

The Chosen People

SEPTEMBER 1990 ISSN 0164-5323

blowing
the shofar
**THE JEWISH
NEW YEAR
5751**

Bibles for Soviet Jews
see page three





From the President

"Happy New Year!" On the evening of September 19, many within the Jewish community will gather in the synagogues. It is Erev Rosh Hashana, the eve of the Jewish New Year, 5751.

Traditionally, this is the day when God judges, or evaluates, mankind. The rabbis teach that on Rosh Hashana God opens the Book of Life to see whose names should be inscribed therein. Individuals attending synagogue services pray that their deeds of righteousness and their repentance will be sufficient to have their names inscribed in God's Book of Life.

Rosh Hashana is a day of remembrance. There is a special prayer entitled "Zichronos," meaning "Remembrances." This prayer concludes with a plea that God will remember the binding of Isaac on the altar by his father, Abraham. On the second day of Rosh Hashana, the "Akeidah" (story of the binding of Isaac in Genesis 22) is read.

I find it significant that this passage of Scripture is recited. The story of Abraham and Isaac tells us that righteousness is not obtained through righteous deeds, but through faith and that faith must be based on substitutionary atonement.

In Talmud there is an interesting statement in regard to where to place the altar when the second Temple was being built. It reads, "But how did they know (the site of) the altar? . . . Rabbi Samuel ben Nahman said: 'They saw Isaac's ashes lying in that place' " (cf. Zebachim 62 A). How could Isaac's ashes be seen if Isaac was not sacrificed? The answer of the rabbis is that Isaac's ashes could be seen based on the premise of substitutionary atonement. The ram took the actual place of Isaac. The ram's death was substituted for Isaac's death.

The Mishnah Rabbah on Bereshith (Genesis) states, "And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son." Rabbi Judan said in Rabbi Banai's name, "He prayed to Him: 'Sovereign of the universe! Look upon the blood of this ram as though it were the blood of my son, Isaac' . . . Rabbi Phinehas said in Rabbi Banai's name, "He prayed: 'Sovereign of the universe! Regard it as though I had sacrificed my son, Isaac, first and then this ram in stead of him' " (Midrash Rabbah, Genesis, Vayera, 56:9).

To the rabbis of Talmud, the ashes of the ram were Isaac's ashes, based on the premise of substitution. Isaac lived because God accepted the death of the ram as a substitute for his death. Centuries later, God sent His Messiah, Yeshua. He became the Lamb of God that takes away the sins of the world. In His death, we have life. God substituted His death for our death, His life for our life, His righteousness for our unrighteousness.

Sadly, the rabbis no longer believe in substitutionary atonement. Instead, they believe in good deeds. This is why it is so important to bring the Gospel to the Jewish people. Pray that God will give our workers many opportunities to share the Good News of salvation.

In Messiah,

HAROLD A. SEVENER

For our friends in California, please consider attending SIMCHA, Oct. 19-21, 1990, a great opportunity for fellowship in the beautiful San Bernardino Mountains. Call 818/884-8245 for more information.

The Chosen People

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"I've Never Seen Such Hungry Hearts!"

By SAM NADLER

On our second trip to the Soviet Union we found new Jewish believers already growing in the faith!

Our first trip to the Soviet Union in May of this year was blessed beyond what we hoped for (see August issue of *The Chosen People*). From the Red Square street corner to the Moscow synagogue, Jewish people were eager to hear about our faith in Messiah. In Kiev, where we preached, 70 Russian Jews accepted the Lord!

We were eager to return not only to see if the Lord had more of our people to bring to faith but our hearts ached to follow up and strengthen those who had professed faith during our first trip.

A Family Man

Even before we arrived in the Soviet Union, the Lord had ministry for us.

On my flight to the Soviet Union, Gregory, a Russian Jew in his early 50's sat just a few seats away. "Somehow" we got to talking.

He had moved to the U.S. 13 years ago and was now returning to visit relatives in Russia. A family man, he lives in Queens, N.Y. and prides himself on the close relationship he has with his children. Upon hearing our beliefs he thought for a second and said: "I think you'll have much success in Russia. Your religion sounds very practical. People could believe without showing any difference in their lives." To the contrary, I told him, people changed a great deal when they came to faith.

"Do you remember when you fell



in love?" I asked him. "Did things change for you?"

"Yes, as a matter of fact, everything changed," he said.

"Well, that's how it is with believing in Jesus. Everything changes. Though it might seem like you could come to faith without witnessing a change in your life, it's kind

A Jewish woman receives a Bible in Kiev (top). Sam Nadler, Executive Director, Chosen People Ministries (left) and Albert Davis (CPM Toronto) exhort a room of new believers before distributing Bibles, stacked at right of picture.

of like falling in love without a change in your life. If it doesn't change your life, it's not really love. And if you believe in Jesus

On my flight to the Soviet Union, Gregory, a Russian Jew in his early 50s sat just a few seats away. "Somehow" we got to talking.

and it doesn't change your life, there's no real belief there either!"

That must have touched a nerve. He voiced his suspicions of organized religion and those who practice only the outward rituals. He also confessed his failure to keep rabbinic law.

I pray that I planted a seed.

He admits that he's been trained in atheism not to believe, and though he does have some sense that there is a creator, he can't imagine how he could believe all that would be needed. I encouraged him to let the Lord do most of the work in this matter, and for him just to consider the issue.

He thinks however that it would be impossible for him to come to belief overnight.

I remind him that with God, nothing's impossible.

Joy Turns to Concern

The joy of seeing those who had come to faith during our first trip turned to concern when we discovered that the churches were unprepared to disciple these new Jewish believers. These new believers also felt so uncomfortable in a "Gentile" church that they were unwilling to come back. (The churches in the Soviet Union are marked by a deep reverence for God, but are very rigid in their traditional way of doing things.)

