning, there were more Jews, Messianic Jews, now after a few years, there would be more Gentile Jews.

AMIR: Which is that story.

DR. BROSHI: And it’s the story till today; there’s more Gentile followers of Yeshua. So, this religion appears to be Gentile because it’s full of Gentiles, right? Because there’s more Gentiles. Of course, there’s more Gentiles! But what happened with the rabbinic camp? In the rabbinic Judaism, you had “to convert” to Judaism. So, every Gentile that embraced rabbinic Judaism “became” a Jew, so it grew. So, if Messianic Judaism shrank with the Jewish population...

AMIR: ...rabbinical Judaism grew.

DR. BROSHI: Exactly, and this is what we have today.

AMIR: And not necessarily all by real Jews.



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DR. BROSHI: Exactly, Rabbi Akiva wasn't a Jew! Rabbi Meir, Shmaya, Abtalion, all the big shots, all the hot shots in rabbinic Judaism—some of them were not Jews physically. They converted so they “became Jews”—as if you could become...

AMIR: They were converts.

DR. BROSHI: Exactly! And this is the key: when the rabbis decided that they would go for conversion and invent conversion—because we don't see it anywhere in the Old Testament, we don't see it. We see it in the New Testament when Yeshua is rebuking them for doing it—He says, “How can you convert Gentiles all over the world? You're making them sons of hell more than you. You're sending them to hell because it's the wrong Judaism.” Yeshua is against conversion because there is no such...how can you make a Swedish man become a descendent of Jacob? How can you change his blood?

AMIR: Yes.

DR. BROSHI: Now you're saying, “Wait, wait, Golan, wait, wait, wait a minute! The rabbis themselves, do they really believe in that conversion? Do they really believe a Chinese person can become Jewish? Come on, you know it's nonsense, right?”

AMIR: Do they?

DR. BROSHI: So, I'll tell you. So, the Halakhah is the rabbinic law, the Mishneh. The Halakhah is asking some questions. Wait a minute. A Chinese person “converted,” became a Jew. And he was an only son to his father. Now his father is still Chinese. His father is dead. Who is entitled? Is the son entitled for the inheritance of the father? Yes or no? Now why the question arose is because if he's Jewish, he's no more Chinese. So [is] a Chinese person that converted entitled to inherit from his father after his father died?



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And the answer in the Talmud is “no” because he’s not Chinese anymore! Not only that, but a convert to rabbinic Judaism is “born again.”

AMIR: They used that term?

DR. BROSHI: The term is “born again as child is born again.”

AMIR: Unbelievable!

DR. BROSHI: Remember Yeshua said, “Unless you come as children and unless you're born from the spirit, born again?” This is why Professor Yuval from the Hebrew University is saying there [are] so many parallels between the two movements, and he's saying the rabbis took the phrases from Messianic Judaism. So, a convert is born again like a child and new to Judaism! Now another question arose, can—and I'm sorry for being blunt.

AMIR: Yeah, go ahead.

DR. BROSHI: Can a Chinese person marry his Chinese sister? And the Rambam—the Maimonides, I believe—Rambam says, according to the Halakhah, he cannot marry his sister. Why? Because his sister is still Chinese. She’s a Gentile. Unless she converts, he cannot marry her.

AMIR: And if she converts?

DR. BROSHI: If she converts according to rabbinic law...

AMIR: They’re not brother and sister? [Shakes head]

DR. BROSHI: They are not brother and sister, so he can marry her! This is just to say that at least the rabbis believed this conversion. It wasn’t only a fiction, “Okay, we'll accept those Gentiles...” And look, Rabbi Akiva wasn’t a Jew. He married Rachel. He married a Jewish girl, and his descendants are Jewish.



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No question about it—nobody, nobody. You know even today if you ask people in the streets, “Hey, who's the most famous rabbinic Jew in the world?” “Rabbi Akiva. You know, Rabbi Akiva, probably.” He wasn't even a Jew, but because his parents converted, now he's a “physical” Jew!

AMIR: Interesting.

DR. BROSHI: Can you see more replacement theology than this?

AMIR: I know, it's interesting, Golan. I tell you why. Satan knows who the real Jews are.

DR. BROSHI: And he came to confuse, right?

