

The Chosen People

SEPTEMBER 1988

Why Can't the Jewish People See Jesus in...

THE HIGH HOLY DAYS



**HOLY DAY WORSHIP
SERVICES 1988**

See page eight

See Israel THROUGH Jewish Eyes



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• CONDUCTED BY HAROLD SEVENER,
PRESIDENT, ABMJ/CHOSEN PEOPLE MINISTRIES.**



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The Chosen People

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
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Welcome to the Jewish year 5749. This month, on September 12, Israel will celebrate Rosh Hashanah, the New Year. Many Christians have speculated that on this particular new year's day the Lord will return. In fact, several books have been written and circulated widely amongst churches and pastors stating conclusively that the Lord will return on September 12, 1988.

In one of these books, the author has tried to substantiate his claim by using the feasts of Israel. He points out that since the Jewish feasts of Passover, First Fruits and Shavuot (Pentecost) have all found fulfillment in the person and ministry of Jesus, Rosh Hashanah (New Year) must also be a fulfillment of His return and the rapture of the Church. He then seeks to point out that this is the year the Lord will return.

Now, while I do not disagree that the feasts of Israel have an historical fulfillment in the person and ministry of Jesus, and that there is certainly a future prophetic aspect to the feasts, I cannot accept any thesis that seeks to set dates for the Lord's return. Such fanciful interpretations of Scripture only lead to the discredit of Biblical prophecy and of the Scriptures themselves.

The Bible makes it very clear that we cannot know the day nor hour of the Lord's return. God stated this for a purpose. Instead of spending our time trying to set dates, we should be spending our time witnessing and sharing God's Word. We should be living righteous and holy lives which should testify to the reality of God in this world.

It is the very fact that we cannot know when our Lord is to return that should cause us to live in righteousness and in holiness. We are to live daily, moment by moment, in an attitude of expectancy...of hope...of faith.

Suppose you were expecting a very important guest, someone you love and respect, someone who could change your circumstances in life. If you knew precisely when this guest was arriving you would have the house thoroughly cleaned and dinner prepared. You would perhaps even be sitting by the window, awaiting his arrival. With everything done that you could possibly think of, you want to be the first one to open the door and greet this important guest, welcoming him to your home. This is natural. This is normal. But this is not what God wants of us.

God has given us a task, a commission. We are to bring the Gospel to all people - to Jew and Gentile - and we are to live righteous and holy lives.

We are not to be the judge of when our labor is completed. God will do that. He is not expecting us to sit back and wait for His return, to greet Him on the date that we feel is right.

God is preparing a place for us (Jn. 14:1-6). When He is ready, He will part the clouds. He will open the door of His heavenly kingdom. He will welcome us to His home.

In the meantime, we are to occupy. We are to be doing His work ... expecting ... hoping ... perhaps today! Such an attitude of faith will change our perspective on life. It will realign our priorities. It will help us to see the importance of evangelism to the Jews and Gentiles alike.

In Messiah,

HAROLD A. SEVENER

A solemn hush falls over the congregation. Suddenly the quietness is broken with the bleating, almost weeping sound of the Shofar (ram's horn). This year in thousands of synagogues around the world, the New Year will begin.

Since Bible days, observant Jews have gathered together at this time to contemplate the Lord.

After Rosh Hashanah, ten days, called the Days of Awe, lead to Yom Kippur. According to tradition, during these ten days a man's fate is sealed by God.

Three Books

The rabbis teach that on Rosh Hashanah three sets of books are opened

Sadly, despite the liturgy, despite the ceremony, there is no absolute assurance that one's name has been inscribed in the Book of Life. One can only pray and long for such assurance.

by God. One set of books for the completely righteous. One set of books for the completely wicked. And a third set of books for the average individual.

Talmud intimates that the names of the completely righteous are immediately inscribed in the Book of Life. The completely wicked, immediately in the Book of Death. And judgment for the average people is held in abeyance from Rosh Hashanah until Yom Kippur. If they do well during these ten awesome days, practice good deeds and repentance, then their names will be inscribed in the Book of Life – but if not, their names will be inscribed in the Book of Death.

Sadly, however, despite the liturgy, despite the ceremony, there is no absolute assurance that one's name has been inscribed in the Book of Life. One can only pray and long for such assurance.

Sin, Death, Atonement

It often puzzles Christians that Jewish people, with such a clear picture of sin, death and the need for atonement, do not appreciate the role of Jesus the Messiah and accept the Gospel.

After all, the message of the Gospel is that all who have placed their faith and trust in the Messiah, the Lord Jesus, will have their names inscribed in God's Book of Life. Their names will never be removed. They will never be erased. They will never be forgotten.

The price for having one's name inscribed eternally in God's Book of Life was the death of the Lord Jesus. What, I am asked, could be more

welcome news that *that* to the Jewish person who must wonder each year if his sins will separate him from God in eternity?

Great Bible Themes

The ties between the Jewish High Holy Days, the great Bible themes and, ultimately, the Gospel draw even closer. A very significant part of Rosh Hashanah is the blowing of the shofar. In fact, in Hebrew, Rosh Hashanah is called "Yom Teru'ah," meaning, "A day of the blowing of the horn."

Scripture tells us that the shofar must be blown on Rosh Hashanah (Lev. 23:34) but it does not tell us why.

This has led the rabbis to explain the action with a number of reasons:

Why Can't the Jewish People See Jesus in The High Holy Days

It often puzzles Christians that Jewish people, with such a clear picture of sin, death and the need for atonement, do not appreciate the role of Jesus the Messiah and accept the Gospel.