Our first meeting saw 120-130 people, mostly Jewish, come to learn about our faith. I spoke on

Micah 5:2 and taught on the validity and deity of Yeshua the Messiah. Besides those that came to faith, there were dozens more that stayed for hours to ask questions of Albert Davis (Chosen People Ministries, Toronto) and me.

Jam-Packed

Sunday morning we were invited to speak to 1,000 people at the Independent Church in Kiev. It is jam-packed and a good number of Jewish people are in attendance.

The Lord allows my message on



Samwel

is one of the people who made a decision for the Lord during our last trip. In his late 30's, he is very strong in the faith, considering he is only about two-months-old in the Lord. He's been witnessing to everyone—even at work, where it can cost you a promotion. He is even planning a trip to the Baltic Republic and Latvia to tell his relatives and friends about Messiah.

He had many questions so we spent time strengthening him in the things of God. I shared with him from the Psalms and the New Covenant about God's plan and purpose, about God's purpose for evil in the

world (he is especially troubled over why God allows evil to continue) and about salvation being once and for all.

Samwel shared how he was witnessing to his supervisor at work. His supervisor, an atheist, wondered why he would bother maintaining his Jewish identity now that he believes in Messiah. Samwel was able to explain that God wanted to maintain the Jewish people as a witness, and that faith in Jesus would not remove his Jewishness, but fulfill it.

We continued to share with Samwel about the balance between maintaining our identity, yet having unity with all brothers of faith in Messiah. Pray for him as he travels north to tell his relatives and friends about Jesus. □

We were also able to encourage Rosa, a Jewish woman who had also prayed with us on our earlier ministry in Kiev. She's doing well spiritually, and is looking forward to immersion (baptism) in September.

Isaiah 12:2 to reach many hearts. I proclaim the end of fleshly fear in Messiah's salvation, and many are open to the Lord. But it was Albert's message following mine that really gripped the hearts of our people. (In most Soviet ser-

Albert preached that each year our people seek forgiveness from God. But each year, there is no certainty. "Today you can know the certainty of salvation in Messiah," he pleaded.

vices there are anywhere from three to five sermons, and the service ordinarily lasts two to three hours.) Albert spoke on the Day of Atonement, Yom Kippur.

He preached that each year our people seek forgiveness from God. But each year, there is no certainty, because there is no true atonement made. In Messiah's sacrifice however, we have true atonement, forgiveness and acceptance by God.

"Today, you can know the certainty of salvation in Messiah," he pleaded. "Today can be your Day of Atonement!"

The response was wonderful. Fifteen Jewish people came forward! Each prayed for forgiveness and salvation in Messiah. Albert was overcome with emotion.

We took them to a side room where I had Albert exhort them in the faith and assure them of their salvation in Messiah Jesus. We gave a Bible and literature to each one.

Hungry Hearts

I've never seen such hungry hearts; they started reading the Bibles before they even left the building! They clutched their Bibles like the great treasures from heaven that they are.

We then counseled them individually and encouraged each to follow the Lord. What a joy it was when four additional Jewish people came



Dimitri

is a Jewish man searching for God. At the end of one meeting he spent a long time speaking with Albert. I asked Albert what he was asking. "He says he wants to have a sign so he can believe." I said, "Tell him God is giving him a sign." "What is the sign?" Dimitri asked wide-eyed. "A miracle from God," I said. "With all the Jewish people wanting to leave the Soviet Union, here are two Jews from North America, Albert and myself, who have come to Kiev in the midst of radiation poisoning [from the nearby Chernobyl accident], in order to tell our people about the Messiah. That's the sign." The others who heard it laughed, and agreed it was a sign. I said, "What kind of sign would you want?" "Any kind of sign," he replied. Pray for Dimitri that he continues his search and recognizes the signs God has given him. □



Yoni

a young, Jewish man who had prayed with me to receive the Lord, after an evangelistic meeting in Kiev, wanted to know why we had come to the Soviet Union. I pointed at him and said, "Because of you." He said, "Certainly, not because of me?" "Yes, because of you," I said. "We wanted you to hear the Good News and have the opportunity to respond to the grace of God in our Messiah."

He was very moved by this, because he knew I was sincere. "Are you afraid of death?" he asked me. "No, I'm not afraid of death," I answered. "I don't look forward to pain or suffering. I'm no masochist, but death holds no fear for me. Death is only a doorway to enter into the glory of God. For it says in Philippians 1:21, 'For me to live is Messiah, and to die is gain.' The Lord might have me die at any time, but more important is to live for Him while I have life." □

up to us to say they had also prayed to receive Messiah during the service, but were too timid to come to the front of a "Gentile" auditorium.

That night several more responded to the Lord, and many more received Scriptures. One Jewish woman, Rivka, told me she recently found out she was Jewish. Her parents were greatly concerned about the anti-Semitic harassment and had kept their Jewishness a secret, even from their children! And now, upon learning of her identity, she gave up her Russian name (Margaret) and took her Hebrew name.

On these pages, you will find the stories of other precious, new, Russian Jewish believers—and those that are very close to believing. We share our encounters with them so that you will remember to pray for them.