AMIR: Yes. But he knows that if he wants to get rid of the Jews, he needs to tell the enemies of Israel—let's say, Hitler. Hitler didn't look for religious Jews. He didn't look for rabbis or rabbinical Judaism...

DR. BROSHI: He didn't care.

AMIR: Hitler did think that it's an ethnos.

DR. BROSHI: Exactly.

AMIR: Because he went after every person with Jewish blood.

DR. BROSHI: Because he knew that if you take down the ethnicity, the ethnic Jews, you take down Judaism.

AMIR: Yes.

DR. BROSHI: You know, take the physical first, the spiritual will die later, you know what I mean? Most of the anti-Semites, who do they attack? the spiritual Jews? the spiritual Israel? They would never attack spiritual. They think they're the spiritual Israel. So, they would always attack physical Israel, which tells you that all this nonsense about “are there any real Jews”...if there is anti-Semitism, there are real Jews.



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AMIR: It's interesting. You're right! You're right! They first they say there are no more real Jews, and then they blame the Jews for all the problems for everything.

DR. BROSHI: For everything. You have to decide which end of the stick...

AMIR: Yeah.

DR. BROSHI: But you know there's another professor, Yirmiyahu Yovel. He comes today, and he says, "Wait a minute! Wait a minute! You're going crazy! Judaism became a religion?" He says, "Wait a minute! If Judaism is a religion, which religion is it? Is it reformed Judaism? Is it conservative? Is it orthodox? What about the secular Jews? If Judaism is only a religion, what about the millions of secular Jews all around the world?" So, he says, "Of course, this is nonsense. Of course, Judaism is not only a religion and is not a religion from the beginning."

But on the other hand, Professor Yirmiyahu Yovel is asking, "If Judaism is only an *ethnic* thing, we have another problem. What about all the conversions, all the converts, all the thousands of converts that came from the time of Yeshua till today?" Yirmiyahu Yovel, this professor, is asking, "If Judaism is only ethnicity, what do we do with all the converts now? What do we do with Rabbi Akiva? We throw him under the bus? What are we going to do with him?" And question of "Who is the Jew?" is still haunting the Jewish world.

AMIR: Yes.

DR. BROSHI: It's still a family dispute like in the first century in Israel. In the highest courts, there's still in the Supreme Court the question: "Who is the Jew?" Now I'll tell you what happened. This confusion



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influenced the secular state of Israel with the Law of Return. Everybody knows the Law of Return—the law that gives permission to Jews everywhere in the world to make Aliyah, to come to Israel.

AMIR: By definition, Israel was declared as a Jewish state, a state for the Jews.

DR. BROSHI: So, in the '50s of the former century, 1950, there was a law passed. Every Jew in the world can make Aliyah—can come to Israel to live in Israel and will be a citizen of Israel, every Jew! Now in the '70s, the rabbinic and religious parties said, “That's not good enough. That's not good enough because we want to decide who is a Jew.” So, by the force of political religious parties, the Law of Return was changed, was fixed. We call it a tikkun: a fix to the law. And they define it for the first time in the world. Jews define it: who is a Jew. And there [are] three criteria: first you got to be born of a Jewish *mother*, which is incredible! Because in the Bible, it was a Jewish father! So, there's a Jewish mother.

AMIR: And by the way, when did that change?

DR. BROSHI: In the Talmud, they decided...

AMIR: Was it because the Roman soldiers...?

DR. BROSHI: No, they would attribute it—and it's a good point what you said—they attributed it to Ezra, but it's an out-of-context reading of Ezra. So, we leave Ezra aside. But the rabbis contributed this reformation which makes Jews only by their mother being Jewish, they attribute it to Ezra, but actually it's in the Talmud. But scholars are saying this is from the influence of the Greek—excuse me, from the Romans—because the Romans in the laws had something with the mother with being a Roman citizen, something with the mother. So, scholars are saying the rabbis took it or were influenced from the Roman



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law. But the first criteria [criterion] was a Jewish mother. The second, if you converted—which is amazing!

AMIR: So, a Gentile who converted to Judaism is a Jew who can come.

DR. BROSHI: A Gentile [who] converts to rabbinic Judaism can come, can make Aliyah. And the third one—which is the most revolutionary one—if you're not a part of a different religion. So, if Amir embraces different Judaism apart [from] rabbinic Judaism, Amir is no longer a Jew.

