

# The Chosen People

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**HAPPY  
BIRTHDAY  
CHURCH!**



# HAPPY BIRTHDAY CHURCH

TODAY'S CHURCH CAN TRACE ITS  
ROOTS TO THE DAY OF PENTECOST

BY SAM NADLER

It may come as a surprise to some, but the Church is having a birthday. June 7 is the first day of Pentecost, or Shavuot (the Feast of Weeks). And Pentecost is the birthday of the Church.

The Church, as we know it today, actually was not in existence prior to Pentecost. In fact, the Church as the Body of Messiah could not begin until the Holy Spirit was given. For prior to the death and resurrection of Messiah, and the giving of the Spirit as recorded in Acts chapter 2, the Spirit of God did not permanently indwell believers making them part of a body (John 14:17).

Prior to the giving of the Spirit by Messiah, the Spirit of God only dwelt *with* believers; following the giving of the Spirit, He *indwelt* them on a permanent basis, making them the spiritual Body of Messiah, the Church. In this sense the Church was born at Pentecost.

Was it mere coincidence that the Church began on Pentecost (Acts 2:1, "And when the day of Pentecost had come. . .")? It was not coincidence but rather fulfillment. Each of the feasts of Jehovah (please see chart on page 6) in Leviticus chapter 23 point forward to a New Covenant fulfillment. The older Covenant was the promise, the New Covenant is the fulfillment of the promise. The specific aspects of Pentecost leave "birth marks" in the true Body of Messiah, the Church.





### Passover First, Then Pentecost

In Leviticus 23:15-21 we are introduced to the Feast of Pentecost. "Pentecost" means "fiftieth" or "50 days"; it was to come 50 days following Passover. "You shall count 50 days to the day after the seventh Sabbath" (Lev. 23:16).

Pentecost is unique of all the major holy days and feasts of Jehovah in that it is the only feast without a date associated with it. How then do we find it? We must always count forward from Passover. We can never celebrate Pentecost without recognizing Passover. This is a beautiful picture for us, as Passover is a foretelling of Messiah dying for our sins. Paul says, "Christ our Passover also has been sacrificed" (1 Cor. 5:7).

Messiah's sacrifice at Passover brought forth eternal fruit 50 days later on Pentecost: the Church. For He (Messiah) is the Head of the Church, and the

Church is the Body which follows. It is just like the natural birth of a child—the head comes out first, then the body follows.

Therefore, whenever we celebrate the Church's birthday we must also recognize the redemptive foundation we have in our Messiah.

### An Offering with Leaven?

Though all the feasts of Jehovah had offerings associated with them, there was a unique offering associated with Pentecost. "You shall bring in from your dwelling places two loaves of bread for a wave offering . . . baked with leaven as first fruits to the Lord" (Lev. 23:17).

Moses recorded that this offering was to be made with *leavened* bread. How could this be? For we know from Leviticus that "no grain offering which you bring to the Lord shall be made with leaven." (Lev. 2:11).

But this Pentecost offering of two leavened loaves was different. It is a picture of us, realizing our separation from God and coming to faith in Messiah.

Leaven in the Scriptures is a picture of sin, unbelief and pride (Matt. 16:6; 1 Cor. 5:6-8). These two leavened loaves were offered to God, for He alone can save sinners. To offer these Pentecost loaves unleavened before Him would be self-deceiving, for "all have sinned and fall short of the glory of God" (Rom. 3:23). God can only save those who acknowledge the leaven—or sin—in their lives, and come to Him for forgiveness.

So, these two leavened loaves are a picture of the Church: sinful man saved by a righteous God.

### Witnesses of God's Grace

But why are there two loaves? Two is a number referring to witness (see Deut. 17:6, 19:15; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19). There had to be at least two witnesses for a truth to be established, both under the law and under grace. Thus, we have two tables of testimony of the Law (Exod. 34:29), two cherubim over the mercy seat (Exod. 25:19), and two witnesses in the last days (Rev. 11:3-4).