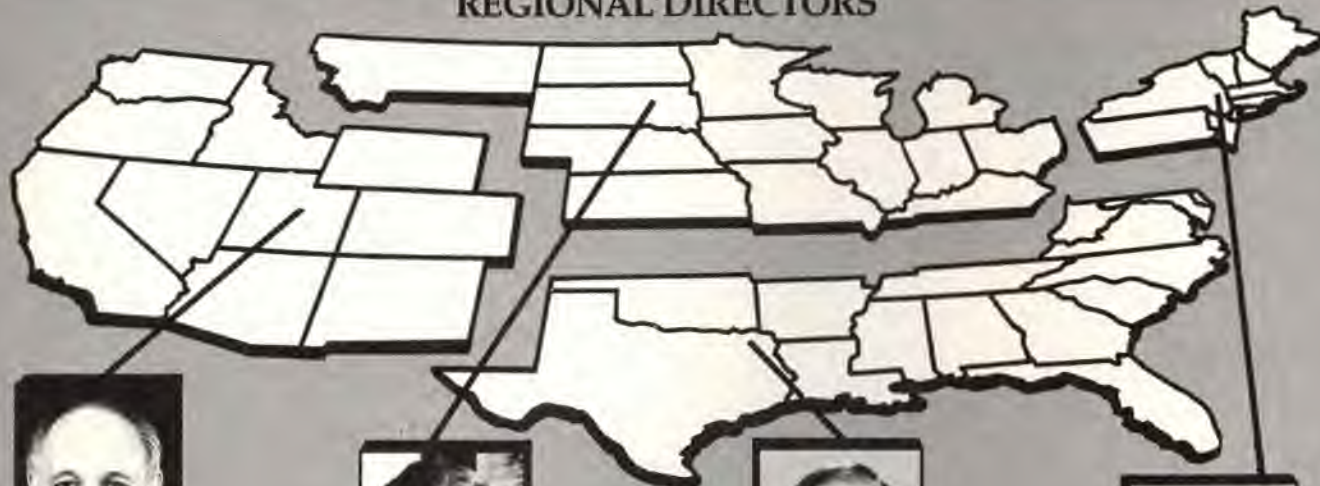
Genati

is our volunteer Vladimir's brother. He is also close to receiving the Lord. He is a very intelligent, scholarly man who lives about 50 miles from Kiev but came in to hear our message. Afterwards, I asked him if he's getting closer. He says that he's reading through the Jewish Scriptures very thoroughly to see if we're right. But he intends on having "no more than just the faith of Abraham."

I encouraged him to have the faith of Abraham. "But the faith of Abraham," I said, "believed upon the revelation of God." He too, I told him, should believe God's revelation. "When Moses came, he also had the faith of Abraham, and he believed on the revelation of God even though it was more of a revelation than Abraham had received. And when Isaiah and the other prophets came, they, too, had the faith of Abraham. And they believed on the further revelation of God. And now Messiah has come, the full and complete revelation of God. All who have the faith of Abraham should believe on Him."

I encouraged him to read the Scriptures and see if these things are not true. He said he will study and see for himself. If they are true, he will believe it. □

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HISTORY OF THE JEWS IN THE USSR

(continued from July 1990 issue of *The Chosen People*)

As the armies of Germany and Austria expanded in 1915 approximately 2,260,000 Jews (40% of the Russian Jews) came under the military rule of Germany and Austria. They were thus freed from Czarist oppression but they were now separated from the remaining Jews who were under the control of the Czar.

In 1917, there were 3,440,000 Jews in the region which remained under Russian control. Of these, 700,000 lived outside the former Pale of Settlement.

This separation caused great division within Judaism, for the Jews under the Czar were conscripted into the Russian army. The Jewish press was suppressed and the process of "Russification" was speeded up. The Jewish masses who were taken captive in Poland, Lithuania, the Eastern Ukraine, and Belorussia, as well as the Jewish cultural centers of Warsaw and

Vilna were allowed to remain intact for a short while longer.

In 1917, with the Russian Revolution, the provisional government abolished all restrictions affecting the Jews. The Jews, naturally, supported the Revolution and participated actively in its political life.

But the majority of Jews stayed loyal to their Zionist beliefs and in May, 1917, a Seventh Conference of the Zionists of Russia was held. One hundred forty thousand members attended in Petrograd. Then when information about the Balfour Declaration reached

Lenin said there was no basis for a separate Jewish identity in Russia. "The slogan of the rabbis," he said, "is the slogan of our enemies."

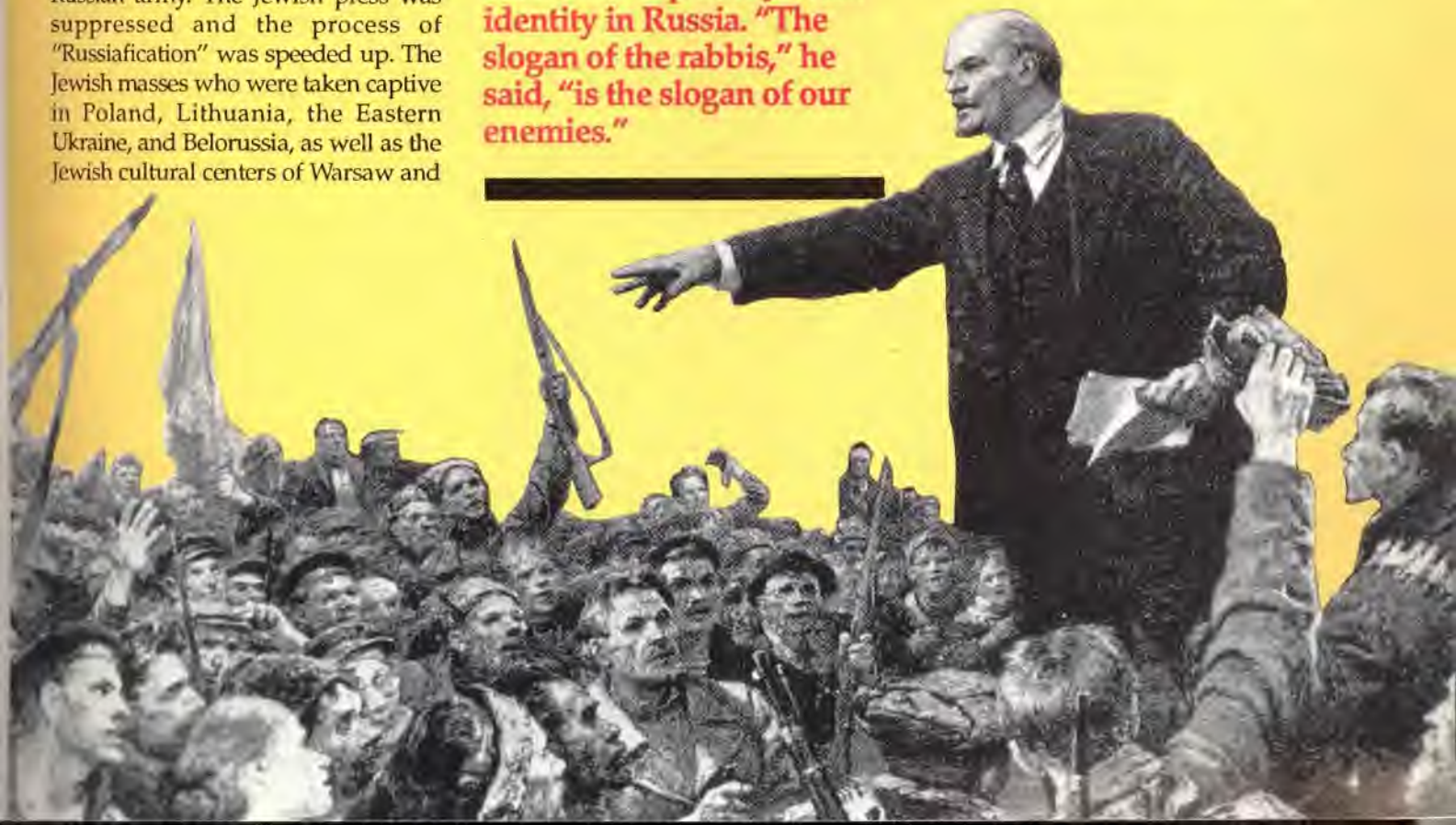
Russia in 1917, it was acclaimed with immense enthusiasm by Jews throughout the country.

