

The Chosen People

OCTOBER 1989 ISSN 0164 - 5323

October 1, 1989

Dear Friend:

This is our annual SPECIAL EVANGELISTIC ISSUE, and one of the most important issues of the Chosen People magazine.

Generally, the purpose of our magazine is to share with our prayer partners the blessings and needs of our ministry. It is our way of keeping you informed about God's work among the Jewish people.

But once a year, we design a special edition of the magazine you can put into the hands of Jewish friends and neighbors. It contains the testimonies of Jewish people you may have read during the year in the Chosen People magazine. It also presents the prophetic Scriptures and a step-by-step plan of salvation. We have found this special issue a most effective tool. In the past two years, thousands of copies of these "coffee-table-evangelists" have been distributed to Jewish people...mostly by people just like you.

(continued next page)

From the President



The Chosen People

THE CHOSEN PEOPLE is a medium of information concerning the Jewish people, Israel, and the work of the Chosen People Ministries, 1300 Cross Beam Drive, Charlotte, N.C. 28217-2800.

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If this is the first evangelistic issue you've received, let us share a few simple guidelines:

1. This cover, and the envelope underneath it, is designed to be read by you and removed. You then have a magazine with a new cover.

2. With the outer cover removed, you have a tract that is perfect for giving to a Jewish friend. Send it to someone, leave it in a reception room, or hand it to a co-worker who has asked about your faith. Or, you can...

3. Order extra copies, and distribute them to Jewish people. Because we consider this such a crucial ministry, the extra copies are free. We only ask that you pay shipping and handling. (There's an order form on the inside back cover).

We hope that you will pray for the impact of this ministry and that you will share with us stories of how you use it. Thank you again for your prayers and gifts.

In Messiah,

HAROLD A. SEVENER

P.S. The evangelistic issue offers Jewish inquirers gospel information and materials at no charge through a reply card in the middle of this special issue. Since this tract ministry is supported by gifts for evangelistic work, we'd like to ask our Christian friends who are ordering supplies NOT to use this card. Thank you!

**IMPORTANT:
PLEASE TEAR FRONT AND BACK COVER
OFF BEFORE PASSING IT ON TO YOUR
JEWISH FRIENDS**

The Chosen People

OCTOBER 1989

"Why I Believe"

Three Jewish People Tell What They Believe And Why.



The Chosen People

Since 1895 the official
magazine of Chosen
People Ministries

EDITOR
Jonathan Singer

WRITER
Amy Rabinovitz

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Perhaps you've already guessed what these three Jewish people believe: that Yeshua (Jesus) was (and is) the promised Jewish Messiah.

Big deal, who cares, what could this possibly have to do with my life?

All good and likely responses from you. But before you close this magazine up and pitch it back on the coffee table, just ask yourself one question. "Am I satisfied with the way things are?"

Are you satisfied getting up in the morning, eating breakfast, going to work, coming home watching a little TV maybe, and going to sleep.

"Hey, don't knock it," someone is saying. "It's a living." Or, as George Burns said, "I get up in the morning and read the obituary column. If I'm not in there, then I shave."

If you're satisfied with the way things are, the rest of this magazine isn't for you. It will only tell you things you aren't ready to hear yet. So close it up.

However. If, every morning you wonder as you brush your teeth and gaze into your sleep-swollen face...if you wonder as Peggy Lee once wondered "Is that all there is?"...then by all means, friend, keep reading.

For in these pages, you will read about people whose lives





have been lifted from the mundane—not by meditation, or channelling or whatever cheap means of transcendence that’s lately been passing for true spirituality. No, the people in these pages have found that it is possible to know the God of the Universe, the God of the Bible, the good old Bible as in the Judeo-Christian Book, the foundation on which our whole moral, ethical and legal infrastructure has been built for at least the last couple millennia. Our own backyard as it were.

The people you’ll read about here have found that knowing God infuses one’s life with purpose but does not necessarily lead to becoming a monk. In these pages you may find someone like yourself with some of the same wonderings and doubts that you have. Everyone in this issue started there, all of them from Jewish backgrounds. Read their words, but don’t take their word for it. Test the truth of their words by your own experience. In the Bible it says to draw near to God and He will draw near to you. You can begin drawing near to God right now. Just by turning the page...

*In case you’re wondering who we are, we’re a group of Jews and gentiles who believe that Yeshua (Jesus) is the Messiah foretold by Moses and the prophets. Chosen People Ministries was founded in Brooklyn, N.Y. in 1894 by Rabbi Leopold Cohn, an orthodox rabbi from Europe.

"People Thought
All Together"

Shoshannah Weimisch



"I believe because it's true. Without God, there's literally nothing for me. It is incredible to me that I have peace in my heart. You know, I used to feel life was hopeless. At times I thought I'd rather be dead, but God gave me life!"



story like mine won't speak to a lot of people," says Shoshannah Weinisch "people who have it 'altogether,' who don't

think they're miserable. A lot of people can go through this life without the Lord and be happy, because they don't think about the consequences of what comes after death. But a person who has really hurt and struggled, someone who knows what it is to be hurt, broken and miserable, these are people I can speak to from my experience. These are the people who know they don't have life like it was meant to be."

It's difficult to see her today and think of her as being miserable. All her life, she wanted to be married and she is...to a man devoted to her. All her life she wanted children... she has two (two year old Melissa and six month old Jonathan). She has always enjoyed art...last year her hand-designed wearable art, "Originals by Shoshannah," was featured in a promotion at Nordstroms, a fashionable department store.

Always Pleasant

To all outward appearances, her life has always been pleasant. She was the daughter of a middle-class Jewish family. After high school she moved to California where she worked while attending college. She held a high profile job for a computer related firm, where she was very successful.