AMIR: Not a Jew for the sake of the Law of Return.

DR. BROSHI: Not a Jew for the sake of the Law of Return.

AMIR: If he is not an Israeli, and he wants to move to Israel, they will not recognize him as a Jew if he is holding a belief in Yeshua. Unbelievable!

DR. BROSHI: And this is the strongest mix, mixing religion and ethnicity! Can you imagine that your faith would determine your ethnicity! Would it fly anywhere in the world?

AMIR: Absolutely not.

DR. BROSHI: This is incredible!

AMIR: Golan, a question that I have to you is how did the destruction of the Second Temple in Jerusalem reshape Judaism as it is today?

DR. BROSHI: This is one of the most important questions of our discussion. Because in the year 70 when the temple was destroyed, biblical Judaism was destroyed with it. I say again, biblical Judaism—biblical, and I mean biblical, the Sinai...based on the priests, on the temple, on the sacrifices—that was destroyed



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with the temple. And now a New Testament had to come, some kind of a New Testament because the Old Testament...

AMIR: Which, by the way, was promised.

DR. BROSHI: It was promised. Now listen, we know there are many parties in the Jewish world and each one of them is so-called bringing a “New Testament” because all of them recognized when the temple was destroyed, the Old Testament Judaism was destroyed with it because the priest did not have any place to work. There were no longer sacrifices, no place of worship anymore. Biblical Judaism was destroyed and another Judaism, a New Testament, a New Covenant had to come.

AMIR: From the ashes of the Temple a new one rose.

DR. BROSHI: Now the question is: which New Testament is the real one? The rabbinic New Testament of the oral law? Or the Messianic New Testament by the blood of Yeshua? But every Jew knew that now something new has to come, a New Testament has to come...

AMIR: Wow!

DR. BROSHI: ...because the Sinai you cannot keep. The Sinai Covenant is based on sacrificial work by the priest only and only in one place where God chooses in Jerusalem.

AMIR: Yes! Yes.

DR. BROSHI: So, listen. Now in the second century, most Jews are gone from the country. They're in Babylon and in Europe. So, there is no longer even the land of Israel, let alone the temple.

AMIR: So, there's no temple, there's no Jerusalem, there is no land of Israel.



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DR. BROSHI: Exactly. And now a New Testament has to come. So, in that sense, rabbinic Judaism offers a New Testament and Messianic Judaism offers a New Testament. And Jews and Gentiles have to decide which New Testament is the true one that was expected by the prophets, was foretold by the prophets.

AMIR: Yes.

DR. BROSHI: Which New Testament? But it has to be *new* because nobody today, nobody in Israel, nobody in the world keeps the Sinai Covenant. Nobody. You can't. How can you?

AMIR: Of course. You cannot do it.

DR. BROSHI: Now people are saying, "Wait a minute, aren't they rebuilding the Third Temple?" Yes, but in the Third Temple there would only be thanks, called "korban todah," only thanks...

AMIR: Thanksgiving...sacrifice.

DR. BROSHI: Yeah. Thanksgiving, sacrifice. So the sins had to be atoned by another means. Now listen. Yeshua said He's the atonement for sins. Yeshua in the New Testament of the Messianic Judaism, Yeshua said, "I'm the atonement." In rabbinic Judaism, they said, "Wise disciples which studied the oral law, *they* are the atonement for Israel." So we see—listen, listen—now you understand why Professor Yuval...

AMIR: Wow! Now I understand why they confuse Isaiah 53.

DR. BROSHI: Exactly. And you see why Professor Yuval is saying that this is so similar, rabbinical and Messianic Judaism are so similar. Because in Messianic Judaism, Yeshua is saying "I'm going to make sacrifices..."

AMIR: "I'm the ultimate sacrifice."



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DR. BROSHI: "...for Israel, I'm going to make atonement." And Rabbinic party, the rabbinic Judaism, says the wise disciples that are studying, as we speak, in the yeshiva, they are the true atonement. It says in Midrash Avot de-Rabbi Natan, it says they are the true atonement for Israel!

AMIR: Wow!