BY HAROLD A. SEVENER
President, Chosen People Ministries

1) Trumpets are sounded at a coronation and God is hailed as King on Rosh Hashanah. 2) The shofar heralds the beginning of the penitential season (from Rosh Hashanah to Yom Kippur, the Day of Atonement). 3) The Torah was given on Sinai accompanied by blasts of the shofar. 4) The

The price for having one's name inscribed eternally in God's Book of Life was the death of the Lord Jesus. What, I am asked, could be more welcome news than that to the Jewish people?

prophets compare their message to the sound of the shofar. 5) The conquering armies that destroyed the Temple sounded trumpet blasts. 6) The ram was substituted for Isaac. 7) The prophet asks, "Shall the horn be blown in a city and the people not tremble?" (Amos 3:6). 8) The prophet Zephaniah speaks of the Great Day of the Lord, Judgment Day, as a day of the horn and alarm (Zeph. 1:14-16). 9) The prophet Isaiah speaks of the great shofar which will herald the Messianic Age (Isaiah 27:13). 10) The shofar will be sounded at the resurrection.

"Awake From Your Slumbers"

The great Jewish teacher, Maimonides writes, "Although it is a divine decree that we blow the shofar on

Rosh Hashanah, a hint to the following idea is contained in the command.. It is as if to say, 'Awake from your slumbers ye who have fallen asleep in life and reflect on your deeds. Remember your Creator. Be not of those who miss reality in the pursuit of shadows and waste their years in seeking after vain things which neither profit nor save. Look well to your souls and improve your character. Forsake each of you his evil ways and thoughts.'" (Pg. 168 Jewish Liturgy Prayer and Synagogue Service Through the Ages. Leon Amiel.)

Yes, even the rabbinical reasons for the blowing of the shofar seem to lead one into yearning for deeper Spiritual walk that we know can only be fulfilled by embracing Messiah. As you

Even the rabbinical reasons for the blowing of the shofar seem to lead one into yearning for a deeper Spiritual walk.

can see, several of the rabbi's points have a Biblical origin. The Day of Judgment, the Day of Resurrection and the Messianic Age are all significant. In the New Testament Jesus referred to all three of these events and teachings and said they would find their fulfillment in Him.

He said of Himself that He was the resurrection and the Life (Jn 11:25). He spoke of Himself as coming in judgment to hold and call the nations into account (Mt. 25:31-46). He described the Messianic Age as He gave His great Kingdom message (Mt. 5-7). He described it further to His disciples in the Upper Room as He told them that He was going to prepare a place for them – that where He was, they would be also (Jn 14:1-12).

Gospel Foreshadowing

Still another great Gospel theme is foreshadowed in the liturgy of Rosh Hashana. When the shofar is sounded in the synagogue, there is a final note,



especially long and drawn out, known as the "Tehi'ah Gedolah," or the "Great Teki'ah."

This final blowing of the shofar is what some scholars believe Paul meant when he wrote to the church at Corinth and to the church at Thessalonica, telling them that the dead in Christ would arise at the sound of the last trump (I Cor. 15:52; I Thes. 4:16).

This has also led some scholars to believe that the Lord will return on Rosh Hashanah. However, such identification with the last trump is purely speculative and finds no solid interpretation from Scripture.

Perhaps a better interpretation of the last blast of the shofar is found in Matthew 24:31 where Jesus speaks of the great sounding of a trumpet that will draw together His elect from the four corners of the earth, preparing them for judgment, the separation of the nations (Mt. 25:31-46) which then leads to the establishment of the Kingdom.

Judaism's Most Sacred Day

The tradition and ceremony of the High Holy Days also speak of sin and

This final blowing of the shofar is what some scholars believe Paul meant when he wrote to the church at Corinth and to the church at Thessalonica, telling them that the dead in Christ would arise at the sound of the last trump.

redemption. In the liturgy and tradition of Yom Kippur, the Day of Atonement, it is taught that this process of atonement makes the day the most sacred of all of the Holy Days, a Sabbath of Sabbaths, the holiest day of the year.

Since it is a fast day, all work is prohibited and no food is eaten. Usually on Yom Kippur, the congregants will wear the white linen robe called a "kitel." This is the shroud in which most Orthodox Jews are buried. Thus, the white robe symbolized both purity and the fact that the ultimate fate of all men is death.

All the traditions of the High Holy Days have developed through the years as a means of seeking peace with God – as a means of assuring men that their sins have been forgiven.

The blowing of the Shofar ushers in the New Year but has deeper prophetic meaning as well.



Why then, with so many signposts pointing to the true redemption, don't Jewish people see the Messiah? It must be obvious to them that the ceremonies and liturgies fall short.

Before I answer the question, let me tell you about one final and intriguing custom that is still practised by some of the very Orthodox.

There is a ceremony carried on amongst many of the Orthodox in Israel and other observant Jewish communities entitled, "Kapparot," meaning, "expiation, covering or atonement." This is where the words Yom Kippur (day of atonement) originate.

Sins Transferred

It is a ceremony in which the sins of the individual are symbolically transferred to a fowl. In this ceremony Psalm 107:10, 14, 17-21 and Job 33:23-24 are recited and then a cock (for a male) or a hen (for a female) is swung around the head three times while the following blessing is pronounced, "This is my substitute, my vicarious offering, my atonement. This cock (or hen) shall meet death but I shall



find a long and pleasant life of peace."

Such a teaching, even though it is but passive memory to many modern Jews, makes me long to cry out to these people, "Behold, your Savior is here. There is no need of animals, of pleading, for forgiveness. That work has been done. Messiah has died for you once and for all."

Today, however, Jewish people still feel the only hope of atonement is to confess sin, to do good deeds and to give charity. Thus, the Day of Atonement is a great day of mourning, a great day of confession and a great day of seeking to make one's life right with God.

No Sacrifice Needed

In the book of Hebrews, we see that it is very clear that those who place their faith and trust in the Messiah no longer have the need for a sacrifice, no longer a need of ambiguity about



Kapparot - a ritual still practised that transfers an individual's sin to an animal.

forgiveness, because our Messiah, the Lord Jesus – in His death – made a sacrifice for sin once for all (Hebrews 9-10).