All Jewish parties united to form an "All Russian Jewish Convention" which was to establish representation for all Jews in Russia.

Rift Deepen

The rift between the Ukrainian and Zionist Jews deepened. A Central Ukrainian Council was formed and in January, 1918 they wanted complete independence, but the Jews considered themselves to be Russian Jews and did not want to side with the Ukrainians. Again, anti-Semitism broke out.

After the Bolshevik Revolution of



October, 1917 Russia was plunged into a civil war. The Jews of the Ukraine were especially affected by this war. Once again the Jews became the target of anti-Semitic pogroms carried out by the Ukrainian soldiers.

In the summer of 1919 the White Army began to advance toward Moscow. One of its slogans was the old slogan of the Czarist anti-Semites, "Strike at the Jews and save Russia."

As the army moved north they slaughtered, raped, and pillaged the Jewish communities. It is estimated that Ukrainian Jewry lost somewhere around 530 communities in more than 1,000 pogroms—with more than 60,000 dead and several times that number wounded.

Jewish Defence

Even while Jewish defense forces were organized, they could not stand up to the more powerful army forces.

By 1920, the borders of Soviet Russia took shape. About 2,500,000 Jews remained within the limits of Soviet Russia. The Communist Party then defined and crystallized its policies toward the Jews. Lenin declared that, "There is no basis for a separate Jewish nation and in regard to a 'national culture' the slogan of the rabbis and the bourgeois, this is the slogan of our enemies."

Stalin wrote in 1913 that a nation "is a stable community of men which came into being by historic process and has developed on a basis of common language, territory, and economic life. Since the Jews lack this common basis they are only a 'nation on paper.' The evolution of human society must necessarily lead toward their assimilation within the surrounding nations."

Gradually Jewish culture was replaced by what was called "Jewish Proletarian Culture" which was in accordance with Stalin's slogan, "National in form and socialist in content." Interestingly, this culture was based on

the Yiddish language. Between 1920 and 1930 Yiddish flourished. There was Yiddish theater. In fact, many Yiddish scholars who had fled Russia began to return.

Jewish Assimilation

Gradually, however, the pressures within the Russian society for cultural assimilation gained momentum and

Stalin declared that the Jews were only a nation "on paper." He advocated their assimilation within the surrounding nations.



Jews became integrated within the life of the new Soviet society. The majority of Jewish children began to attend Russian schools, Jewish youth went to the larger cities where Yiddish language was not used, mixed marriages became a frequent occurrence, and Jews began taking an active part in Soviet life. By the end of the 1930s Jews were playing an important role in Soviet administration, sciences, and in the arts.

Between 1939 and 1940 the Soviet Union annexed territories which included Western Belorussia, parts of Western Poland, Lithuania, and Vilna, Latvia, Estonia, Bessarabia, and Northern Bukovina.

With these territories they inherited 2,170,000 Jews—bringing their total Jewish population to 5,250,000. These were strong Jewish communities, still under Yiddish influence, still actively involved in the Zionist Movement.

Shocked and disappointed at the rapid movement of the Nazi Army, these communities welcomed the Soviet capture and immediately became a part of Soviet society. Once again, however, Jewish religious life began to falter. Sections of Vilna and other areas where Yiddish life had flourished soon found persecution under Soviet rule. Gradually they were sent into exile or deported.

Mass Murder

On June 22, 1941, the German army invaded most of the territories which the Soviet Union had annexed in 1939 and 1940. Many of the Jews tried to flee to the interior of Russia but were unable to escape. The total Jewish population in the areas occupied by the Germans had been about 4 million in the spring of 1941. Of these about 3 million were murdered.

The anti-Semitic feelings within Russia and these East European countries, coupled with the Nazi philosophy of the "Final Solution For the Jews" resulted in mass destruction.

In Kiev, 33,779 Jewish men, women,

and children were murdered within two days in the Babi Yar Valley on September 29 and 30, 1941. This was in response to the blowing up of the German headquarters in that city. In Odessa, German and Romanian forces killed 26,000 Jews on October 23-26, 1941. Many were hanged or burned. In the Ukraine and Belorussia, Nazi's celebrated the anniversary of the Russian Revolution on November 7, 1941 by a mass killing of the Jews.