DR. BROSHI: Can you imagine that? So, you have to pick: Is Yeshua going to be your atonement or the wise disciples? Now how did the rabbis make their Judaism so popular? How did you make somebody become a Jew? There are two ways. If he's Jewish, you have to convert him from secularism or whatever Judaism he practices, you have to convert him to rabbinic Jew. That's how you make him a real Jew. But there's also what the scholars are saying. Mission, outside mission, outside the Jewish world mission, missionary work to make the Gentile Jews by conversion. So rabbinic Judaism is going with the two-edged sword: Inside the Jewish world we'll make converts, and outside the Jewish world we'll make converts from the Gentiles, but it's both conversion. You're converting from secular Judaism, and you're converting from being a Gentile, into Judaism.

AMIR: I will be very honest with you. You know me; I'm shooting straight. Where we go now is the punch line.

DR. BROSHI: The deep water.

AMIR: Yes. And in this whole thing I think it was, first of all, it was an amazing wealth of information that everybody could understand.

DR. BROSHI: Praise the Lord!



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AMIR: I think that the understanding that there's an internal dispute *within* the Jews, a discussion that people take out of context. This is amazing. But I want to tell you something. And I know that thousands and thousands, hundreds of thousands, of our followers know exactly my opinion about people who are spewing two or three verses from the New Testament that sound very bad, and they make it look as if the New Testament is anti-Semite. Therefore, they have the justification to be anti-Semite *and* Christians at the same time.

DR. BROSHI: Yes.

AMIR: And let's deal with those verses and let's ask ourselves: is the New Testament an anti-Semitic book?

DR. BROSHI: So only this question alone, is the New Testament anti-Semite? It's an oxymoron. It is



like, is the ice warm? Which New Testament? The rabbinical New Testament? Nobody would dare say the rabbinic New Testament is anti-Semite, right? But which New Testament are you talking about? Remember, there are several New Testaments. Oh, so you're talking about *this* New Testament? Is *this* New Testament [Dr. Broshi

pointing to his Bible]...why? Because there's a few harsh verses when Yeshua is talking to His fellow Jews? If I took Isaiah, the first chapter, when Isaiah is calling them *vipers*, would somebody accuse Isaiah of being anti-Semite? What are you? Are you out of your mind?

AMIR: It's anti-religion!



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DR. BROSHI: This is incredible! We said there's a family dispute. There's a dispute with Israel today, even today politically-wise, religiously-wise, there's a discussion in Judaism, in Israel. What is the way? What is the true way in politics, in religion? There's a discussion among *Jews*. Let us discuss. Let us do it; we don't need...you know. you can support us but let *us* discuss it. Let us convince our Jewish fellows...our Jewish men with the truth. But it's a Jewish discussion. Now I know there are a few harsh verses.

AMIR: Let's read John 8:44.

DR. BROSHI: But I just want to remind people there are also verses in the Old Testament.

AMIR: Absolutely. I agree with you.

DR. BROSHI: But why would nobody dare? Because they think that, "Well, the Old Testament is Jewish, the Old Testament is Judaism." Wait a minute. Who wrote the New Testament?

AMIR: If not Jews...

DR. BROSHI: ...if not the Jewish followers of Yeshua? Why do you call the New Testament anti-Jewish? How could it be anti-Jewish if it's Jewish altogether, and the most Jewish figure, the hero of it, is Yeshua?

AMIR: Absolutely! And how can both of us as Jews, as Israeli-born, who come to faith in Yeshua if *this* book was so anti-Semitic?

DR. BROSHI: But this is the lie that they sell us. And *then* when we open the Gospel, we say, what? This book is supposed to be anti-Semite? This is the most Jewish book in the world. Why did you hide this from us?

AMIR: Yes, so let's go to John 8:44.



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DR. BROSHI: Exactly.

AMIR: Jesus is speaking to the Pharisees. He's speaking to the leaders and he's saying...

DR. BROSHI: And some of them are His disciples, some of them follow Him. Remember some of the Pharisees are following Him!

AMIR: Yes. So, He said, **"You belong to your father, the devil, and you want to carry out your father's desires."** (NIV) Now that's...

DR. BROSHI: Wow, that sounds pretty harsh, right?

AMIR: It's very harsh, but Golan, I must tell you that sounds familiar to me.

DR. BROSHI: Amir, Amir, tell me, is there is there an election going on in America in a few months?

AMIR: There is.