Why, with the need for atonement so clear, does Israel not cry out and recognize her Messiah?

Because, dear friend, God has brought the message to others through the blindness that has come upon Israel.

Blindness is the inability to see. The sheer un-able-ness of a person to view a picture.

We sometimes forget, as we casually accept our great salvation, that we did not see the truth out of our own bright minds and our own clever spirits. We believe because of God's great grace. Scripture makes it clear that in this age, salvation is by God's grace through faith (Eph. 2:8,9). This

is true for both Jew and Gentile. It is by faith through grace that we are saved; faith in the finished work of our Messiah at Calvary; believing and trusting the Gospel.

Israel's Blindness

What amazing news it is, therefore, for those of us alive now, that the time of Israel's blindness is drawing to a close!

Why don't the Jewish people believe? We have the ability to answer our own question.


Until now, Israel's partial blindness has prevented them from recognizing Jesus. But now that the scales are falling away from Jewish eyes, might the reason they don't see the Messiah be because without enough laborers to tell them the Gospel, *they are not hearing this great truth? For how shall they hear without a preacher* (Romans 10:14).

When the Messiah, the Lord Jesus, returns to regather Israel and to establish His Kingdom, it will be too late to receive Him by faith. At that point, God's judgment will fall. There is a final separation. It is this separation between the righteous and unrighteous, the holy and the unholy, that gives reason for a mourning and weeping much greater than any Yom Kippur. For in that day many will realize it is too late to accept Jesus as Messiah and Savior.

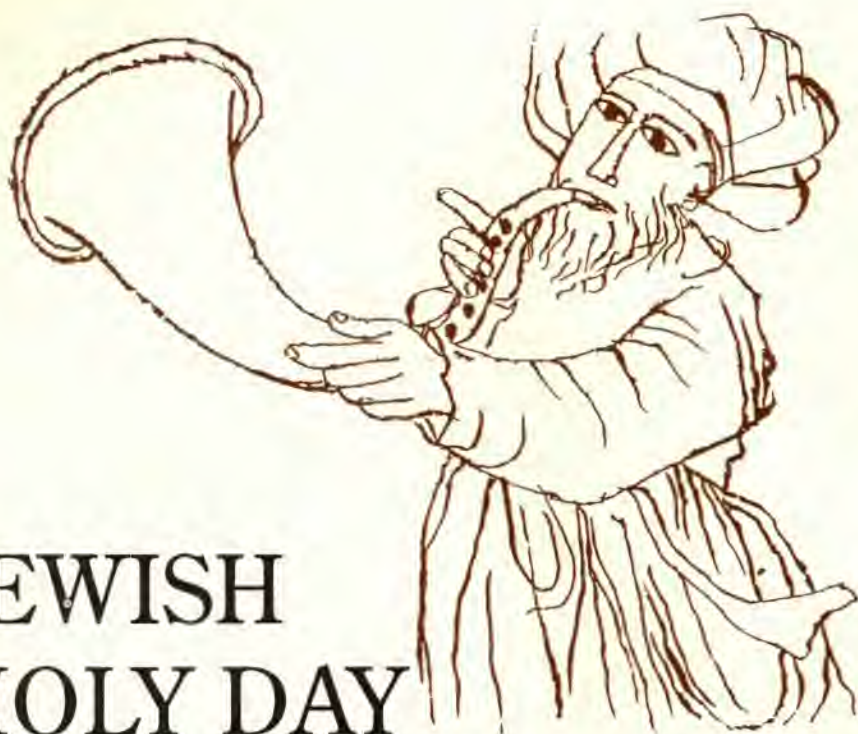
Who Will Go?

Dear fellow Christians, as Rosh Hashanah comes, I urge you to ask once more why Jewish people around you don't see the portrait of Messiah. Might it be that they only need to hear? Are you willing to recommit yourself to Him as the one who will tell them?

The time is right. When He next says, "Who shall we send? Who will go for us?," I urge you to commit yourself anew, with vigor, to that response once given by the prophet Isaiah, "Hineni, Lord, here am I. Send me."

May you have a blessed and glorious Rosh Hashanah, and all bounty in Him who brings all good things to pass. 

JEWISH HOLY DAY WORSHIP SERVICES



NORTHEASTERN USA



SAM NADLER
LIGHT OF ISRAEL CONG.

Yonkers, NY Light of Israel Congregation, Sam Nadler (212) 757-6716. Rosh Hashana: Sept. 11, 7:00 pm; Yom Kippur: Sept. 20, 8:00 pm; Succot: Sept. 25, 11:00 am



MICHAEL RYDELNIK
OLIVE TREE CONG.

Plainview, NY Olive Tree Congregation, Michael Rydelnik (516) 939-2277. Rosh Hashana: Sept. 11, 7:00 pm; Yom Kippur: Sept. 20, 8:00 pm; Succot: Sept. 25, 11:00 am



LARRY FELDMAN
BETH MESSIAH CONG.

West Hanover, NJ Beth Messiah Congregation, Larry Feldman (201) 535-3954. Rosh Hashana: Sept. 11, 7:30 pm; Sept. 12, 10:30 am; Yom Kippur: Sept. 20, 7:00 pm; Sept. 21, 10:00 am; Succot: Sept. 25, 10:30 am



STEWART WEINISCH
JOY OF ISRAEL CONG.

Stratford, CT Joy of Israel Congregation, Stewart Weinisch (203) 732-8296. Rosh Hashana: Sept. 11, 7:00 pm; Yom Kippur: Sept. 20, 7:00 pm.



GARY DERECHINSKY
BETH EL SHADDAI

Brookline, MA Beth El Shaddai, Gary Derechinsky (617) 784-3204. Rosh Hashana: Sept. 11, 8:00 pm; Yom Kippur: Sept. 20, 8:00 pm.