The number two is also important in the birth of the Church. Not only were people with Jewish backgrounds saved on that first day of Pentecost, but people with Gentile backgrounds as well. The establishing of the Church involved "both Jews and proselytes (Gentile converts)" (Acts 2:10). There is no exclusivity in the Body of Messiah; the ground is level at the Cross. Both Jews and non-Jews are needed for God's comprehensive witness to His glorious salvation in Messiah.

### Second First Fruits

The two leavened loaves for Pentecost are also called

*Continued at pg. 7*







**T**HE JEWISH FESTIVAL OF Shavout, or Feast of Weeks, is a joyful celebration, especially for Jewish believers in Messiah Yeshua (Jesus). Also known as Pentecost, literally meaning "fiftieth," this feast marks the end of a seven week

harvest season begun the day after Passover. Thus, one reason for the celebration is the end of the back-breaking labor of bringing in the grain!

The day of Pentecost is figured by counting forward 50 days from Passover "after the Sabbath" (Lev. 23:15, 16). The

Pharisees and today's Orthodox Jews consider Passover as a Sabbath, and begin counting the next day. By their method, Pentecost falls on the 6th of Sivan (June).

But the Saducees and later the Karaites began counting after the next regular Sabbath; thus, Pente-



read aloud, relating how Ruth embraced Judaism and how God blessed Ruth and Naomi through the harvest.

Jewish homes are decorated during Pentecost with green leaves and plants, flowers, fruit and sometimes even trees. The greenery reminds the Jews of green Mt. Sinai, and all the plants remind them of the Lord of the harvest.

# PENTECOST:

## LOOKING BACK, LOOKING AHEAD



cost falls on various dates but always on a Sunday.

After the completion of a forced exile from Israel in 135 A.D., the Jewish people had no land to harvest. Jewish leaders sought to keep Pentecost, which had always been an agricultural holy day, relevant. Since it was shortly after the first Passover and the original exodus from Egypt that Moses received the Law from God, rabbinical leaders in the second century A.D. decided to celebrate Pentecost as the birthday of traditional Judaism, the day of the giving of the Torah (Law) on Mt. Sinai (see Exodus 19-31).

In the sixteenth century, some Jews began the custom of staying up the entire night of Pentecost reading the Law. In the synagogue, the book of Ruth is

Favorite meals during Pentecost are anything made with dairy products. This is in honor of the Law, which is likened to "milk and honey."

Larry Rich, area director for Chosen People Ministries in Canada, sees meaning in the time directly after Pentecost for believers in Messiah.

"With Pentecost commemorating the completion of the spring harvest," says Rich,

"there are no major Jewish festivals until autumn. The long, hot summer between festivals reminds today's believers of the time between Messiah's first coming as our

Sacrificial Lamb and His second coming as Reigning King."





"first fruits to the Lord." Actually, these are the *second* first fruits that are mentioned in Leviticus chapter 23. In Leviticus 23:10, on the Sabbath following the Passover, the first fruits of the barley harvest were to be offered to the Lord. Now, 50 days later, we have another first fruits: the first fruits of the wheat harvest.

Pentecost is a second first fruits. Not second fruits—but a second first fruits. The first of these first fruits was a picture of Messiah's resurrection. Messiah himself, on the day after the Sabbath—the Sunday following Passover—was raised up from the ground. As Paul says, "But now Christ has been raised from the dead, the first fruits of those who are asleep . . . Christ the first fruits. . ." (1 Cor. 15:20, 23).

But then 50 days later we have a second first fruits. This second first fruits is the Church, the Body of Messiah. Or, as James writes, ". . . the first fruits among His creatures" (James 1:18).

The first fruits were for sacred use, not secular use (Lev. 2:12-14). We honor God when we live for His sacred purposes and not this world's secular will. We who are part of the Body of Messiah are for God's use only. We are not to live for the world "nor be conformed to the world," but we are to be a holy priesthood ministering unto God holy sacrifices of praise. We are for God's use only.