Opposite page: One of Shoshannah's original designs and Shoshannah with Jonathan Samuel. She and her husband Stewart also have a girl, Melissa.

For many people, including Shoshannah, the pleasant life is a myth. She was a lonely child in a family where her parents constantly fought. "My parents never told me they loved me," she remembers, "Neither one ever told me they did. My great grandfather's house became a haven for me. I used to spend every summer at his house. His whole life revolved around synagogue and God. He'd get up in the morning and walk to shul, and then he'd come home and daven for hours — chanting and rocking. Then he'd eat and then pray some more.

"At home, my parents fought all the time, and my mother eventually left my father with four kids. I took on the role of mom, but none of us were close. But at my great grandfather's, it was full of love. He couldn't even speak to me...he spoke no English, and I spoke no Yiddish, but I knew he loved me and I knew God was in his home. I knew what was missing from my family."

Spirituality, Knowledge and Philosophy

After high school, Shoshannah went West to find herself. Like many teenagers in the early 1970's, she tried a combination of spirituality, knowledge, and philosophy. The spirituality was mostly eastern; time spent in an ashram. The knowledge was from

college classes; majors in dance, art, music. The philosophy was primarily that of Mexican writer Carlos Castaneda; he preached that life was a void which one must jump into.

"Life never seemed to make sense, never seemed to come together. I was always an outsider. All the life philosophies, all the mystics, sounded great on paper, but I couldn't make it right for me. I just couldn't get there. And I got unhappier and unhappier. My life revolved around relationships that I'd try desperately to make work. It wasn't that I disliked myself. After all, I knew I was pushy at work, but that was okay, because I was also successful. I could justify my hurt in relationships because I was a nurturing person.

"What I couldn't get over was that I was always very, very lonely. I felt this big empty hole in my inner being that nothing could fill. I kept trying to fill it with relationships but it was an emptiness that only God could fill. These relationships hurt me so badly that one time, I laid on the floor of my apartment for two days. I couldn't answer the phone or eat, I was so depressed, internally destroyed because of the pain of my relationships.

Swallowed Alive

"Eventually I tried everything I knew. Dancing, business, choreography. Looking at it now, I feel like I was being swallowed alive. You know, on the outside, people who saw me thought I had it all together. I looked busy and happy and successful. But I knew better. I knew I was dying.

"In a class I was taking we had to discuss the meaning of life. I pondered the whole week end, and on

Monday, I was the only one who came up with the answer the teacher was looking for: there is no purpose in life."

"Eventually I tried everything I knew. Dancing, business, choreography. Looking at it now, I feel like I was being swallowed alive."

About that time, in a series of subtle ways, a different spirituality entered Shoshannah's life when she picked up a Bible someone had left in her apartment and began to flip through it.

"For the first time out of any of the things I had been studying, something made sense. It was totally different reading the Bible than anything else. And as I read, it began to permeate my life. I started to try to do what it talked about, about turning the other cheek or submitting and humbling myself in a situation instead of trying to beat people over the head. And it worked! I couldn't believe it.

"When I did things the way that God says to do them it worked out for my benefit. It was real. It was working. Not only that, but it was bringing peace into my life.

Power Struggle

"From reading the Bible, I sensed that I was in the same situation as Jesus had been when he confronted the Jewish leaders: they owed their disbelief to a power and political struggle—the establishment versus the truth—rather than a spiritual truth. I realized my unwillingness to make any deeper commitment to Jesus was the same struggle: what I had been taught was right vs. what was the truth.

"So one night I got on my knees in my bedroom and said, "God, if

this is true—if Jesus is really the Messiah—you've got to prove it supernaturally. It goes against everything I've been taught and I can't do it on my own."

Within 24 hours, Shoshannah's prayer was answered. She went to pay her rent, and her landlady invited her in for coffee, something she had never done, and even more astounding, the landlady initiated a conversation about the gospel. When Shoshannah left, twelve hours later, she was unable to sleep, so she went to a neighbor's. The neighbor had never talked about spiritual matters, until this day, when she felt compelled to share her beliefs that Jesus was Messiah. That same night, Shoshannah went to her waitressing job and overheard some of her customers talking about Jesus.

"When they noticed me eavesdropping," Shoshannah remembers, "they asked me if I was a Christian. I said no, I was Jewish. They said it was possible to be both and asked if they could have a Jewish believer in Jesus call me."

On her second visit with Martha Jacobs, the Jewish believer her customers had contacted, she knew what God wanted. "Martha asked me if I wanted a personal relationship with Yeshua and I knew I did want to. I wanted to please God. To belong to Him. To have a relationship with Him."

Never Looked Back

Since that time, Shoshannah Weinisch has never looked back. "God is always there, under your feet. If you can just remember what you're standing on, you don't fall. I know He's always there. I am very conscious that there's no one in the world who seemed further from God than me, but that God forgave me, loved me, saved me. God has filled the longings of my heart, He's given me a family and life filled with Himself, filled with love. For me, faith is a life-long dream I'm living every day."





By Aumen Boshert
"A Tichet"
Ja Nivama

I believe because I saw first-hand that the spiritual life was real and because I saw I could have a personal relationship with the God of Israel.



he theater lights shone down, bathing us in a pool of red, yellow and blue—a group of actors dressed in the black Has-

sidic garb of pious East European *shtetl* (ghetto) Jews. This was the Yiddish Drama Group of Montreal's third performance of the beloved Yiddish musical comedy "The Wise Men of Chelm."