MITCH TRIESTMAN
BETH SAR SHALOM

Philadelphia, PA Beth Sar Shalom, Jackie Triestman (215) 943-9189. Rosh Hashana: Sept. 9, 7:00 pm; Yom Kippur: Sept. 23, 7:00 pm; Succot: Sept. 30, 7:00 pm

SOUTHERN USA



SCOTT BROWN
SON OF DAVID FELLOWSHIP

Rockville, MD Son of David Fellowship, Scott Brown (301) 989-2532. Rosh Hashana: Sept. 11, 7:30 pm; Yom Kippur: Sept. 20, 7:30 pm



JIM BATES
BETH SAR SHALOM

Miami, FL Jim Bates (407) 395-7417. Rosh Hashana: Sept. 16, 7:30 pm; Yom Kippur: Sept. 23, 7:30 pm; Succot: Sept. 30, 7:30 pm

MIDWESTERN USA



ROY SCHWARCZ
VINEYARD CONGREGATION

Long Grove, IL Vineyard Congregation, Roy Schwarcz (312) 520-0616 or (312) 338-5959. Rosh Hashana: Sept. 11, 7:00 pm; Yom Kippur: Sept. 20, 7:00 pm; Succot: Oct. 2, 10:30 am



MICHAEL CAMPO
BETH SAR SHALOM

Akron, OH Beth Sar Shalom, Michael Campo (312) 338-5959. Rosh Hashana: Sept. 13, 7:30 pm

Columbus, OH Beth Sar Shalom, Michael Campo (312) 338-5959. Feast of Trumpets: Sept. 12, 7:30 pm

WESTERN USA



HOWARD SILVERMAN
SHEPHERD OF ISRAEL CON.

Los Angeles, CA Shepherd of Israel Congregation, Howard Silverman (818) 884-8245. Rosh Hashana: Sept. 11, 7:30 pm; Sept. 12, 10:00 am; Yom Kippur: Sept. 20, 7:30 pm; Sept. 21, 10:00 am, 7:00 pm (Congregational dinner to rejoice and break the fast!); Succot: Sept. 25, 10:30 am



SID STERN
BETH SAR SHALOM

Long Beach, CA Beth Sar Shalom, Sid Stern (213) 635-8531. High Holy Days Service: Sept. 19, 7:30 pm

Redondo Beach, CA Beth Sar Shalom, Sid Stern (213) 635-8531. High Holy Days Service: Sept. 15, 7:30 pm

Phoenix, AZ Beth Sar Shalom, Sid Stern (213) 635-8531. Rosh Hashana: Sept. 9, 7:30 pm

**Attend a
Jewish Holy
Day Worship
Service Near
You.**



ARTIS CLOTFELTER
CHOSEN PEOPLE FLWSHP.

Sacramento, CA Chosen People Fellowship, Artis Clotfelter (916) 722-6615. High Holy Days Service: Sept. 16, 7:30 pm



IRV RIFKIN
CHOSEN PEOPLE FLWSHP.

San Diego, CA Chosen People Fellowship, Cordelia & Irv Rifkin (619) 583-3336. Succot/Feast of Tabernacles: Sept. 24, 6:00 pm



ELIEZER URBACH
BETH SAR SHALOM

Denver, CO Beth Sar Shalom, Eliezer Urbach (303) 320-0899. Rosh Hashana: Sept. 11, 7:00 pm; Yom Kippur: Sept. 20, 7:00 pm

CANADA



WINNIE MARRINER
CHOSEN PEOPLE FLWSHP.

Montreal Chosen People Fellowship, Winnie Marriner (514) 277-1859. Rosh Hashana: Call for details; Succot/Thanksgiving: Oct. 7, 8 pm



BEN VOLMAN
OLIVE TREE CONG.

Toronto Olive Tree Congregation, Ben Volman (416) 665-4695. Rosh Hashana: Sept. 11, 7:30 pm; Yom Kippur: Sept. 20, 7:30 pm

Chosen People Magazine Wins Two Awards At Evangelical Press Association Convention

Several months back, at the 40th annual Evangelical Press Convention in Indianapolis, *The Chosen People* magazine received two awards.

In the First Person Article category, "The Tears of a Clown, the testimony of Burt Rosenberg," February 1987, was awarded Third Place.

Other winners in this category were *The Reformed Journal*, *Today's Christian Woman*, *The Other Side* and *Light and Life*. The judge was Patrick O'Driscoll, *USA Today* staff writer.

In the Awards of Excellence in Christian Journalism, *The Chosen People* was also singled out for an Award of Merit. Judges from the University of Mississippi Journalism Department examined three consecutive issues of *The Chosen People* magazine (June, July and September 1987) and singled it out for one of the four awards.

Other winners were the *Latin America Evangelist* (publisher, Latin American Mission), *World Vision* (publisher, World Vision) and *In Other Words* (publisher, Wycliffe Bible Translators).

In all 1,148 entries were received by the awards committee, chaired by Rolf Zettersten, Focus on the Family, Vice President of Communications.

The Evangelical Press Association was established in 1948 to support, educate and encourage Christian journalists. Today, the EPA's eight membership categories, Christian Ministries, Denominational General, Missionary, Newsletter, Organizational, Sunday School Take-Home and Youth comprise the entire spectrum of Christian newsstand and institutional publications.



Two awards presented to *The Chosen People* magazine.



THE TESTIMONY OF SHELDON AND PAM KRONOWITZ

From Shaky Ground To A Firm Foundation

A shaky start almost destroyed the new-found faith of these two Jewish believers.

As he was scattering the seed, some fell along the path, and the birds came and ate it up. Matthew 13:4-

"My husband Shelly [Sheldon] and I first heard the gospel because I was a musician and had been asked to help out a local church choir. I made Shelly go with me for 'protection.' He was more religious and better trained in Judaism than I was and I knew he'd keep me out of trouble," Pam Kronowitz remembers.