### Giving of the Law and the Spirit.

According to ancient tradition, Pentecost was the time of the giving of the Law. In fact, one of the names for Shavuot is *Zeman Matan Toratenu*, "the season of the giving of the Law."

The Law, though holy, convicts and condemns (2 Cor. 3:6-9, Rom. 7:10). In Exodus 32, as Moses brought the Law down from Mount Sinai to the Israelites, he found them worshipping before a golden calf. Because of this disobedience, three thousand were killed (see Exod. 32:28).

In contrast, the Spirit gives life—the very life of God. On Pentecost after Messiah's resurrection, three thousand were added to the Body of Messiah that day (Acts 2:41). What the Law could not do, because of our flesh, God did through the Spirit.

So at Pentecost, Jewish and non-Jewish believers together can rejoice in the *Zeman Matan Ruachteno*, the season of the giving of His Spirit.

Pentecost has wonderful truths for those of us who have believed on Messiah, Jews and non-Jews alike. We are always to celebrate our redemptive foundation in Him, to live our lives as first fruits to God, and rejoice in the unity we have through the Spirit of God who gives life. Thus, we all together as His witnesses, by the power of the Spirit, can testify to the glory of God and magnify the name of Messiah. 🙏

## God's Work In The Feasts Of Jehovah

by Sam Nadler

GOD'S WORK	FEAST	LEV. 23	MONTH	MEANING	FULFILLMENT	RESULT
Gaining His People	Passover	4-5	Nisan, 1st Mo.	Ransom	1 Cor. 5:7	Salvation
	Unleavened Bread	6-8	Nisan, 1st Mo.	Removal	1 Cor. 5:8	
	First Fruits	9-14	Nisan, 1st Mo.	Resurrection	1 Cor. 15:21-23	
Grounding His People	Weeks	15-21	Sivan, 3rd Mo.	Redeemed Body	James 1:18 Acts 2:1-10	Sanctification
	(Work in the Field)	22	Summer Months	Reaching and Reaping	Matt. 28:18, 19	
Gathering His People	Trumpets	23-25	Tishrei, 7th Mo.	Rapture	1 Cor. 15:52 1 Thess. 4:16	Glorification
	Atonement	26-32	Tishrei, 7th Mo.	Regeneration of Israel	Zech. 12:10-13:1	
	Booths	33-43	Tishrei, 7th Mo.	Reign of Messiah	Zech. 14:16	



# BRINGING THE SON TO THE SUNSHINE STATE



**A**MERICA'S FAVORITE vacation destination is also the choice location for Jewish families to settle. According to recent studies, South Florida—from Miami to Palm Beach—has the highest per capita Jewish population outside of Israel.

One of the newest residents in South Florida is Chosen People missionary Winn Crenshaw. Winn, his wife, Dana, and their two young sons recently bought a house in Coral Springs, Florida, with plans to minister to the many Jewish persons in the Sunshine State.

"We visited Florida earlier this year to preach in several churches," said Winn, "and to determine whether God was leading us to relocate here. We spent nine days here,



More than 15 percent of the people living in South Florida are Jewish, compared with 3.5 percent in Los Angeles, 4 percent in Washington, D.C. and 9 percent in New York City.



The Crenshaws: (from left) Jeffrey, Winn, Dana and Ryan.

and fell in love with the area."

Aside from being overwhelmed with palm trees, sandy beaches and lots of sunshine, Winn was overwhelmed with the statistics: more than 15 percent of the people living in South Florida are Jewish, compared with 3.5 percent in Los Angeles, 4 percent in Washington, D.C. and 9 percent in New York City. There are approximately 489,000 Jewish persons now living in South Florida.

"And that number is growing," Winn said.

Yet Chosen People missionaries do not focus on numbers; rather, they minister to people. Winn learned during his visit that several other ministries were in that area reaching out to Jewish people, but most of these were working with elderly Jews.

"We are not trying to reproduce what others are doing," Winn explained. "So while others are working with Jewish persons of retirement

age, we want to reach out to Jewish men age 30 to 50."