I had been involved with this group as a young child, but now I was a man—dressed in a striped, silk caftan and a heavy fur-brimmed hat, fingering my long grey costume-beard and boisterously joining in on the Hassidic style melodies.

I looked out into the audience at my beloved bride-to-be Rachel and thought, I've come a long way.

Thriving Jewish Community

I grew up in Montreal, Canada, a city well-known for its still-thriving Yiddish community. As a child, I attended Jewish Peretz School where my mother had been a teacher. We studied English and French in the mornings, Yiddish and Hebrew in the afternoons.

I participated in a local Jewish mandolin orchestra and in the drama group; I was even a scholarship student in Yiddish. One might think that with such a rich background, any Jew would be satisfied.

And yet, even before I was *bar-mitzvah* I began asking questions about justice, oppression and the ultimate purpose of life, questions that the Judaism which I knew was not addressing.

Avner and Rachel Boskey live in Israel. For several years Avner was a tour guide there. The Boskeys are currently expecting their third child.

My parents had both been raised as followers of Orthodox Judaism. But in their teens, they made the conscious decision to abandon that lifestyle and belief system. Although my father was once a cantor, he found it impossible to put his faith in the God to Whom he was singing: the complacency, hypocrisy and materialism of so many who called themselves followers of God was more than enough evidence to him that religion was a dead end.

Political Transformation

Both of my parents became persuaded that the answer to man's problems, to oppression and injustice, lay in the political transformation of society. Only by redistributing wealth, by fighting for the underdog, by protecting the rights of the common working man could our world be made into a better, purer place.

Following my parents' footsteps, I entered McGill University with my eyes on a political science major. I would learn the science of politics and discover how to transform the oppressive political structures that I saw around me. At least I would be able to put my ideas into practice, to test them in the crucible of life.

It did not take me long to come to a shocking realization: though my professors and political heroes alike were convinced that their political theories, if applied, would create a brave new world and transform all human relationships, they themselves were still unchanged people, trapped by greed, suspicions and jealousies.

Their own philosophies had

proven powerless to change their own lives—how could they believe that others would be transformed? I did not believe that I could trust my teachers with my own life "come the revolution," nor would I continue to do it now. I had learned an important lesson: society and its institutions cannot be changed from the outside in, merely by manipulating social and economic forces. On the contrary, a changed society can only result from *changed individuals!*

Eastern Tidal Wave

During the late sixties, a tidal wave

Even before I was *bar-mitzvah* I began asking questions about justice, oppression and the ultimate purpose of life, questions that the Judaism which I knew was not addressing.

of Eastern mystical solutions was being offered to the searching minds of Western youth: Alan Watts, Lobsang Rampa, TM, Guru Maharaji, macrobiotics, Kundalini yoga, LSD—all offered a fast ticket to Nirvana, a direct path to discovering inner reality, a mind-blowing introduction to the world of the spirit.

With the eager curiosity of a child set free in a shopping mall full of toy stores, I set out to examine and try every spiritual alternative which came my way. My hair grew into a long pony-tail; I dropped to 145 pounds (at 6'1"!), I spent six months meditating in a basement apartment, coming out for midnight walks.

The consensus of Eastern wisdom was that divine truth lies in the inner man and that, by a process of quieting oneself, one can haul up buckets of divinity from the wellsprings

of one's soul. This process, I was told, he added that I, as a Jew, should assured, would result in internal transformation.

Yet, with sadness I noted that all of my gurus and "masters" were still struggling with the same base motives that had troubled my political science professors. The more deeply I concentrated on the inner light or meditated on universal or cosmic energy, the more I saw that my spiritual innards were indeed in a terrible state.

Four Year Process

By the end of this four-year process, I had come to the same conclusions as had Jeremiah the Hebrew prophet 2,500 years previously: "The heart is more deceitful than all else and is desperately sick; who can understand it?" (Jer. 17:9). I had learned a second important lesson: man is not able to solve his internal problems by himself — though his essential nature needs changing, he is powerless to bring about that change.

Toward the close of this period I met a former Texan who called himself "Ebony." He was involved in Satanism, and told me that he had encounters with powerful spiritual forces belonging to Lucifer.

Through contact with him, I too began to discover a hidden world of great power and mystery. For the first time in my life I was having powerful encounters with supernatural forces, many of them quite frightening. I realized a third spiritual lesson: not everything in the spiritual realm is friendly or good: there are also spiritual forces of great power and wickedness.

This realization caused me to ask a very quiet question deep within: since Satan and his power were all too real, could it be that God

Almighty, the God of the Bible, also exists? I did not know for sure. But God had moved me to the brink of a divine encounter.

A Sweet Perfume

At that time I was working as an assistant production manager of a plastics company. The office manager was a likeable Dutch fellow named Nick Swart. His eyes twinkled and I appreciated being with him.

The consensus of Eastern wisdom was that divine truth lies in the inner man and that, by a process of quieting oneself, one can haul up buckets of divinity from the wellsprings of one's soul.

He told me some astounding news — that he had a personal relationship with God. There was no pride in his voice when he communicated that, and I could see that Nick was not perfect. But that presence of something in his life kept drawing me back to listen. And I knew inside that I deeply wanted such a personal relationship with God. Could it really be possible?

Nick would drive home with me and talk about Yeshua (Jesus, as he called Him). Nick explained to me how Yeshua could forgive my sins. Yeshua had even gone to the cross in my place, paying the penalty for my sins — an atoning Yom Kippur sacrifice of eternal significance.

Nick told me how Yeshua had come to destroy all the works of Satan, and that any one calling on His name would be set free. He challenged me: "It is appointed for men to die once, and after this comes

judgment" (Hebrews 9:27). As a foot-pursue the matter seriously because Yeshua was the Messiah of and for Israel, not only the Christ of the Gentiles.