Shelly explains, "Both of us were raised in New York City, but my background was more Orthodox tradition and I had attended synagogue every week since I was five years old. When Pam asked me to go to church I only agreed so I could get her out of there fast."

White Knuckle Resistance

"The first time we went into the church building was for a choir re-

"Both of us were raised in New York City, ...and I had attended synagogue every week since I was five years old. When Pam asked me to go to church I only agreed so I could get her out of there fast."

hearsal," Shelly continues. "My resistance was so great that I remember gripping the door handle and thinking that this was a mistake, that I didn't belong," Pam explains. "But not too many weeks passed before I be-



gan to appreciate the people and the service."

"Both Pam and I were challenged by the people and their devotion to the Scripture," says Shelly, "and soon I was going back through all my Hebrew study books trying to determine God's message about the Messiah. The evidence was overwhelming, but...."

Shelly (Sheldon) and Pam Kronowitz and family. Initially they saw believing in Jesus as a betrayal of their Jewishness.

Continued on next pg.

Another pastor said Pam could use their facilities if she "wasn't a homosexual or a Jew." These two bad experiences with the church stirred the conflict the Kronowitzs felt about God. It was as if they had received a brutal reminder that Jewishness and Christianity were like oil and water.

"But not enough," Pam finishes. "It wasn't enough to overcome the feeling we both had that believing in Jesus was a terrible betrayal of our Jewishness. Especially once we started talking about a family."

Investigated the Scriptures

Shelly and Pam spent a year and a half investigating the Scriptures before they both made a personal commitment to Jesus. Still, it was hard to let go of their fear that they were giving up their Jewishness.

Once committed to the Lord, they immediately became involved in the church. Shelly served as a trustee and a deacon. Pam served on the Board of Christian Education and developed a children's choir. They both taught Sunday School. Looking back, they both feel now that they did too much, too fast.

"We were never grounded in our faith. We never matured as believers. We learned some easy answers, which didn't prepare us for difficult times," Shelly reflects. "Just as bad, I missed the Jewish traditions and holidays. Church was very foreign to my upbringing and the culture I wanted to pass on to my children."

Some seed fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched and they withered because they had no root. Matthew 13:5,6

In 1980, after five years of intensive church involvement, the Kronowitzs encountered problems: career dilemmas plagued them both, their marriage was rocky, spiritually they were disillusioned because God seemed to

be ignoring their real-life problems.

Church Crisis

To make matters worse, their church was going through several crises: falling membership, inadequate income, quarreling among the congregation and the resignation of the pastor.

The Kronowitzs realized they needed a new spiritual home so they resigned from their posts and went church hunting. Each Sunday they tried new churches, growing continually isolated. When Shelly's father died, it drove both Pam and Shelly into a depression. Their faith, instead of comforting them, represented a failure neither one could face.

Then several things happened in rapid succession.

First, Shelly's mother died and four-

year-old Lauren kept asking where her *bubbe* (pronounced *bub-eh*) (Yiddish for grandmother) had gone and what happened to her. Pam and Shelly were torn by conflicting beliefs within themselves and distraught that they had no answers, and no comfort, for their daughter.

It was shortly after this that Judy Horowitz bluntly asked, "Why won't you ever tell me why you won't talk about the Lord?"

Pam admits that "I was already *yes-*sing her to death whenever she mentioned God and that's what I intended to keep on doing. But something in



me broke and I poured out the story of my neglected walk with God."

Anti-Semitism

Then, Pam decided to relocate her music school and encountered dishonesty and anti-Semitism from area churches. In scouting locations one church was willing to lease to her only if she would participate in unethical practices.

Another pastor said Pam could use their facilities if she "wasn't a homosexual or a Jew." These two bad experiences with the church stirred the conflict the Kronowitzs felt about God. It was as if they had received a brutal reminder that Jewishness and Christianity were like oil and water.

Finally, the birth of their son Damon brought a new and intense Jewish pride to Shelly. He wanted his children to know what it meant to be a Jew. Lauren began Hebrew school and even though Damon was just a baby, Shelly already had his Bar Mitzvah planned.

Spiritual Cauldron

Just as this cauldron of spiritual turmoil was bubbling over, the Jewish High Holy Days approached and Pam and Shelly were trying to find a suitable spiritual home. Steve and Judy Horowitz suggested the Olive Tree, a Messianic Congregation.

However, Rosh Hashanah (pron. rush-ha-shun-ah) found the Kronowitz family at synagogue.

The rabbi's sermon that day was on the need for Jewish identity and culture. "There wasn't a word about God. About spiritual matters. About the need of repentance. It was totally empty and I found myself angry at a rabbi who offered such platitudes," says Shelly. "In the middle of the sermon Pam and I exchanged glances. This was empty and void."

"By the time Yom Kippur (pron. yum-kip-or) came, we were in total agreement that the synagogue was not for us," Pam recalls. "But still, as we drove to the Olive Tree [Messianic congregation] I kept worrying. I just couldn't bring myself to face God after all these years."

No Country Club

Shelly remembers "When we walked in, the service was just starting and almost immediately we sensed that this was not a country-club type of worship. The songs were from Scripture. The prayers were from Scripture. And Michael Rydelnik's message was from Psalm 32. This psalm was one I had copied when I was a teenager and carried in my wallet for years. This psalm contains God's blessings for those who admit their sin and seek forgiveness.

"Later, the congregation sang the

"I didn't know how to let God cleanse me. I didn't have the courage to repent. But my mind was anxious and I knew I had to respond to God. I remember during the service I heard Michael say that one of the greatest sins was to ignore our Creator. I now knew I had walked away from God. My interest was no longer in studying the Scripture.

'Avenu Malkenu,' a traditional Hebrew prayer that acknowledges we have no good works and only by God's mercy and grace are we saved.