Coral Springs is a city of 80,000; of that number, more than half are below the age of 18, with an average age of 34.

"The Jewish population of Coral Springs is 35 percent," stated Winn, "and is growing toward 50 percent. In addition, intermarriage among Jews and Gentiles is very common throughout the city. Chosen People Ministries can minister to the unique needs these couples have."

Winn has mapped out a plan to reach this group of people with the Gospel. Some of his ideas include:

- Placing classified ads in the Ft. Lauderdale *Sun Times* inviting area residents to a new Bible study.
- Utilizing a STEP (Summer Training and Evangelism Program) team to deliver flyers to homes with information about the Bible study. This STEP team will be in South Florida for three weeks in late summer, doing street evangelism as well as making contacts for the new Chosen People ministry there.

- Contacting local churches for speaking engagements and for one-to-one evangelism opportunities.

In his spare time, Winn plans to make social contact with Jewish men in Coral Springs to build relationships and trust.

"I'll join the local Jewish Community Center," said Winn. "There I can play racquetball and work out, getting to know some of the men of the community. If I can reach these men, I can open doors to their families."

"And owning a home in the community will let the Jewish people know we are part of the community."

With such a large population of Jews in South Florida, one missionary does not seem like much. Winn knows he cannot do the work alone.

"We have a goal of having one missionary family for every 100,000 people. That means eventually having five missionary families in South Florida."

Winn says his greatest need at this time is for another staff couple to help with the work. He also needs space for an office and Bible study meetings; office equipment, including a copier, computer and printer, and overhead projector; and volunteers to help.

"We have recognized the need here," said Winn. "Now we are trusting God to provide." ☺



# GRACE SUFFICIENT FOR ISRAEL (AND A WEARY MISSIONARY)



**A recent trip to Israel proved fruitful—despite my weakness.**

**by Sam Nadler**

I suppose I shouldn't have been surprised. I've been tired like that before and trusted God, finding His grace always to be sufficient for His ministry. But I couldn't help but wonder if this last Bible study was a scheduling error. Especially as I looked at Albert Israeli, our Chosen People missionary living in Israel, translating my Bible message into Russian for the many Soviet Jews who had come to hear the Good News.

It wasn't just Albert's stifled

yawns and almost monotone voice, but his eyes that looked so weary, almost pleading with me to "cut it short." "Yes, my brother," I thought, "I understand; I'm tired too."

## **Israeli Marathon**

I thought back to the several days leading up to this meeting. In my mind I saw it almost as an Israeli marathon. There were meetings with an Israeli Chosen People Ministries Board member, other Christian lead-

ers and missionaries in Israel, and endless hours of strategic planning for Chosen People Ministries' ongoing and future ministry in Israel, the Soviet states and Europe (two more staff in Ukraine, larger facilities in Kiev, outreach into Europe, and on and on it goes). But like a thread woven through it all was the opportunity for evangelism. Here in Israel evangelism is both inevitable and exciting.

Sometimes I would just tag along with Albert as he visited Soviet Jewish



persons he met while doing street evangelism in Haifa or Tel Aviv.

One man, Gregor, lost both his legs during the Afghan war before he emigrated to Israel for "tikvah" (hope). Now a stranger in a strange land, feeling alienated, he was befriended by Albert, who encourages Gregor's family with his visits. Albert shares gently the Good News of Yeshua (Jesus) and this man, leaning on his hand as he listens thoughtfully, contemplates the words. Yes, he wants to hear more and says he will come to Albert's Bible study in Tel Aviv.

After we left Gregor, we discussed the need for another Bible study closer to Gregor's home, for there are many contacts in his community.

#### Faith and Courage

Albert then accompanied me as I visited with an Israeli friend and teacher, Baruch. Each trip to Israel when I meet with Baruch he seems to be closer and closer to the truth. Last year, he was unable to accept Messiah's resurrection—so we prayed. Now he confides, "I can accept the miracles of God well enough, but Sam . . . I'm afraid."

"Afraid of what, my friend?" I reply, although I'm already well aware of what his concerns would be.