In the summer of 1942, the Nazi's began the systematic liquidation of the ghettos. Latent anti-Semitism among the Soviet masses continued to manifest itself throughout the war. In 1943 and 1944 when the Soviet army liberated the occupied areas, anti-Semitism continued to exist. Jews trying to regain their homes and possessions were often murdered by their neighbors.

Hasidim Immigrate

With the close of the war, the Chabad Hasidim, who had preserved their religious distinctiveness throughout the years of Soviet regime, succeeded in leaving in large numbers and immigrated to Israel.

Following the war, for a short time,

Yiddish culture and theater and Jewish life began to prosper. This was brought to an end under Stalin.

In 1948, the Jewish anti-Factional Committee was dissolved. Those associated with it were arrested and a campaign was conducted against the cosmopolitans—which was aimed primarily against the Jewish intelligentsia.

After Stalin's death, the Jews were given a little respite. But with the establishment of the nation of Israel, and with the growing interest in the Zionist Movement, the Russian government once again clamped down on the Jews.

A deep mistrust of Jews pervaded the atmosphere within the Soviet Union.

Jews were considered to be an alien

element bound by family, historical, and spiritual bonds to the state of Israel, and Jews within the United States and other countries. They were barred from any positions within the high echelon of the Communist Party, foreign service, or military command.

"Nazi State"

In 1968, following the Six-Day War, Israel was labeled a Nazi State and Zionism was defined as the worst enemy of mankind. Soviet propaganda likened Zionism to a powerful, secret Mafia organization with unlimited funds, carrying on subversive activities throughout the world but primarily in Communist Bloc countries.

For the most part this attitude continued to exist within Russia until the rise of Gorbachev and Glasnost and Perestroika.

Now, once again there is an open door for the Jews to leave Russia. Upwards of 100,000 to 300,000 are to leave within the next year—their primary destination, Israel.

In the summer of 1919 the White Army began to advance toward Moscow. One of its slogans was the old slogan of the Czarist anti-Semites, "Strike at the Jews and save Russia."





Daughter of Israel Daughter of God

TESTIMONY OF BELLA TROMAN

My parents had been in Europe throughout the war. My mother escaped from the Warsaw ghetto and all through the war hid and ran across Russia, often facing death. After the war, she ended up in a refugee camp in Germany. There she met my father, and there I was born in 1948. That same year, Israel was also born.

Given the choice between Israel and America, my parents chose to live in the land of the Jews. It was fun growing up with a new nation, part of history in the making.

Suffering of the Jews

In school we learned about the suffering of the Jews in the diaspora, how the Jewish pioneers made the wasteland of Palestine bloom, how

some died drying up swamps or fighting for the right to have our homeland. I was proud to belong to the Jewish people and to be an Israeli.

We also studied the Tenach in its original biblical Hebrew, so, at least on a superficial level, I knew the Bible. As a growing child, I decided the God of the Bible did not really exist. It seemed to be only a way that my primitive ancestors had been able to explain nature's laws and phenom-

ena. Of course, with modern knowledge, we knew better.

However, I admired my forefathers' wisdom and courage. I thought that the Jewish religion was the best, most decent and fair of all religions. After making up my mind on this, I seldom gave it any thought. There were certainly enough other things to think about.

We were very poor, and when I was 13 I had to quit regular school to go to work during the day. I wanted to be a writer, so I went to school at night. After two years, I gave up this dream and settled for a practical profession—architectural drafting.

A New Horizon

My real love, though, was Israeli folk dancing; by 19 I was dancing professionally at a tourist club. But when my boyfriend left for America to make his fortune, and then wrote and asked me to join him, a new horizon seemed to open: Los Angeles first, then Hollywood! Who knows, I thought, I could be rubbing elbows with the rich and famous, and maybe I will find love and happiness with the man I admired.

How big was my disappointment. I did not arrive to a mansion in Beverly Hills, but was soon living in a crummy apartment close to downtown, sharing it with a bunch of cockroaches and a husband who put me down.

Being happy became my primary goal, and even when we became rich and I had it all—a big house in Encino Hills, a Cadillac, beautiful clothes, a devoted husband, two cute kids and lots of friends—I was not happy. Trying to find true love and happiness with other men led me to a stormy divorce.

I left the house and everything in it, and moved in with Chaim, the new man in my life. We had similar backgrounds, except his family moved to America when he was 11.

Growing up among *goyim* (Gentiles) made Chaim's family very protective of their Jewish identity. During the week they were secular like me, but each Friday for Shabbat dinners, I was surprised to watch them turn into Chasidim (Orthodox Jews). Often I would argue, "Where in the Torah does it say to be like that?" They didn't have answers, so I began to read the Torah myself.

"There Is No God"

As I was reading, I felt as if God were speaking to me. I read, "And God said . . ." so many times, I found myself saying, "There is no God . . . You don't exist." Inside, though, I wanted God to prove He existed.

Little by little, He showed me He existed.

Even when we became rich—a big house, a Cadillac, beautiful clothes, a devoted husband and two cute kids—I was not happy.

Once I lost a large amount of cash. We had taken it out of the bank, ready to go on a dream vacation to Hawaii. We had the tickets and a couple of thousand dollars in my purse. On the way home we stopped in a store. An hour after leaving the store, I realized I had left my purse in the shopping cart. Chaim went crazy, but I started praying, asking God to do a miracle. "If You give us back the money, I'll believe in You."

When we returned to the store, someone had turned in the purse—money, tickets and all!

God had answered my prayer. Or was it a coincidence? This kind of coincidence happened about ten

times, and my faith in God was established. I knew that the God of my fathers, the God of the Torah, my God, was real. I began to go to the synagogue and continued reading the Bible, yet I recognized something was missing. Somehow, our religion did not live up to God's plan and purpose that I was seeing in the Torah.

Positive Thinking

For a while, time passed, with me seeing these differences, but not understanding. I got involved in positive thinking and became a hypnotherapist, searching for whatever was still missing.