"It was quite evident to me that only Jesus' sacrifice fulfilled the promise of Psalm 32 and the hope of the Avenu Malkenu. As Michael showed how Jesus fulfilled all I had known as a child, it was at one time both wonderful and frightening to come face-to-face with the living God."

Worst Weekend

Says Pam, "In one sense, it was the worst weekend we've ever spent. Facing the idea of sin and seeing God's

standard meant I began to see that my problems weren't from God's unfaithfulness, but from mine. Seeing the magnitude of Messiah's death, and trusting that He died for sins like mine, was awesome.

"I didn't know how to let God cleanse me. I didn't have the courage to repent. But my mind was anxious and I knew I had to respond to God. I remember during the service I heard Michael say that one of the greatest sins was to ignore our Creator. I now knew I had walked away from God. My interest was no longer in studying the Scripture. I remember crying inside, 'Yes, Jesus, I want You. Will You take me back?'

"There was also the problem of telling Shelly what was happening in my heart. I knew he had always felt our time in church compromised our Jewish identity and now that we had children, it could only be worse.

"Then, that Saturday night, Shelly broke down and started to cry, saying how frightened he was of another bad experience with God. We knew that if we had a bad experience this time, we couldn't just tell our children to forget about it. And we didn't think our relationship would stand the strain of turning away from God again."

Turning to God

After crying and searching, Shelly was compelled to turn to God. Completely. "There has never been a greater relief, and release, in my life," he says.

Other seed fell on good soil. It produced a good crop, a hundred, sixty or thirty times what was sown.
Matthew 13:8



Since October, 1987, the Kronowitzs have joined Olive Tree Congregation, and have been involved in a steady discipleship program. They are prayerfully committed to developing a solid relationship with the Lord and integrating the Jewish identity God has given them with their faith in the Messiah of Israel. Pam and Shelly agree, "Life's difficulties have not left us, but now we have a sure foundation and a clear guide to face life's traumas and trials."



YOM KIPPUR SERVICES? FOR BELIEVERS?!!

There are good Scripture-based reasons for retaining Jewish culture in worship services.

BY MICHAEL RYDELNIK
Chosen People Ministries
Plainview, Long Island

"How can believers hold Yom Kippur (Day of Atonement) services? Don't you know that we already have our atonement in Christ? Next thing you know you'll be bringing goats and offering sacrifices!"

This was an actual statement made to me last fall when a believer heard about our congregation's High Holy Day services. This expression of concern represents the opinion of many believers who don't understand the reason for such services. Their concern is that Jewish believers are in danger of reverting to the Law and failing to realize our atonement in Messiah Jesus.

But is this really the case? As Paul would say, "May it never be!"

Only Jesus

At Chosen People Ministries we recognize that Jesus alone is our atonement and the fulfillment of the sacrificial system. We agree with the writer of Hebrews who affirmed that after the death of Messiah Jesus there are no other valid blood sacrifices before God (Hebrews 10:1-18).

So, then, why have Jewish High Holy Day services?

1. **Evangelism** – One significant reason for High Holy Day services is evangelism. The traditional Jewish focus of these holidays is atonement. At this time, more than any other, Jewish people tend to be concerned with spiritual matters, forgiveness of sin and relationship with God. What better time to hear the good news that atonement is available through the final sacrifice of Jesus.

2. **Explanatory** – A second reason for these special services is to explain their true meaning. The Biblical intent of sacrifice, atonement, and grace has been obscured by the Rabbinic theology of fasting, repentance, and good deeds. Holy Day services provide a unique opportunity to clarify what Scripture says and to show that only through Jesus can these festivals be genuinely experienced.

At Chosen People Ministries we recognize that Jesus alone is our atonement and the fulfillment of the sacrificial system. We agree with the writer of Hebrews who affirmed that after the death of Messiah Jesus there are no other valid blood sacrifices before God (Hebrews 10:1-18).

3. **Testimony** – Another reason for Holy Day services is for Jewish believers to testify of God's faithfulness. In Romans 11, Paul stated that God would always have a remnant of Jewish people who would believe in order to testify of God's faithfulness to Israel. Therefore, it is Biblical for Jewish believers to maintain a distinctive Jewish identity. And one of the best expressions of Jewish identity is to celebrate the Biblical festivals in a Messiah-centered manner.

This demonstrates that God has certainly *not* rejected His people whom

He foreknew; that there will always be a remnant of Jewish believers in this age. This is a significant testimony to the Jewish community at large, unbelieving Jewish family and friends, unsaved Gentiles, as well as non-Jewish believers.

4. **Freedom** – Another reason is that the New Testament grants Jewish believers freedom to maintain Jewish observances like High Holy Day services. While Paul taught that the law and other Jewish observances were no longer mandatory (Ephesians 2:15; Romans 10:4), he also maintained his natural Jewish heritage and customs (Acts 21:24; 28:17).

Messiah-centered

This is perfectly acceptable if the observances are Messiah-centered and guided by New Testament truth. For example, Jewish believers may fast on Yom Kippur but not for atonement (that has already been secured by Yeshua).

Rather, many Jewish believers fast and pray for their people to come to know forgiveness through the Messiah Jesus. Many also conclude their fast with a feast to celebrate the joy of assured salvation. Observing Yom Kippur for a Jewish believer is not an expression of bondage to the Law, but of freedom in Messiah.

There is a Jewish saying, "Wisdom not acted upon is like a tree without fruit." It is not enough to accept the wisdom of High Holy Day services. Believers must take action. Pray for the Jewish people attending, support this vital ministry; come visit and see what God is doing. God will honor and bless your love for His chosen people.



EVERYONE KNOWS SOMEONE LIKE ART



An evangelistic issue of the Chosen People Magazine? That's fine with Art Fishbein. Everyone knows someone like Art.