"Afraid of losing my job, friends and who knows what else," is Baruch's response. As we speak, he looks around, perhaps wondering who might be seeing him with us and overhearing our discussion.

"I wish I could believe," he continues. "The believers I've met are people of character . . . Oh, yes, I need Messiah, but what of my job?"

"Baruch, I understand perfectly your difficulty," I replied. "The Scripture says that there is a relationship between faith and courage (Heb. 10:38), but God can give you courage and encourage your heart to believe."

After much more discussion we parted company, but only after I assured him of my prayers for his salvation. I am confident, for God has overcome much more in saving other lost sinners.

Time was also spent in interviewing potential candidates for staff. And what quality people we interviewed! One in particular, Alex, is

Word. So also, in the midst of your daily struggles and catastrophes, God wants to prove His grace and love as well. Satan wants you to think the problems prove there is no God. But God will use the problems to prove His 'grace is sufficient for you.' "

I implored them to come to Messiah, trust in His atonement and let Him forgive, cleanse and de-

**"I wish I could believe," he continues.**

**"The believers I've met are people of character . . . Oh, yes, I need Messiah, but what of my job?"**

solid as a rock; a concert pianist, proven evangelist and faithful servant. "But Albert," I queried, "where will we find the support for Alex?"

"We must pray and trust God for the provision," was Albert's faithful response.

#### Grace For Problems

My thoughts returned to the Bible study. I saw the faces of those soaking up the teaching of the Word as they crowded into the apartment in downtown Tel Aviv. They're so patient, I thought, enduring such discomfort, just to hear God's message from two very weary messengers.

"Yes," I continued, "today is Yom Hashoah, day of Holocaust remembrance. Some might remember God's faithfulness to keep us despite the Hamans, Hitlers and Stalins. Here we sit, a crowd of Jews gathered in Israel from all over the world, to hear God's

live them—that they might know a spiritual resurrection right now!

Though I spoke in my New Yorker's English, which was translated through a very tired servant, God proved the sufficiency of His grace: Sasha and Yaakov prayed right then to repent of sin and trust in Messiah Yeshua as Lord and Savior! Hallelujah!

I suppose I shouldn't have been surprised, but then, after all, His grace, like His peace, is always "beyond comprehension" (Phil. 4:7-8). Because His *power* is perfected through my *weakness*, God's power is not limited by my limitations, and we were enabled to minister through it all for His glory and purpose.

Please remember these new family members in your prayers as they grow in the Lord. Pray, too, for bigger facilities and more staff in the Promised Land. There is still much to be done.☺



# The Prophet Daniel



By HAROLD A. SEVENER, PRESIDENT EMERITUS

**A**S WE HAVE SEEN, God told Daniel exactly when the "little horn," that is, Antiochus Epiphanes (Dan. 8:9-12), would come into power. Even more significant, God also told Daniel *precisely how long Antiochus would reign!* I believe the Lord did this to assure those who were trusting in Him that truth would not always be "thrown to the ground" (Dan. 8:12). God is always victorious. He is sovereign. Satan is a defeated foe. He cannot be the ultimate winner.

## A Constraint of Time

We see this pattern throughout the Scriptures: When God foretells a coming judgment, He places a constraint of time upon His judgment. For example, long before God led Israel into Egypt, He told Abram that his descendants would be strangers in a country not their own, that this captivity would be for a specific time (400 years), and that He would deliver them at the end of the 400 years (cf. Gen. 15:13-16). Much later, when Israel continued to sin as a nation, God told the Israelites that they would be taken into captivity for 70 years. But

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**We see this pattern throughout the Scriptures: When God foretells a coming judgment, He places a constraint of time upon His judgment.**

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He also promised that at the end of the 70 years He would deliver them (cf. Jer. 25:8-14; 27:22). God has even foretold the exact length of the coming Tribulation, after which the Messiah will return to establish His kingdom (cf. Dan. 9:27; Rev. 11:1, 2).