All this time I had been reading the Bible in Hebrew, which was very difficult. On a trip, I found an English Bible in our hotel room. It also had the New Testament in it. I loved Yeshua from the start. He was strong and gentle, loving and wise. But I couldn't agree that He was the Son of God.

One day, by "chance," I turned the dial to a Christian radio program. They were talking about a Savior, Jesus, the Son of the living God. I was drawn to this, and then to Christian TV, which the Lord used to start peeling from me the layers of self-righteousness. I got down on my knees many times, confessing my sins. Suddenly I started to see myself the way God saw me: as a sinner.

All my "goodness" was as rags in His eyes. I still could not believe the Gospel, yet the truth was an undeniable pull in my heart.

By this time I had remarried and had had another baby. Yet, still, I was not happy. One day in my despair I cried out, "What shall I do?" I heard a distant voice quietly say, "I am your Savior; come to Me."

No Knight in Armor

I raised up my hands and said, "OK, come into my heart and save me." Yet nothing happened. Months went by and I did not feel saved. No

knight in shining armor came to take my difficulties and give me happiness. I did not know any other believers and wasn't sure why I wasn't happy.

Then in traffic school, the instructor gave me some booklets and invited me to a Bible study. When I called him to ask about the study, he gave me Madeline Goldberg's number and suggested I talk to her because I was Jewish.

Madeline told me how her husband, Daniel, had read Isaiah 53 when he was young and how he was convinced it spoke of Jesus. She was so gentle and sweet, I tried to explain what I was feeling. Mostly I kept saying, "I don't know. I don't know." I wasn't sure about anything anymore.

Madeline and I met and went over Scripture together. As I saw her concentrating on Messianic prophecies, I started to back off. My mind was arguing with every proof which spoke of Jesus. I started looking for excuses not to meet with her again.

An Evil Man

Madeline asked another Jewish believer to call me. This was a man I had known in the past, and he had been an evil man. I had heard he became a Jesus believer and God had changed him to a good person, so I wanted to hear his story. When I met with him, he wouldn't talk about himself. All he talked about was our Jewish Messiah, showing me Scripture after Scripture.

All my "goodness" was as rags in His eyes. I still could not believe the Gospel, yet the truth was an undeniable pull in my heart.

The Holy Spirit spoke right to my heart and I believed. Next thing I

knew, I was confessing my sins and asking Jesus to come into my heart and be my Savior.

Driving home, I felt as if I were flying; I was so happy. I didn't know I was born again, but I did know I felt different.

Then, the next morning, I sank into despair. I was tormented for days by doubts. I didn't know what was happening. Maybe this man had tricked me. Was it all a hoax? I had to know for sure. I got down on my knees and prayed, "God of Abraham, Isaac and Jacob, show me if Jesus really is the Messiah."

I got up and opened the Bible with my eyes closed. When I opened them, they fell on Isaiah 53.

"This is Yeshua ha Mashiach," God seemed to answer.

I was sure.

From that day, six years ago, I've grown stronger in faith. And Yeshua, with His great love, has filled me with peace and joy. At last I have found my happiness.

STEWARDSHIP

HOW DOES MONEY TALK?

Have you heard the old saying, "Money talks"? Listen to the way money really talks.

"Money, money, money. Uh, oh, not enough! Panic! Panic! Invest, you fool! Invest with what? Bank is empty. Panic! Sell house. Sell car. Sell everything! Think of future. Pension, social security, oh, no, uncertain. What about taxes? I hate taxes! Got to have more money. Got to get a better job. Got to find easy money. Got to find get-rich-quick scheme! No, no, rip off. Lose everything. Tithe? What is tithe? Forget tithe. Survive. Every man for himself!"

When it comes to listening to money, things become very confusing. Just to choose the right financial plan can be complicated. Some people end up seek-

ing professional help. However, just when they learn to accept their own limitations and trust someone else who should know about these things, they discover that many financial advisors are also confusing as well as expensive.

Furthermore, one thing that most financial advisors will not take into consideration is that the Lord honors and blesses those who bless Him. Giving to the Lord is an act of faith as well as a financial investment and is a necessity and a way of life for those who know and love the Lord. One cannot learn how to make heavenly investments from most financial advisors or by listening to money. In addition, the believer is also responsible for making future charitable plans

for the money he or she is investing now.

If you are interested in having your investment money meet your immediate cash flow needs and want portions of that investment to go to the Lord's work in the future, perhaps you should be talking with someone from Chosen People Ministries.

We suggest that you use the enclosed envelope and include a note describing your specific needs. We will be glad to be in touch with you by phone or letter.

We probably have a financial plan that will meet your immediate cash and future charitable needs. We may hear money talk, but we want to *listen* to the Lord.

Bring Your Jewish Friends and Relatives to a Holy Day Worship Service Near You.

JEWISH HOLY DAY WORSHIP SERVICES



PLAINVIEW, NY Olive Tree Congregation, Joseph Dorais (516) 939-2277. Rosh Hashana: Sept. 19, 8:00 p.m.; Yom Kippur: Sept. 28, 8:00 p.m.

LIVINGSTON, NJ Beth Messiah Congregation, Larry Feldman (201) 535-3954. Rosh Hashana: Sept. 19, 8:00 p.m., Sept. 20, 10:30 a.m.; Yom Kippur: Sept. 28, 8:00 p.m., Sept. 29, 10:30 a.m.

FAIRFIELD/NEW HAVEN, CT Joy of Israel Congregation, Stewart Weinisch (203) 732-8291. Rosh Hashana: Sept. 20, 8:00 p.m.; Yom Kippur: Sept. 28, 8:00 p.m.

NORWOOD, MA Beth El Shaddai Congregation, Gary Derechinsky (617) 255-9931. Rosh Hashana: Sept. 19, 7:30 p.m.; Yom Kippur: Sept. 28, 8:00 p.m., Sept. 29, 5:00 p.m.