Successful. Smart. Takes time to coach little league. Owns a growing business. Jewish. And not at all interested in the Gospel.

That is, Art didn't *think* he was interested in the Gospel.

Something Missing

Then one of those wham-bam times of life hit Art: his mother died, he got divorced. He even started attending

"Are you Jewish?," he queried Art. "Here's something you should read," declared the deacon, pressing the special evangelistic issue (Oct. '87) of The Chosen People magazine into Art's hand.

synagogue, which he hadn't done since he was 13. For the first time, he noticed something was missing in his life.

That's when Art asked a friend what made her so peaceful and she told him about Messiah.

Uh-uh. Not for him. He might be unhappy but that was nothing compared to how he'd feel if he betrayed his Jewishness. No way.

Still...just to find out more he went to church. Then to another church. Then another. It all seemed so, well, so *unJewish*. Until one night he found a church he liked and decided to try it again the next night. On his second visit the pastor eyed his visitor's card and sent a deacon over to talk with him. "Are you Jewish?," he queried Art. "Here's something you should read," declared the deacon, pressing the special evangelistic issue (Oct. '87) of The Chosen People magazine into Art's hand.

That was the first annual evangelistic issue of the magazine, produced for our Chosen People family to give to their Jewish friends. Art took the magazine home and while he read it that night, he accepted the Lord.

Now Art is looking forward to our next evangelistic issue coming this October. And we hope you will too!

P.S. Art asked our Chosen People family to pray that his dad meets Messiah soon...maybe this October?

Sorry We're Late!

Due to our administrative staff's relocation to Charlotte, N.C., our September issue of *The Chosen People* magazine will arrive at your home later than usual. Thanks for your patience and look for the special evangelistic issue of *The Chosen People* next month.

Chosen People Ministries Relocates Administrative Offices to Charlotte, NC

"We Wish You Were In Dixie, Oy Vey, Oy Vey"

As you can see, dear readers, Chosen People Ministries' administrative staff is just about settled into their new Charlotte, N.C., office. Not all, however, is hunky dory yet. We're still looking for a good corned beef sandwich in Charlotte. If by the end of the month we have not located a source for this indispensable Jewish staple, then perhaps our workers in New York and Los Angeles (hint, hint) will find a way to get us a monthly supply. Don't forget the rye bread, guys!



Clockwise from top: Some people think the unique pitched roof on our building gives an ark-like appearance...hmmm. It's human to err, but it takes a computer to really foul things up; our computer department at Chosen People Ministries. Our reception area. The "coding" table - all mail stops here first. "Line upon line, book upon book," it took days to unpack the hundreds of books we moved. (Center) we pray for our prayer requests...and yours every Wednesday morning at Chapel service.



Linda Junger explains the Gospel on the streets of Atlanta.

WHAT I



Joe Perry distributes Gospel literature.



The entire STEP Atlanta team.

"A lot of people on the last leg of the road to salvation." That's how new worker and STEP (Summer Training and Evangelism Program) team leader, Scott Brown, summed up his experience distributing tracts in Atlanta at the Democratic National Convention.

The STEP Team, Shelley Feldman, Jim Weinberg, Ben Peters, Stan Bernstein, Linda Junger, Joe Perry and Scott Brown left the relative calm of STEP's phase I classroom work in Chicago and, like other STEP teams, went out across the country to speak and distribute literature.

Skin Heads and Democrats

Scott reported that very few tracts ended up in the trash; ironic for the diverse cross section of humanity that



DID ON MY SUMMER VACATION

One of our STEP teams spent a hectic two weeks at the Democratic National Convention in Atlanta where the branch of Jesse had a whole other connotation.

flowed through the Atlanta streets. Skin heads, black militants, neo-Nazis, ERA'ers, gay activists, Hare Krishnas, Palestinian activists, the KKK "and of course," said Scott wryly, "lots of Democrats."

You can usually count on a crowd this diverse to kick up a little sand...and they did. "Joe [Perry] was almost pounded by three guys, Scott recounted. Shelley Feldman was also spat on; her tracts torn up in her face.

Gentile President or a Jewish King?

One of the tracts, "A Gentile President or a Jewish King," provoked a lot of remarkable conversation," Scott said.

Scott Brown, Atlanta team leader

One young man, after listening intently to Scott, was even ready to pray when his friend dragged him away. "This is so important," he cried, disappearing into the crowd.

One young man, after listening intently to Scott, was even ready to pray when his friend dragged him away. "This is so important," he cried, disappearing into the crowd.

pearing into the crowd. "I need to talk to you more."

Seed Sowing

No one on the team ever saw him again. Although saddened, Scott chalked up much of their time in Atlanta to a seed-sowing ministry.

For each member of the Atlanta

STEP team this summer was a life-changing experience. None, however, have made any party commitments. Only one has decided to change parties: Joe Perry seriously evaluated both party platforms and decided to become an Essene. Joe was last seen at a McDonald's counter ordering a large portion of Chicken McLocusts.

We can't promise you the hysteria of an election year next summer or even that Billy Graham or Walter Cronkite will smile and take a tract from you as they did from Linda Junger, but we do know that next year's STEP program will be just as exciting a hands-on experience in Jewish Evangelism, Bible Study and fun. If you're interested, please clip the coupon below:

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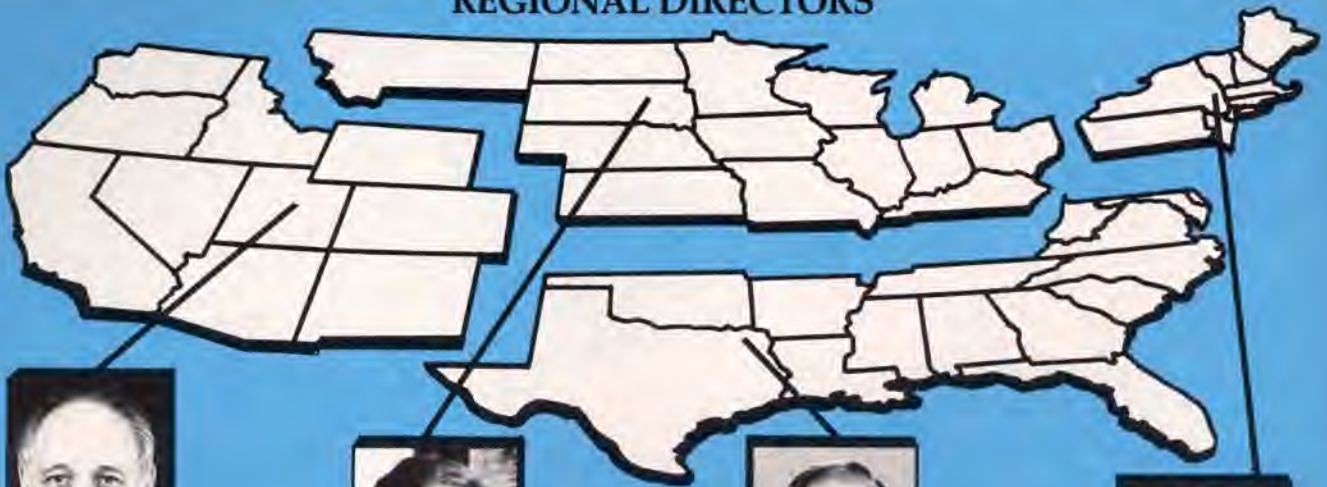
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Meet Your Chosen People Ministries' National Ministries Representatives

Any one of these Jewish believers would be happy to bring the gospel to the Jewish people in your area as well as share with your church or bible study the Jewish roots of Christianity. For more information on a program or presentation to fit your needs please contact Frank Potter (704) 357-9000 or write Frank Potter, Coordinator National Field Services, Chosen People Ministries, 1300 Cross Beam Dr., Charlotte, NC 28217-2800.



It All Began at a High Holy Day Service

*A mixed marriage is often
an opportunity for the Lord.*

BY ROY SCHWARCZ
Chosen People Ministries
Chicago, Ill.

R.J. and Linda came hesitantly into the High Holy Day service at The Vineyard congregation.

The ad Linda had seen in a local paper said there were Jewish-Christian services and on an off-chance that we could offer them a way to meld their different religious backgrounds, her's Protestant, his Jewish, they decided to try.

A Happy Medium

The idea of finding a happy medium was appealing and they both wanted a place where their children could receive religious instruction. "And at least," thought Linda, "the services sound like they'll be in English, not Hebrew."

During the service both were a little surprised. There was something for both of them in the service...for Linda, the congregation put Jesus in His proper role as Lord and Messiah. For R.J., the Gospel was in a context that was understandable and inoffensive..

After the service I talked to them.

continued on following page



Linda was willing to return to the congregation.

Palatable

R.J.'s response was, "This is palatable." A start, I guess, but not holding out great hope that he was being prepared by God.

R.J. was willing to compromise on where they worshipped, but as an engineer who approached matters methodically, he was not willing to compromise on the truth. He appreciated that the people at The Vineyard didn't deny their Jewishness and they didn't toss aside tradition. Instead, it seemed to him that they had given sincere meaning to the tradition.

He was willing to give it a fair hearing and agreed to study with me.

Studying the Scriptures

For the next several months I met with them. First, we studied an Old Testament overview, then Messianic prophecies, and, finally, we explored how Jesus fulfilled those prophecies as we studied the Gospels.

There seemed to be a slow, methodical process underway in R.J.'s mind. Part of that process was that he began to see the Jewish holidays in their true context.



At the same time they attended The Vineyard regularly where R.J. recognized that believing in Jesus did not mean a denial of his Judaism.

There seemed to be a slow, methodical process underway in R.J.'s mind. Part of that process was that he began to see the Jewish holidays in their true context. "It seemed to me that the holidays I had always celebrated," R.J. recalls, "were clearly a blueprint of God's order and plan for His people."

No Fanfare

Then, one day at The Vineyard, as we prepared to take communion, I explained the meaning of this act and reminded everyone that only those who had accepted the Lord should take part. Instead of passing the plate on, as he usually did, R.J. joined with us. With no fanfare or drama, he had accepted the Lord, a far cry from what he or I expected when he came to that first High Holy Day service and found it merely "palatable." R.J. had "tasted" and seen that the Lord is good!

The Privilege to Plan Our Lives

One need not be academically trained in theology to know that Messianic prophecy is a principal and too-often overlooked theme in the Old Testament. Unlike the people of ancient Israel—even those who were privileged to know and to hear Jesus' disciples—we have had a unique opportunity in these times by study and interpretation to understand the dual role of the suffering and reigning Messiah. And the same benefit of time which has unlocked the mystery of OT passages has also given us the privilege to plan our lives, the use of our time, means and talents for the express purpose of proclaiming this glorious message: that He will forever reign after His Second Coming with all those who confess and love Him.

To proclaim that message should be our constant goal. But if our assigned roles or circumstances do not permit us to convey that message personally, Scripture

obligates us to use the means which He has given us to help others do so now and after we are gone.

Do YOUR plans include provisions for meeting this responsibility? For example do YOU have a valid trust or will which directs the disposition of those assets with which He has entrusted you? Have you formally arranged your affairs so as to earn the cherished accolade, "Well done..." when you meet the Savior?

Unless you answer "yes" to those questions, perhaps we can help, simply by discussing your wishes or referring you to a competent Christian attorney in your area. There is no obligation, of course, and no one will call on you unless you so request.

Just write THE PRESIDENT, Chosen People Ministries, 1300 Cross Beam Dr., Charlotte, NC 28217-2800, or call 704/357-9000.

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