Therefore, it is no surprise that God told Daniel exactly how long Antiochus would pollute the Temple. "Then I heard a holy one speaking, and another holy one said to him, 'How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender

of the sanctuary and of the host that will be trampled underfoot?' He said to me, 'It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated' " (Dan. 8:13, 14).

## 2,300 Evenings and Mornings

Note very carefully what Daniel was told, because confusion about the meaning of the phrase "2,300 evenings and mornings" has caused a great deal of misunderstanding of God's Word. Some individuals have used the 2,300 evenings and mornings to set a date for Messiah's return. William Miller and Ellen G. White, founders of the "Adventist" movement, interpreted these verses to mean 2,300 years. They began their calculations with the year 457 B.C. and calculated that 2,300 years later, in the year A.D. 1844, Jesus would return and cleanse a rebuilt Temple in Jerusalem. Their teaching caused quite a stir among Christians, and when the year 1844 approached, many looked for Jesus to return. When He failed to come back, the Adventist movement changed its interpretation, teaching instead that He had come to cleanse the Heavenly Sanctuary rather than the earthly sanctuary. However, nothing in Scripture supports such teaching.

Others apply the 2,300 evenings and mornings to modern Israel. Once again, the 2,300 evenings and mornings are calculated as years. Individuals who hold to this interpretation contend that God would use this time period to chastise Israel. They conclude that the 2,300 evenings and mornings (symbolizing years) begin or end at various points in history, for instance, the signing of the Balfour declaration in 1917, or the establishment of the nation of Israel in 1948, or the capture of Jerusalem in 1967, or the Yom Kippur war in 1973. Thus these verses can be interpreted to refer to almost any future or past event.

## The Daily Sacrifice

All such interpretations are incorrect because they ignore the simple statements of Scripture. In context, Daniel was told (Dan. 8:13) that the 2,300 evenings and mornings related directly to the "daily sacrifice," precisely, to its removal (Dan. 8:13). Notice that God did not say, "2,300 days." Nor did He say, "2,300 years."



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## The 2,300 evenings and mornings, then, directly referred to the two daily sacrifices in the Temple.

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Rather, He said, "2,300 evenings and mornings." He was referring to the required daily sacrifice of which there were two: "This is what you are to offer on the altar regularly each day: two lambs a year old. Offer one in the morning and the other at twilight. With the first lamb offer a tenth of an ephah of fine flour mixed with a fourth of a hin of oil from pressed olives, and a fourth of a hin of wine as a drink offering. Sacrifice the other lamb at twilight with the same grain offering and its drink offering as in the morning—a pleasing aroma, an offering made to the Lord by fire. For the generations to come this burnt offering is to be made regularly at the entrance to the Tent of Meeting before the Lord. There I will meet you and speak to you; there also I will meet with the Israelites, and the place will be consecrated to my glory" (Exod. 29:38-43).

The 2,300 evenings and mornings, then, directly referred to the two daily sacrifices in the Temple, representing 1,150 days (2,300 divided by 2). Since a biblical year equals 360 days, 1,150 days represent three years and a few days—the exact length of time that *Antiochus Epiphanes defiled the Temple in Jerusalem*. According to the writer of the Maccabees, Antiochus defiled the Temple on 15 Kislev 145 (168 B.C.) and the Maccabees rededicated the altar on 25 Kislev 148 (165 B.C.)—exactly three years and a few days later, precisely fulfilling Daniel's prophecy about the "little horn," Antiochus Epiphanes.

### The Maccabees Account

The writer of the Maccabees recorded the cleansing of the Temple and the rededication of the altar in this way, "Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up unto mount Zion. And when they saw the sanctuary desolate, and altar

profaned, and gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

"So he chose priests of blameless conversation, such as had pleasure in the law: Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to do with the altar of burnt offerings, which was profaned; they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. Then they took whole stones according to the law, and built a new altar according to the former; And made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

"Now on the five and twentieth day of the ninth month, which called the month Casleu (Kislev), in the hundred forty and eight year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. . . . And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. . . . Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu (Kislev), with mirth and gladness" (1 Macc. 4:36-59). ☸



# EXPERIENCE THE ISRAEL OF YESTERDAY AND TODAY WITH CHOSEN PEOPLE MINISTRIES.



Walk where Jesus  
and His early  
disciples walked . . .  
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as they were 2000  
years ago . . .  
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# A Letter To A Friend

By REV. DAVID HENSCHEN, *Stewardship Director*



Dear friend in Messiah,

Every quarter, like clockwork, we send you a check. I realize you may have reached a stage in life where you can no longer send us much, but that won't stop us from giving to you. Besides, you really haven't stopped giving.