A Great Bell

Nick prayed privately for my salvation. I began to read the Gospel accounts of Yeshua and His ministry. The truth of Yeshua's words penetrated to the depths of my heart; there they resounded with solidity, like the peals of some great bronze bell. Never a man spoke as this one! His Jewishness, His compassion, His power and humor leapt off the pages before my eyes.

His message encapsulated all the spiritual lessons I had already learned: hypocrisy, oppression and injustice stem from deep within men's hearts. Only an internal and spiritual transformation can heal men, and that new birth can be effected by God alone.

I was travelling on a bus on my way to work when I decided to pray. Hesitant, I spoke to God in silent prayer: "If it's true that You exist, and that You truly are Lord of the universe, then I must be Your enemy. For twenty-odd years I have ignored You, used Your name as a curse, laughed in Your face. And yet in spite of this You seem to love me, and want me to have a personal relationship with You. If this is all true, if Yeshua is indeed my atonement and my Messiah, if You're listening to me now, then please: forgive my sins, come into my life and make me Your child."

Immediately, personally, and in a way simultaneously both powerful and tender, God poured His Spirit into my soul, opened my eyes spiritually and gave me new life. I was astounded but not afraid: for the first time in my life I knew my Maker.

Isaiah 53: Of Whom Does The Prophet Speak?

- ¹³Behold, my servant shall prosper, he shall be exalted and extolled, and be very high.
- ¹⁴As many were astonished at thee; his visage was marred more than any man, and his form more than the sons of men:
- ¹⁵So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

53 Who would have believed our report? and to whom is the arm of the Lord revealed?

- ²For he grew up before him as a tender plant, and as a root out of a dry ground: he had no form nor comeliness; and when we see him, there is no beauty that we should desire him.
- ³He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.
- ⁴Surely he hath borne griefs *inflicted by us*, and suffered sorrows we have *caused*: yet we did esteem him stricken, smitten of God, and afflicted.
- ⁵But he *was* wounded through our transgressions, bruised through our iniquities: the chastisement of our peace *was* upon him, and with his wounds we were healed.
- ⁶All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath caused the iniquity of us all to fall upon him.
- ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: as a lamb which is brought to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.
- ⁸He was taken away from rule and from judgment; and his life who shall recount? for he was cut off out of the land of the living; through the transgressions of my people was he stricken.
- ⁹And one made his grave among the wicked, and his tomb among the rich; although he had done no violence, neither *was any* deceit in his mouth.
- ¹⁰But it pleased the Lord to bruise him; he hath put *him* to grief: if his soul shall consider *it* a recompense for guilt, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.
- ¹¹He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my servant justify the righteous before many, and he shall bear their iniquities.
- ¹²Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath laid open his soul unto death, and was numbered with transgressors; and he took off the sin of many, and made intercession for the transgressors.

The Mystery of Isaiah 53

An Old Testament passage thousands of years old still sparks debate between Jews and Christians today. To whom does this mysterious passage refer?

By MICHAEL RYDELNIK

One of the key Old Testament passages debated by Jewish and Christian scholars is Isaiah 53. Jewish sources say the suffering servant depicted here refers to the nation of Israel. Christians contend it refers to the Messiah.

Can the suffering Servant of Isaiah 53 be Israel? The text of the passage itself plainly says no. Here are the reasons:

The Pronouns. In Isaiah 53:1-9, there is a clear distinction in pronouns. The speakers uniformly identify themselves in the first person plural (we, us and our), while the Servant is consistently described in the third person singular (he, him and his). Isaiah the prophet, a Jew, in speaking of himself and his own nation Israel, uses the pronouns we, us and our. He describes the Servant as Someone other than himself and his people in using the pronouns he, him and his. Since the speakers are plainly Isaiah's people Israel (we), the Servant whom they describe (he) must be Someone other than Israel. They both cannot be Israel.

The People. In Isaiah 53:8, Isaiah declares that the Servant was put to death "through the transgressions of *my people* [italics add-

ed]." Obviously, Isaiah's people are the Jewish people. If the Servant died *for* the children of Israel, the Servant cannot also *be* the children of Israel.

The Sufferer's Innocence. The passage repeatedly claims the innocence of the Servant. Isaiah 53:4-6 says that His suffering was not for His own sin but for the sins of others. Verse 9 specifically states, "He had done no violence, neither was any deceit in his mouth." However, the prophets, especially Isaiah, never characterize Israel (or any nation) as perfectly innocent. Isaiah says of Israel, "But we are all as an unclean thing, and all our righteousnesses are as a filthy garment" (Isaiah 64:5). Since Isaiah affirms the Servant's innocence while at the same time affirming Israel's guilt, Israel cannot be the Servant.

The Servant's Willingness. Isaiah 53:7-12 describes the Servant as a voluntary and unresisting Sufferer. He is characterized as willingly accepting His suffering (verse 7), rendering Himself as a guilt offering (verse 10), and laying open His soul unto death (53:12). Certainly the Jewish people have suffered immensely at the hands of anti-Semites, who must still answer to God for their awful deeds. But despite

the enormity of Jewish suffering, they never received it willingly.

The Servant's Death. The passage says that the Servant was "cut off out of the land of the living" (53:8) and that "he hath laid open his soul unto death" (53:12). Were the Jewish people ever, as a whole, put to death? No, we joyfully sing, "Am Yisrael Chai!" ("The People of Israel Live!"). In fact, in Jeremiah 31:34-36, God promises that the children of Israel will exist forever. Thus, since the Servant was "cut off," it is impossible to say that Israel is the Servant.