BRISTOL, PA Calvary Church, Tom Huckel (215) 379-2352. Rosh Hashana: Sept. 21, 7:30 p.m.; Yom Kippur: Sept. 28, 7:30 p.m.; Succoth: Oct. 5, 7:30 p.m.

ROCKVILLE, MD Son of David Congregation, Scott Brown (301) 989-2532. Rosh Hashana: Sept. 19, 7:30 p.m.; Yom Kippur: Sept. 28, 7:30 p.m.

CHICAGO, IL Light of Israel Fellowship, Roy Schwarcz (312) 338-5959. Rosh Hashana: Sept. 14, 7:00 p.m.; Yom Kippur: Sept. 28, 7:00 p.m.

AKRON, OH Beth Sar Shalom, Wayne Kaipainen (216) 836-8540. Rosh Hashana/Yom Kippur: Sept. 11, 7:30 p.m.

COLUMBUS, OH Olive Branch Congregation, Don Marks (614) 486-3421. Rosh Hashana: Sept. 22, 10:30 a.m.; Yom Kippur: Sept. 29, 10:30 a.m.

GRAND RAPIDS, MI Chosen People Ministries, Roy Schwarcz (312) 338-5959. Rosh Hashana: Sept. 22, 7:30 p.m.; Yom Kippur: Oct. 6, 7:30 p.m.

SAN DIEGO, CA Chosen People Ministries, Irvin Rifkin (619) 583-3336. Rosh Hashana: Sept. 21, 7:30 p.m.; Succoth: Oct. 12, 7:00 p.m.

WOODLAND HILLS, CA Shepherd of Israel, Howard Silverman (818) 884-8245. Rosh Hashana: Sept. 19, 7:30 p.m., Sept. 20, 10:00 a.m.; Yom Kippur: Sept. 28, 7:30 p.m., Sept. 29, 10:00 a.m.

LONG BEACH, CA Beth Sar Shalom, Sid Stern (213) 635-8531. Rosh Hashana/Yom Kippur: Sept. 17, 7:30 p.m.

TORRANCE, CA Beth Sar Shalom, Sid Stern (213) 635-8531. Rosh Hashana/Yom Kippur: Sept. 14, 7:30 p.m.

SACRAMENTO, CA Shepherd of Israel, Artis Clotfelter (916) 722-6615. Rosh Hashana/Yom Kippur: Sept. 26, 7:15 p.m.

DENVER, CO Rosh Israel, Eliezer Urbach (303) 320-0899. Rosh Hashana: Sept. 19, 7:30 p.m.; Yom Kippur: Sept. 28, 7:30 p.m.

MONTREAL, CANADA Chosen People Ministries, Winnie Marriner (514) 332-9214. Rosh Hashana/Yom Kippur: Sept. 19, 8:00 p.m.; Succoth: Oct. 6, 5:00 p.m.

TORONTO, CANADA Olive Tree Congregation, Ben Volman (416) 665-4695. Rosh Hashana: Sept. 19, 7:30 p.m.; Yom Kippur: Sept. 28, 8:00 p.m., Sept. 29, 10:15 a.m.

Makes a Great Jewish New Year's Gift! (Sept. 19)

Do You Know The Easiest Day Of the Year To Witness to Your Jewish Friends?

Everyone has their favorite: Passover . . . Hanukkah. Of course, if the Lord is leading, Ground Hog's Day might be the time! Over the years however, many of our workers have found Rosh Hashanah to be an ideal time to simply wish their Jewish friends and neighbors a happy Jewish New Year and hand them a copy of The Jewish Art Calendar. Each month features a different messianic prophecy as interpreted in Jewish folk art style by Yolanda Cohen Stith, a messianic Jewish believer and gifted artist. In the back of the calendar, Yolanda shares her testimony.

The calendar grid is identical to the traditional Jewish calendar currently in use in the Jewish community.

Order now, in time for Rosh Hashanah (Jewish New Year, Sept. 19).

\$6.00



Starts Sept. '90

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YES, please send me _____ copies of THE JEWISH ART CALENDAR (1990-91). I enclose \$6.00 (\$7.00 in Canada) for each calendar (includes postage and handling.)

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Offer valid in U.S. and Canada only.

The Prophet Daniel

By HAROLD A. SEVENER

Darius's proclamation gave honor and glory to the God of Daniel. I believe that Darius experienced faith in the living God and came to know Him personally because of Daniel's testimony. Darius came to recognize that it is God who sets up kingdoms, that it is God who has an everlasting kingdom and who is intimately involved with His creation.

In a very real way, Daniel's experience in the lions den illustrates God's faithfulness in preserving Israel. God preserved Daniel in spite of malicious lies and unalterable laws; so likewise has God, through the ages, preserved Israel. God keeps His promises! A remnant will always survive. Israel and the Jewish people validate the Word of God to be true.

Even as the Gentile kings, Nebuchadnezzar and Darius, came to faith through Daniel's testimony, so also will the Gentile nations come to faith through the nation of Israel. The Gospel began with the Jewish people; during the Tribulation the Gospel will continue to go forth through the Jewish people; during the Kingdom Age it will be the Jewish people, restored and redeemed, whom God will use as a testimony to the nations. Chapter 6 of Daniel closes stating, "So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian" (Dan. 6:28). God always honors faith. He always honors our witness for Him. Daniel knew that God saves, rescues, and has an everlasting kingdom!

The Gentile nations existed and were blessed of God because of the place the Jewish people had been given within their governments and societies. Likewise, these Gentile nations fell into decline and were judged when they began to hate and persecute the Jewish people. The rise and fall of these nations illustrate the promise God gave to Abram: "I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Gen. 12:3). As long as Babylon treated the Jewish people fairly and equitably, their empire prospered. As long as Persia treated the Jewish people fairly and equitably, their empire pros-

pered. However, when they began to direct their hatred toward the Jewish people, their empires were judged and collapsed.