DR. BROSHI: Are the opponents attacking one another?

AMIR: Yes.

DR. BROSHI: They're attacking one another. Are they still Americans?

AMIR: They're still Americans.

DR. BROSHI: There's no anti-American, at least none of them think he is anti-American, right?

AMIR: Well, both of them claim to be the true American.

DR. BROSHI: But they can attack each other in an American dispute and none of them is thinking he's not...he's not an American, right?

AMIR: Right.



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DR. BROSHI: So, there's a dispute here. Yeshua is disputing another sect. And by the way, He's calling them, "You are from your father, Satan." Did He call one of His disciples Satan?

AMIR: Yeah. It's interesting. it's interesting. I'm looking at Matthew 16. It's obviously in Caesarea Philippi when Peter first acknowledged Jesus as the Christ, the Son of the living God. And then Peter rebukes Jesus for talking about His soon death, and Jesus turned and said to Peter, **"Get behind me, Satan. You're a stumbling block to me; you do not have in mind the concerns of God, but merely human consent."** (Matthew 16:23 NIV)

DR. BROSHI: So, listen, listen. Yeshua is calling one of His...can you tell me of one Christian that would dare to say that "Saint Peter" is anti-Semite, or of Satan, or Satan himself? Can you show me one Christian that would do that? But when Yeshua is talking to other Jews who don't believe yet, then it's anti-Semite. Oh, come on.

AMIR: Yeah, I know it's weak, and I know it's—excuse me for my French—stupid, but I mean that's how they take it.

DR. BROSHI: But listen, don't take our word. John MacArthur, not a Jewish believer, John MacArthur from California, he wrote a commentary. He's saying what Yeshua is meaning is that He's talking to Jews in the flesh. He means that they're not Jews in the *spirit*. Remember the dispute? What's the real spiritual way for Jews? So Yeshua is telling them, "I know, I recognize that you're Jews in the flesh." But even MacArthur said calling them "sons of Satan" means they're not walking in the *spiritual* Judaism. They're not Jews in the spirit. That's the meaning of this verse in John.



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AMIR: And you know it's funny because, Golan, the Bible says...and I'm just reminded [of] that right now, I think everybody would probably appreciate...everybody knows John 3:16. We always quote that but watch this. He says in John 3:17, He says in 17, **“For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”** And then He says in 18, **“He who believes in Him is not condemned, but he who does not believe is condemned already.”** (NKJV)

DR. BROSHI: Exactly.

AMIR: In other words, whether you're a Jew or a non-Jew, if you're not believing in Christ, you're condemned already. And that is obviously...

DR. BROSHI: Now what did Yeshua tell His disciples? “I did not come to the Gentiles; I came to the lost sheep of the House of Israel.” So, of course, the dispute is going to be between Jews because Yeshua didn't argue with Gentiles. He argued with his fellowmen.

AMIR: And now comes the big “however.” There are times, twice in the Book of Revelation, chapter 2 and chapter 3, verse 9 in both of them, where we hear of people who *claim* to be Jews, but they're nothing but the synagogue of Satan.

DR. BROSHI: This is what you're hearing today.

AMIR: Absolutely!

DR. BROSHI: In the social media.

AMIR: Those anti-Semites today call the Jews, the *real Jews*, “the synagogue of Satan.”



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DR. BROSHI: Something about anti-Semites. They're already anti-Semites. They just need an excuse, you know, like Haman, like Pharaoh, like the one from Germany that I don't want to remind his name also, but they just need an excuse. So, if you hate the Jews, you're going to find anything.

AMIR: You will hang on any verse you want.

DR. BROSHI: Even the verses that you want to say about it from Revelation, even if they did not exist, they would find something else if they're anti-Semites, right?

AMIR: That's true; I agree with you.

DR. BROSHI: They just need an excuse.

AMIR: So, in chapter 2, the letter...

DR. BROSHI: Yeah, what does it say in English?

AMIR: ...of course in chapter 2, I'm talking about the letter to the church of Ephesus [Smyrna].

DR. BROSHI: So, who are the letters to?

AMIR: To the churches!

DR. BROSHI: To the churches!

AMIR: To the Gentiles! And then look what He says. He's talking to the churches and it has to be clear to the people. This is *not*—in both chapter 2:9 and chapter 3:9, we're not talking about a condemnation for Israel or to Israel. This is about people who *claim* to be...