The Servant's Substitution. One of the main points of the passage is that the Servant died as a substitute for the sins of others. Nowhere do the Scriptures teach that Israel would suffer *for* the sins of others, only *at* the hands of others. For this reason, Israel is not the Servant in Isaiah 53.

The evidence is clear. The characteristics of the Servant cannot and do not apply to the Jewish people. The only One who fits the description is the Jewish Messiah, Messiah Yeshua.

Michael Rydelnik is a graduate of Dallas Theological Seminary. He is currently the congregation leader of the Olive Tree Congregation, Plainview, Long Island.

"He Filled The Hole In My Heart"

By Fred Greenfield



"I believe because I can see that God exists. Even in my own life—when I feel like things are terrible—I know He'll always be there; it's more than just His being, it's His showing His presence that is so great."



sat in church every week for almost six months, wanting to believe, intellectually telling myself that Jesus was the Messiah, but unable to make it real in my heart. Maybe I could have just said, "Yes, I believe." After all, it wasn't as though being Jewish seemed very important. But somehow I *knew* that remaining Jewish was crucial. And at church, the songs weren't my songs, the culture wasn't my culture, the belief wasn't my belief. I just didn't belong.

I enjoyed church. But that's not why I went. I went because the girl I loved was a Christian.

At one point I was almost willing to say I believed just so we could be married, but I knew I could never do that.

A Hole in My Heart

Yet the thought of knowing God was compelling. As long as I could remember, there had been a hole in my heart when I thought about Him. When I was young, growing up in Yonkers, I'd walk to synagogue with my grandfather on Yom Kippur, full of the sense of the day and how God was so special on the holidays. Inside

the synagogue I'd watch the men gathered at the front, my grandfather one of them, there to read the Torah, and would whisper to myself, "I wish I could do that. I wish I could be that close to God."

But as I grew older, and went through my Bar Mitzvah, that desire to know God was never satisfied. The words and rituals were meaningless.

After my grandfather died, the family stopped attending synagogue. However, that didn't make my thoughts of God grow less. While my brother and sister seemed completely happy to be free from the regimen of Hebrew school and services, I had this feeling that on the Jewish holidays God was looking at me and saying, "You should be somewhere."

Making Amends

My Gentile friends never cared much about God either, and they couldn't understand why I'd ask to go to church with them. To them, it was just something they had to do. To me, it was a way I could try to make amends for not going to synagogue. In a sense, it was as though something was following me around, urging me to find what it was that was missing from my life.

On the outside I seemed just like any other American Jewish boy. After high school I went to college, had friends, clowning around a lot, played pranks. Yet inside of me,

where no one could see, was a hopelessness about life in general.

This hopelessness began to make me introspective. One time I caused a ruckus in the dorm because I disappeared for the night. I didn't stop to think that they would be upset. I had gone to the beach where I walked and walked, trying to sort things out, asking myself what there was in life that had any meaning. "Why do I keep on?" I kept asking. "What's the purpose of life?"

Maybe there is no purpose I concluded. Maybe there isn't any place to go. Maybe love would someday fill that hole.

The Answer to Everything

Out of college I got a job as a salesman and did well there for a number of years. I moved on to another sales job and did great there too. My life was busy, filled with friends, activities, plenty of money, all the things I thought would make me happy. I began to date a girl and as I saw what love was, thought that maybe this was the answer to everything.

Then my girl and I broke up and I was shattered.

This time the emptiness was worse than ever. I went into therapy to try to find the missing pieces.

Then one day, a girl named Marilyn came into my life. It was November, 1981 and we talked only for a few minutes, but there was something about her that was very

Opposite page: The Jewish prayer shawl (tallith) and Fred, Marilyn, Jeremy, Jacob and Lucas. Fred is an insurance agent in Peekskill, New York.

special. I didn't see her again for three months, but when we ran into each other again, I didn't want to let her go.

In a sense, it was as though something was following me around, urging me to find what it was that was missing from my life.

Deeply in Love

We went out every night, and I knew we were deeply in love. But from the first week we went out, she told me that she was a Christian and didn't think she could marry someone who wasn't.

So I went to church with her every week. I met with the pastor on several occasions to talk about Scripture. As the people in the church got to know me they invited us over for dinner. They were really great people and I realized I wasn't going to church and to their homes just because of Marilyn, but because I saw something in them that was different.

I look back at that time as a time when the table was being set, but I wasn't ready for the meal. Finally, though, I got more and more frustrated at the situation.

In an effort to help us, Marilyn's pastor suggested we talk to Sam Nadler, a Chosen People Ministries worker who had a weekly Bible study near us.

Unscriptural

That Friday night, Marilyn and I went to the Nadlers' Bible study, hoping to find some kind of reinforcement or advice. What we found were many other Jewish people who were joyfully worshipping the Lord.

As soon as I walked into the Nadlers' apartment, I knew something was different. I was very comfortable, more comfortable than I

had been for the past six months. I knew I belonged.

I don't even remember what anyone said or what the Bible study was about, only that throughout the entire evening, I knew clearly and strongly that Jesus was having a real conversation with me. He seemed to say, "I want to give you peace." I knew that He was Messiah, and that I could have a personal relationship with God.


Every bit of separation I had felt for six months—gone completely. The muddle and mess I'd been feeling suddenly cleared up.

When Sam invited people to silently pray and acknowledge Messiah, I did.

"I Think I'm Saved"

I went up to him afterward and said, "The Lord spoke to me. I think I'm saved." Marilyn looked like she was ready to burst. I felt like I was ready to cry. Sam said, "Let's talk about this."