You see, years ago when you set up your gift annuity with us, we agreed to send you this check for the rest of your life. This is no burden to us. On the contrary, it's a privilege. We both know after you've gone to be with the Lord we will receive what remains to carry out His calling. But in the meantime, it is a joy for us to consistently supply you with your much needed checks.

Sometimes I wonder if you might have had some special insight years ago when you locked in that high payout. Did you know that interest rates would get so low? With C.D. rates dropping so, it must be helpful

to have that same high payout on each and every payment. Moreover, knowing it will be there for the rest of your life must be comforting.

And now, let me thank you for the love and prayers. We are in need of both as we seek to fulfill His calling, "... to the Jew first, and also to the Gentile." Even now we are witnessing to people on several continents, proclaiming the risen Christ. Rest assured, when you have gone to be with the Lord, your gift annuity will become a gift to many. Your legacy will be used to further His kingdom and fulfill His Great Commission (Matt. 28:19, 20).

Chosen People Ministries continues to build a legacy—the future of Jewish evangelism. And you, dear friend, are our partner, a legacy builder. You have given much more than you may know. Many will come to know the Lord through ministries and outreaches this legacy will

support. How can we place a value on such a gift? Bless you.

So friend, it is indeed an honor to know that you are receiving your checks. May we have 10,000 checks to send to our legacy builders next year. For every new annuity means a life-long income to our partner and the proclamation of eternal life to many.

May He give you comfort and peace in this very special time of your life.

In Messiah,

A handwritten signature in dark ink, appearing to read "David Henschen".

(For further information on gift annuities, please fill out and return the reply envelope attached to this magazine.)

*If you have included Chosen People Ministries in your will, please let us know so we can say thank you!*

## Last Thoughts

IN A RECENT ARTICLE IN THE *Jerusalem Post*, New Testament scholar Martin Lowe describes the efforts of some churches to eliminate the "teaching of contempt" toward Jewish persons.

One such example cited by Lowe is in the Good Friday Catholic liturgy. While the service once contained a prayer for the Jews' "blindness to end and that they should recognize the true right, which is Christ," the liturgy now has a prayer for "the Jewish people . . . to continue to grow in love of His name and in faithfulness to His covenant."

Lowe comments: "Jewish faithfulness, not faithlessness, is now emphasized. The prayer simply asks that 'the people You first made

Your own may arrive at the fullness of redemption,' without mentioning the role of Christ. How it is to happen is for God alone to decide."

It is troubling to hear a "Bible scholar" applaud the removing of Messiah's role in redemption for the Jewish people. God, and God alone, has decided the matter. Types and shadows of God's redemptive plan are seen throughout the older Covenant in the form of sacrificial offerings. But the types were fulfilled as John the Baptizer saw Messiah approaching and declared: "Behold! The Lamb of God who takes away the sin of the world" (John 1:29).

Paul wrote to the believers in Ephesus, both Jews and non-Jews, that "in Him we have redemption


through His blood" (Eph. 1:7).

There is no redemption for Jewish people apart from Messiah. To think—or pray, or teach—otherwise, in order to avoid offending Jewish persons, is the greatest offense possible.

Lowe's argument is akin to a doctor not prescribing medicine to a patient, medicine that will save that person's life, because the patient may not like how the medicine tastes.

We must never let the fact that people will not readily accept the message of salvation prevent us from delivering it just so we do not offend those people. Let us say it in love, but be sure to say it so it can be heard.





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