DR. BROSHI: He's not talking to physical Jews anymore...

AMIR: No! Not at all! Here it says, and let's read it. He says, "**I know your affliction and your poverty—yet you are rich.**" And then He says, "**I know about the slander of those who say they are**



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Jews and are not, but are a synagogue of Satan.” (NIV) And then in chapter 3—I’m not afraid to read those verses because I know how deceptive people can be. Now I’m talking about the letter to the church in Philadelphia. Look what He says. And He says this: **“Indeed, I will make those of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.”** (NKJV) So let’s now remember that’s the Roman Empire. This is the first century. These are churches in Asia Minor. And now we’re talking about the letters to the leaders of those churches regarding certain people who claimed to be Jews. They are *not* really Jews, but actually “synagogue of Satan.”

DR. BROSHI: Now historians, Bible scholars, that study history and context, are saying, “Because Yeshua is speaking to non-Jews or congregations that consist of mostly non-Jews, why is He saying that there are some people who are calling themselves Jews and are not Jews? How can they call themselves Jews, but they’re not real Jews? But why would they do it?” So, the scholars are saying the Romans, the pagan Romans, used to worship the emperor like a god.

AMIR: You’re talking about Caesar?

DR. BROSHI: Yes, Caesar, like a god.

AMIR: True.

DR. BROSHI: So, He’s saying they called themselves Jews, meaning following the true God, as if those pathetic Messianic Gentiles and Jews, they’re wrong, they’re nothing.

AMIR: They follow the one that we crucified.



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DR. BROSHI: They follow the crucified...and the Romans are saying, “We follow the true god, Caesar. We are the ‘true Jews.’” So, Jews in this sense is a compliment. “We follow the true...”

AMIR: But they're not!

DR. BROSHI: But they're not Jews! They're not real Jews. One, because they're Romans and then they followed Caesar! They see Caesar as god! So, of course, they're not Jews. But it doesn't have to do anything with *real* Jews.

AMIR: Isn't that interesting, Golan? I totally accept this. But I think that if we take...obviously, the Bible is also true today, and this is the Book of Revelation, which means most of the book speaks of the future, not of the past, and I...

DR. BROSHI: So, I wonder are there any Christians that they're calling themselves Jews, but are not really Jews?

AMIR: Absolutely!

DR. BROSHI: Can this happen?

AMIR: I believe...

DR. BROSHI: Can history repeat itself?

AMIR: And I'm sorry if I'm offending people right now, but it has to be said. And I know I'm going to be attacked for it, but so be it. I believe that any Christian who claims to be the true Israel and that he has replaced Israel and now he is Israel—namely Replacement Theology—I believe this is satanic, diabolic, and I believe...

DR. BROSHI: We need to pray for them.



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AMIR: Yes! Yes! We need to pray for them.

DR. BROSHI: To repent, repent...

AMIR: But I believe that this is a synagogue of Satan. And you know so many times I meet Gentiles who are keeping the law, who are trying to become more Jews than the Jews, and then they accuse those that are saved by grace as if they're not Christians!

DR. BROSHI: So, I have good news for these Gentiles, and I go back to Acts, the 15th chapter: You don't have to become Jewish.

AMIR: Absolutely!

DR. BROSHI: This is no rabbinic Judaism, we don't force; Yeshua doesn't force anybody.

AMIR: I strongly agree with you.

DR. BROSHI: This is good news for you; you can still be Chinese. You don't have to become Israel. You cannot become Israel! You embrace Israel's faith. You join the team; you can embrace the Jewish faith without becoming Jewish!

AMIR: Absolutely. You know I want to end up this with a personal angle. It's a personal angle about our wives.

DR. BROSHI: Our wives! Yes!

AMIR: Yes, our wives. Let's face it; our wives are a reflection, a mirror reflection...

DR. BROSHI: Of this confusion...

AMIR: ...a mirror reflection of everything we just talked about.



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DR. BROSHI: And it's a paradox. Listen, my wife is Korean. I said you cannot go more Gentile than this. I'm sorry, this is the end of the world.