We went into the other room, where Sam went through Scripture with me and talked to me about how Jesus died for our sins. Did I understand, he asked. It was as though I understood everything for the first time...all those months I had been hearing and hearing in this fog and now I saw that Jesus literally and absolutely died for ME. He was raised from the dead. He was still alive and I knew He lived in my heart. That was August 5, 1982.

In the years since a lot has happened and it hasn't always been easy, yet I have realized that the peace and fulfillment I was searching for is mine at last. 

Ed. Note: The Greenfields continued studying with Sam, and were among the first families who started Light of Israel Congregation. He and Marilyn, and their three sons, Jeremy, Jacob and Lucas, are still very active in the congregation and serve in a number of capacities. He is now an insurance agent in Peekskill, New York.

It was as though I understood everything for the first time...all those months I had been hearing and hearing in this fog and now I saw that Jesus literally and absolutely died for me.



Why Doesn't My Rabbi Accept Jesus?

By HAROLD A. SEVENER

Perhaps he does!

Shocking isn't it. But have you ever asked your rabbi about his belief in Jesus. There are many rabbis and Jewish scholars today who are reading and studying the New Testament. Many are reading Christian theologians and writers. Some are even re-examining the historical and messianic claims of Jesus. You may find out that your rabbi does not hold the stereotypical opinion of Jesus that many Jewish people believe their rabbis hold.

Rabbi Hershel J. Matt, rabbi of Temple Neve Shalom (Conservative) in Metuchen, New Jersey, wrote, "Christianity can properly be viewed as a second and equally valid form of God's covenant with Israel — the missionary arm of Israel, serving to bring under the covenant those who, unlike the Jewish people, are not yet under it." *The Condition of Jewish Belief*.

Ellis Rivkin, professor of Jewish history at Hebrew Union College, said: "Of these messianic claimants, only one — Jesus of Nazareth — so impressed his disciples that he became their Messiah. And he did so after the very crucifixion which should have refuted his claims decisively. But it was not Jesus' life which proved beyond question that he was the messiah, the Christ. It was his resurrection." *The Meaning of Messiah in Jewish Thought*.

Richard J. Israel, Director of the B'nai B'rith Hillel Foundation and chaplain to Jewish students at Yale University, stated, "It strikes me that we have gotten ourselves into something of a bind by renouncing Torah's divine significance and then trying to prove that Judaism in humanis-

tically superior to Christianity. We have managed to achieve this sleight-of-hand by carefully selecting our citations and our Christian theologians, thereby conjuring up an image of an ascetic, quietistic, irrational Christianity. Over and against this, we have picked our own scriptural verses and theologians so that they will be sensible, down-to-earth, practical people, concerned with the redemption of this world, in time, exclusively through our own efforts with just an occasional bit of inspiration from the Lord. In so doing, we have quite thoroughly ignored the opposite themes in each of our traditions." *The Condition of Jewish Belief*.

Rabbi Arnold J. Wolf, rabbi of Congregation Solel (Reform) in Highland Park, Illinois, wrote, "Judaism makes contact with other religions not to compare whose God is bigger or whose theology is more coherent, but rather to try to hear what other men have heard of God. Fortunately, and not unexpectedly, what they have heard is very often the same as what we have heard: 'Love your neighbor as yourself; I am God.' But their problem and ours is not so much to learn what is good as to do what is good." *The Condition of Jewish Belief*.

Dr. Pinchas Lapide, in his book *Jewish Monotheism and Christian Trinitarian Doctrine*, a Dialogue by Pinchas Lapide and Jurgen Moltmann, translated by Leonard Swidler, Philadelphia, Fortress Press 1981, when asked if the Messiah, when He did reveal Himself, would be identical with Jesus of Nazareth, wrote, "I cannot imagine that even a single Jew who believes in God would have the least thing against that...Should the Coming One be Jesus, He would be

precisely as welcome to us as any other whom God would designate as the Redeemer of the world, if He would only come."

Similarly some years back, Hans Joachim Schoeps, eminent Jewish theologian, said: "The church of Jesus Christ has preserved no portrait of its lord and savior. If Jesus were to come again tomorrow, no Christian would know his face. But it might well be that he who is coming at the end of days, he who is awaited by the synagogue as by the church, is one, with one and the same face." Commentary, February 1950.

These rabbis and Jewish scholars have not accepted Jesus as the Messiah, nor have they accepted Him to be their personal Savior. Who knows...maybe with further study and research they will.

What is significant is that these rabbis and Jewish scholars are reading the New Testament. They are reading Christian theologians. They are searching for what makes Christianity real.

Now, if it's alright for the rabbis to study the New Testament, to search for the reality of God within Christianity, what about the average Jewish person? What about you? Have you read the New Testament?

We believe the New Testament to be true. We believe that Jewish people should read it for themselves, and that they should read and search the writings of Christian theologians, the same as their rabbis are doing. We are convinced that in reading and searching the Scriptures, they speak for themselves, showing that Jesus is the Messiah, the Savior of the world.

Perhaps you should ask your rabbi what he believes about Jesus. You might be surprised. ☺





להחיים

Lechaim . . . to life! More than an exclamation, more than a song from Babylon on the Roof here are the words of eternal life.

If you would like to know how to have a relationship with God through Messiah, here is all you need to know.

God is the source of a satisfying, worthwhile life: *Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore* (Psalm 16:11). This kind of life is the result of a close relationship with God. *In thy presence . . . at thy right hand* speaks of a personal relationship which can be as intimate as the one between Abraham and God: *Abraham my friend* (Isaiah 41:8).