I believe that God has today allowed the Western nations to exist and prosper because they have been places of safety for the Jewish people. As nation after nation in the West, including America, ceases to be a friend to Israel, they are certain to experience God's judgment. We need to learn the lessons of history.

In a very real way, Daniel's experience in the lions den illustrates God's faithfulness in preserving Israel. God preserved Daniel in spite of malicious lies and unalterable laws; so likewise has God, through the ages, preserved Israel.

Thus far in our study of the book of Daniel, we have seen that in chapters 1 through 6 Daniel was presented as the interpreter of the visions of the Gentile kings. Now in chapters 7 and 8 of Daniel, we find two visions given by God to the prophet Daniel that speak of these great Gentile kingdoms of the world. The first of these visions came in the first year of Belshazzar, king of Babylon, who was the grandson of Nebuchadnezzar and who refused to follow the edict of Nebuchadnezzar to worship the God of Daniel. Instead of worshiping the God of gods, Belshazzar worshiped pagan gods, even to the point of bringing the sacred vessels from the Temple into a licentious feast and blatantly using them to worship his pagan gods.

During the reign of Belshazzar, Daniel was stripped from his position of leadership that he had held under

I believe that God has today allowed the Western nations to exist and prosper because they have been places of safety for the Jewish people. As nation after nation in the West, including America, ceases to be a friend to Israel, they are certain to experience God's judgment.

Nebuchadnezzar. He was demoted to a place of low esteem along with other exiled Jews from Jerusalem.

It was during the reign of this wicked king, Belshazzar, that Daniel had the first of several visions. Daniel's visions were quite similar to that of King Nebuchadnezzar. Nebuchadnezzar had seen a great image of a man made of gold, silver, and other precious metals. The head of gold represented Babylon and Nebuchadnezzar, and the various other metals that comprised the image represented the succeeding empires that would follow Babylon—Medo-Persia,

Greece, and Rome. In King Nebuchadnezzar's dream, this huge man with the head of gold was seen from the viewpoint of the Gentile nations and represented their power, their success, their control over Israel. Daniel in his vision, however, saw these very same nations, but from a different perspective—from the viewpoint of the Jewish people.

Thus we see that Nebuchadnezzar's vision of the great image was essentially *man's* evaluation of the great empires of the world. Man sees them as precious metals, as strong, as valuable, as able to conquer. The metals were molded together to form the image of a gigantic man, suggesting that a man will mold and shape the world to suit himself. However, when God gave the same vision to Daniel from *His* perspective (Daniel 7), the kingdoms were no longer valuable metals. Instead, they were vicious beasts. They were no longer molded together to form a society, but they were different animals—each fierce and wild, each able to destroy the other.

God never looks on the outward appearance of man. He is totally concerned with the heart of man. The Bible tells us that the heart of man is desperately wicked. And God says that He can and He will regenerate the heart by His Spirit if man will but accept the Lord Jesus as Messiah and Savior. ☺

MR. BARRY BERGER

DR. BEN ALPERT

TOM HUCKEL

Meet Your Chosen People Ministries' National Ministries Representatives

The National Ministries Representative acquaints the Church with the Jewish roots of Christianity and the history and world of the Jewish people. Each of these men is an avid student of God's Word and teaches in the following areas: The Jewish Perspective of the Scriptures, Israel in Prophecy, and God's Plan of Redemption Through the Feasts of Israel. All who hear their "Word from the Lord" will be challenged! For more information on a program or presentation to fit your needs, please call or write Michelle Barnett, National Church Ministries, Chosen People Ministries, 1300 Cross Beam Dr., Charlotte, NC 28217-2800, (704) 357-9000.



A New Film!

MESSIAH IN THE DAY OF ATONEMENT

Centuries ago the prophet Isaiah foretold of a Suffering Servant, the Messiah, Who would provide an atonement for sin.

Join us on a journey through time as Chosen People Ministries explores how the Messiah of Israel fulfills the biblical Day of Atonement in a special half hour video.

You will learn of the beauty and pageantry of the Jewish temple tradition on the most sacred of all Jewish holy days.

You will see how Jewish people celebrate the Day of Atonement today and you'll also see how messianic Jewish believers in Yeshua remember this special day. More important, your Jewish friends will see how the Day of Atonement finds its fulfillment in the biblical roots of Christianity.

This special documentary on Messiah in the Day of Atonement can be seen on the following dates:

ALABAMA, Montgomery, WMCF-TV, Sun, Sept 23, 4:00 PM;
 CALIFORNIA, Concord, KFCB-TV 42, Sat, Sept 22 or Sept 29, 5:30 PM;
 ILLINOIS, Chicago, WCFC-TV 38, Mon, Sept 24, 8:30

PM and Sun, Sept 30, 2:30 PM; Decatur, WFHL-TV 23, Tues, Sept 25, 9:30 PM; KANSAS, Shawnee Mission, KYFC-TV 50, Sat, Sept 29, 7:00 PM; OHIO, Lima, WTLW-TV, Sat, Sept 29, 8:00 PM; OKLAHOMA, Tulsa, KWHB-TV 47, check listings; PENNSYLVANIA, Pittsburgh, WPCB-TV 40, Tues, Sept 25 and Sat, Sept 29, check listings; TEXAS, Pasadena, KLTJ-TV 22, Wed, Sept 19, 9:30 PM and Sun, Sept 23 or Sun, Sept 30, 7:00 PM; San Antonio, KHCE-TV 23, Sat, Sept 22, 6:00 PM and Sun, Sept 23, 10:00 PM; VIRGINIA, Glen Allen, WZXX-TV 65, check listings; Lynchburg, FAMILYNET, check listings; Manassas, WTKK-TV 66, check listings.

CHOSEN PEOPLE MINISTRIES
 1300 CROSS BEAM DR., CHARLOTTE,
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Please send me ___ copies of "Messiah in the Day of Atonement" to share with my Jewish friends. I enclose \$19.98 for each video (\$23.98 in Canada). VATO

Name _____

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