AMIR: Okay. [Laughs]

DR. BROSHI: My wife converted in an Orthodox conversion so legally, legally my wife [from] the rabbinic perspective is Jewish. My wife is legally Jewish. They turned it; she's no longer Korean; she's Jewish. Now your wife...

AMIR: *My wife; her father is a Jew.*

DR. BROSHI: So biblically, she's Jewish.

AMIR: Biblically...a descendant of Holocaust survivors. Holocaust survivors. My wife was born in Denmark to a Jewish father of a Holocaust-surviving parent and to a Gentile, born-again Christian mother. Now watch this, Golan. My wife, that has the Jewish father—the blood—is considered by the rabbinical Jews as a non-Jew. And your wife that has no Jewish blood is considered a full-blown Jew.

DR. BROSHI: Exactly. Why? Because she passed the theological test.

AMIR: [Laughs] Exactly!

DR. BROSHI: And this is an example for the—if nobody understood a word we said until now—this is an example for the confusion between mixing oil and water, mixing religion with blood and ethnicity. You know my wife is a Gentile but is considered to be Jewish because she passed the test, the theological test. Your wife is Jewish by ethnicity, but she's considered to be Gentile because she didn't pass the test.



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AMIR: Yes, isn't that crazy? But I want to tell you, and we will conclude here, I want to tell you this. My children and your children, my wife and your wife, my family and your family—it doesn't matter where you come from; it matters where you go to.

DR. BROSHI: Exactly. Concerning salvation, there's only one way.

AMIR: Absolutely. I want to conclude this in the Book of Acts in the last chapter, chapter 28 in the Book of Acts, verse 17-20 (NKJV). **“And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: ‘Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, wanted to let *me* go because there was no cause for putting me to death. But when the Jews”**—here he is talking about the *leaders* from Judea —**“But when the Jews spoke against *it*, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.”** He said, **“For this reason therefore I have called for you, to see you and speak with you, because for the hope of Israel, I am bound with this chain.”** Jesus is the hope of Israel.

DR. BROSHI: Amen, and the King of the Jews. And it's good that you mentioned that. I want you to read one more verse from First Thessalonians because that's another verse Jew-haters always want to use. First Thessalonians 2:14-15.

AMIR: Okay, so here I am, I'm reading it, 14 and 15. He says, **“For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they did from the Judeans, who killed both the Lord Jesus and**



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their own prophets, and have persecuted us; and they do not please God and are contrary to all men.” (NKJV)

DR. BROSHI: Exactly. Now in some translations, the “Judean” is “Jews,” and they don’t understand. And MacArthur is emphasizing this in his commentary. It’s not Jews [as] a whole; it’s Judean, it’s the one who persecuted...it’s the rabbinic cult who persecuted Sha’ul (Paul). So again, it’s a family dispute between two New Testaments to this day.

AMIR: We will conclude now. Real Jews still exist.

DR. BROSHI: Amen.

AMIR: They never disappeared. God has a plan.

DR. BROSHI: And God promised they would never disappear.

AMIR: God promised. God has a plan for them. God brought them back to their land, miraculously.

DR. BROSHI: Amen.

AMIR: God restored the land for them.

DR. BROSHI: God got them back despite, in spite...

AMIR: Absolutely. Ezekiel 36 says that.

DR. BROSHI: In Ezekiel 36, it says that in spite of their sin, He didn’t forsake them.

AMIR: And then we see that He restored the land, restored the language, restored everything around here, and we, both of us, are the real proof that Israel still exists. Jews are back in the land. I want to tell you folks the God of Israel is faithful! And if He forgot about Israel or replaced Israel or got rid of Israel, then



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how can you be so sure He won't do it to you? I mean the faithfulness of God to Israel is an insurance policy to the Gentiles that He will keep His covenant.

DR. BROSHI: By the way, God was faithful to Israel through their sin, while they were yet sinners. How did He save us, Gentiles and Jews?

AMIR: While we were yet sinners.

DR. BROSHI: Exactly.

AMIR: He loved us.

DR. BROSHI: Same pattern, Amen.

AMIR: Amen.

DR. BROSHI: [Shake hands] Thanks.

AMIR: Thank you. God bless you and say "Hi" to Sue—to your wife and to your kids.

And this is it. I want to thank you all for praying for this ministry. And I want to remind you, if you hate that which God loves, you'll end up loving that which God hates. God bless you.