Deep down, just about everyone wants a life and relationship like this. As a Jewish scientist put it: "The Jewish nature and soul need to know God. This is its purpose on earth. Our souls are looking for God and we are trying to know God."

Why, then, aren't most people experiencing this life and relationship?

Man has separated himself from God. God's character is the standard by which man is to live: *Ye shall be holy: for I the Lord your God am holy* (Leviticus 19:2). Anytime man deviates from God's holiness, he violates God's standard, and this is called *sin*. Obviously, then, all of us have sinned. *For there is not a just man upon earth,*

that doeth good, and sinneth not (Ecclesiastes 7:20; see also Psalm 53:3, 4).

Since God is holy and just, He will not establish a personal relationship with anyone until his or her sin is dealt with because He cannot allow sin in His presence. *Thou art of purer eyes than to behold evil, and canst not look on iniquity* (Habakkuk 1:13).

Because sin is a violation of His standard and character, God must judge man's sin and reject it. Thus sin causes spiritual death and results in separation from God: *But everyone shall die for his own iniquity [sin]* (Jeremiah 31:29; see also Ezekiel 18:20).

As long as sin separates us from God, we can't enjoy the life and relationship God wants us to have: *Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear* (Isaiah 59:2).

But can't we solve the problem by living properly, by prayer, repentance and good deeds? No, we cannot remove the sin barrier by our own efforts: *And enter not into judgment with thy servant: for in thy sight shall no man living be justified* (Psalm 143:2; see also Ezekiel 33:13).

Human effort is not adequate because, in God's sight, *We are all as an unclean thing, and all our righteousnesses [good deeds] are as a filthy garment* (Isaiah 64:5).

Human effort is not adequate because man cannot



do enough to solve the problem. *No one can in any wise redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious (Psalm 49:8, 9).*

But, then, how can this problem of spiritual death and separation from God be solved? God must take the initiative; He must provide the solution. *But God will redeem my soul from the power of the grave (Psalm 49:16).*

The sin barrier can be removed by believing God's Word (faith) and by having the blood of the atonement. Abraham was an example of how the sin barrier can be removed. *And he believed in the Lord; and he [God] counted it to him for righteousness (Genesis 15:6).* We must follow the same pattern. *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever (Isaiah 26:3,4; see also Habakkuk 2:4)..*

But Moses said that one more thing is essential – the blood of the atonement. *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Leviticus 17:11; see also Leviticus 4:35).*

But why would God want man to go through the awful procedure of killing an animal? When the offerer saw the sacrifice suffering and bleeding for the sins

which he had committed, he was impressed with the awfulness of sin and the penalty of death the sinner deserved.

The sacrifice showed him God's holiness (because of His hatred of all evil), justice (because He does not leave sin unpunished), and mercy (because of His readiness to pardon the truly repentant and believing by providing a substitute for him). The animal sacrifice thus provided the blood of atonement and was an act of faith acceptable to God.

But without a priesthood and without a temple, there can be no sacrifices. How can we have the blood of atonement today?

God has provided the blood of atonement for today. *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath caused the iniquity of us all to fall on him . . . For he was cut off out of the land of the living; through the transgressions of my people was he stricken . . . And he took off the sin of many (Isaiah 53:6, 8, 12).*

In the prologue to Isaiah 53 (Isaiah 52:13-15), the author identifies the "he" of these passages. He is described as God's Servant who will be exalted. In other parts of his work, Isaiah equates this Servant of God with Messiah (e.g., Isaiah 42:1).

God's provision of the blood of atonement through the Messiah follows the same principles God set up in the sacrifice system:

- Sin-offering, atonement for a man by means of a sacrifice
- Pesach, atonement for a family by means of a sacrifice
- Yom Kippur, atonement for a nation by means of a sacrifice
- Messiah, atonement for all by means of a sacrifice

As we have seen, under the sacrifice system personal faith was necessary along with the blood of atonement. So also faith is necessary with the sacrifice of Messiah. He should be the object of our faith today.

But how can we know who Messiah is? God made sure we could recognize Messiah by certain specific identifying marks. These are described by the prophets of Israel:

- His ancestry was from the family of David (Jeremiah 23:5, 6).
- The city of His birth was Bethlehem (Micah 5:1).
- He had a supernatural nature (Isaiah 9:5, 6).
- The manner of His execution was crucifixion (Psalm 22:14-17).
- He rose from the dead (Psalm 16:10; Isaiah 53:10, 11).
- The time of His coming was before the destruction of Herod's Temple in 70 C.E. (Daniel 9:26).

Do you have any idea if anyone has fulfilled these prophecies or has even come close? History tells us that Yeshua ("Jesus" is the Greek translation) of Nazareth fulfilled these and many other prophecies. There are at least 48 specific prophecies concerning Messiah which Yeshua fulfilled. The probability that one person could fulfill all 48 prophecies is 1 out of 10 with 157 zeroes after it!

During his lifetime many people called Yeshua the Messiah ("Christ" is the Greek translation) and believed in Him (Matthew 16:16; John 1:45-51; Acts 6:7).

Many people since that time, both Jews and Gentiles, have had their sins forgiven and have gained a personal relationship with the God of Abraham, Isaac and Jacob through Messiah Yeshua. Through Him one becomes a completed person; e.g., a Jewish person becomes a completed Jew.

Since the blood of atonement has been provided through Messiah Yeshua, there is only one thing left for you to do.

You must by faith receive Messiah Yeshua into your life in order to have a personal relationship with God and a satisfying, worthwhile life. To all who received him [the Messiah], to those who believed in his name, he gave the right to become children of God (John 1:12). Receiving Messiah Yeshua involves a moral decision to turn to God's way and from your own, to trust Messiah Yeshua to forgive your sins and bring you into a right relationship with God.

When you receive Messiah Yeshua by faith (trusting what He has done for you), He comes into your life and gives you the power to live a satisfying, worthwhile life. Yeshua says, *Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will go in and eat with him, and he with me* (Revelation 3:20).

Some people think that receiving Messiah Yeshua by faith means they're no longer Jewish. That's not true. As Yeshua put it, *Do not think that I have come to abolish them but to fulfill them* (Matthew 5:17).

The apostle Paul felt the same way. He said when he was in jail, *It is because of the hope of Israel that I am bound with this chain* (Acts 28:20).

Are you still lost in your sin? Don't let anything hold you back from God — why not invite Messiah Yeshua to give you a right relationship with God right now? Remember,

1. God is the source of a worthwhile life.
2. Your sin has separated you from God.
3. God's provision through Messiah Yeshua is the solution to the sin barrier.
4. The only thing God asks you to do is trust in Messiah Yeshua to forgive your sins and give you a right relationship with God.

You can receive Messiah Yeshua by faith right now through prayer: "Messiah Yeshua, I admit that I have sinned. I believe that You have provided the blood of atonement for me. I receive You as my Messiah. Thank You for forgiving my sins and coming into my life as You promised."

If you've prayed that prayer or want more information, call or write: The Chosen People Ministries, 1300 Cross Beam Drive, Charlotte, NC 28217-2800 (704) 357-9000, or clip the card inside this issue.

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Remember the Jewish Calendar Your Family Used to Get Every September?

Jewish grandmothers the world over referred to this calendar every Friday night to find out the exact time to light the Sabbath candles. Or to find out what Torah passage would be read in Synagogue that week. Unless you live in an old-time Jewish neighborhood, the calendar we're describing is only a memory. But take heart! With only a few concessions to modernity our new 1989-90 JEWISH ART CALENDAR is essentially the same item. It features all Jewish and civil holidays, candle-lighting times and the cycle of Synagogue Torah readings. The art works are original watercolors that relate to the twelve tribes of Israel. And each month offers a fascinating commentary on the Messianic themes inherent in each of the twelve tribes. Printed in full color on high quality paper, a calendar like this would sell for at least ten or twelve dollars in the store. You can have it for only \$6.00. We'll pay the postage.



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Time, Talent and Assets

This month's issue of Chosen People Magazine has been designed to serve as a valuable tool for sharing your faith with a Jewish friend or neighbor. We hope you enjoy using this unique instrument. Many of our friends have a God given desire to influence the destiny of His chosen people not only with their time and talents but also with their assets.

One of our friends confided in us that she gave 10% of her income to her church, 10% to the poor, 10% to Chosen People Ministries. Another friend shared how they became convinced that they should give to Jewish missions. They sought for a job immediately so that they could make that conviction a reality. God provided for them a job and they have

been giving faithfully to Chosen People Ministries now for over 20 years.

A love for the God of Israel and a determination to give "to the Jew first" go hand in hand for most of our friends. Did you know that we have financial plans that can enable you to be even more influential in your giving?

We can show you how you can plan your estate so that you can avoid probate expenses, death taxes and publicity at the time of your passing and give even more to your loved ones and favorite charitable causes.

We can show you how a charitable gift annuity can bring you, in your retirement years, a substantial return

on a gift made to this ministry. Or, we will be glad to tell you about our Withdrawable Gift Agreement which allows you a good yield on a principle amount to which you can add at your convenience. You remain in control of this fund kept "in trust" for the Lord's work upon your death.

It has been said, "We bring no assets into the world with us (although some of us have some waiting for us). We take nothing with us (although we may be so fortunate as to be able to leave something for others.)" We believe we have a responsibility to show our friends how they can be most effective with the assets God has enabled them to accumulate.

If we can assist you, please contact our Stewardship Department. ☺

Don't You Know At Least Five More Jewish People Who Need to Read This Special Issue Of The Chosen People Magazine?

How to order additional copies of this special issue.

Whatever way you share your faith—through the mail or person-to-person—you'll want to have extra copies of this special edition of the Chosen People.

It's written and designed especially for Jewish people and looks inviting and contemporary on a coffee table or magazine rack, in a doctor's waiting room or tucked into an envelope with a personal note from you. If you'd like us to mail a copy to your Jewish friends simply include their names on a separate sheet of paper and one dollar per name to cover the cost of the magazine and postage.

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Starts this month for Jewish New Year gifts Sept. 30

The Jewish Art Calendar

Twelve Different Original Watercolors that Interpret the Messianic Prophecies in the Tribes of Israel.

This year's new calendar has many of the same unique features as in previous years. It lists all Jewish holy days, candle-lighting times and synagogue readings. Of course, you'll find all civil holidays printed on improved, easy to write on matte-coated paper.

But most unique is the price—and for good reason. A calendar like this would easily sell in stores for at least \$10.00. We purposely keep the price low so that you will prayerfully consider buying several to put in the hands of Jewish people. Your Jewish friend can proudly display this calendar in his or her home. Each month's watercolor of a different tribe of Israel is a gallery-quality piece. Below it is an intriguing commentary by Harold A. Sevener, President of Chosen People Ministries, on the messianic themes inherent in each of the tribes of Israel. In the back of the calendar, the artist, Yolanda Stith, a young Jewish believer, explains her paintings and relates how, as a Jew, she came to accept Yeshua (Jesus) as her Messiah.

Reserve several copies now—we have only printed a limited quantity to keep our initial production costs as low as possible.



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