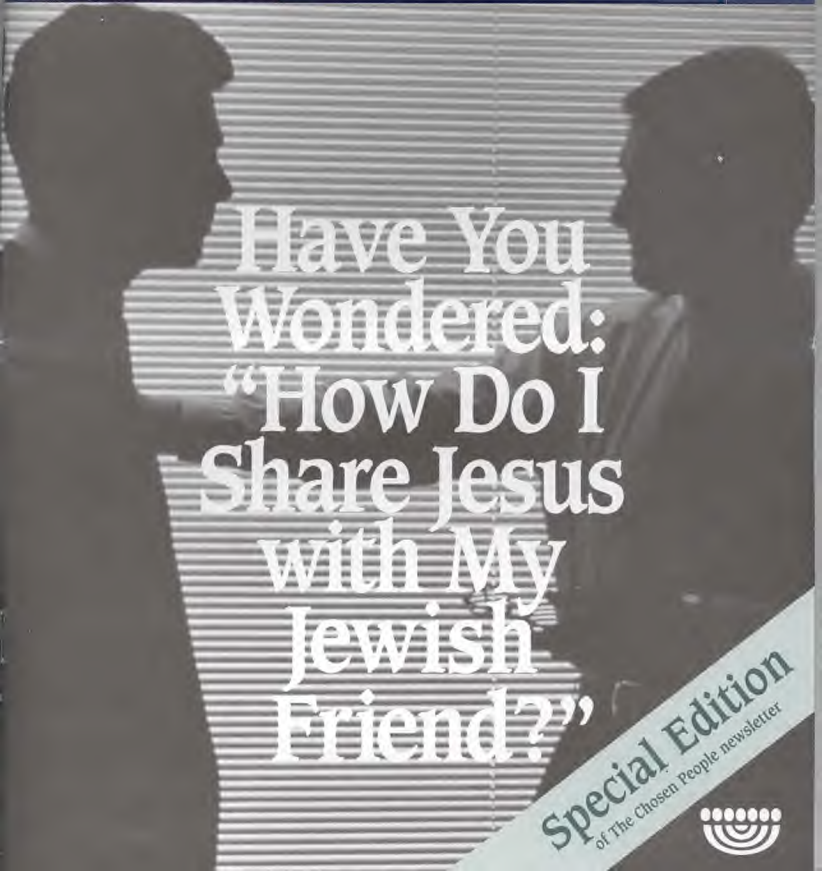


**The
Chosen
People**



SPECIAL SEEKER'S EDITION



Have You
Wondered:
“How Do I
Share Jesus
with My
Jewish
Friend?”

Special Edition
of The Chosen People newsletter



**Chosen People Ministries has provided this Special Edition
for you to pass on to your Jewish friend . . .
just tear off this cover . . .**

Dear friend,

Shalom in the great name of Jesus our Messiah! As you can already tell, our Chosen People newsletter is quite different this month. One of our traditions is to provide at least one newsletter every year that you—our dear friends and supporters—can give to your Jewish friends who do not know the Lord. Well . . . this is it! Our special evangelistic issue of *The Chosen People!*

As you read through the publication yourself, I know you will be blessed by the testimonies of Jewish people who have found the Lord. Some of the articles answer several of the usual objections to the Gospel that Jewish people often have. I hope these will encourage you and provide some useful information for your witness. And hopefully, your friends will find the Scriptures to be persuasive and will believe in the Messiah Jesus as their personal Savior.

If you need more copies of the newsletter, simply fill in the attached coupon and tell us how many you need. If you would like us to send copies of this special newsletter directly to your Jewish friend, then just give us their name and address on the coupon and we will do this for you.

In addition, if you or your Jewish friends have questions or need to speak with someone, please feel free to call my special assistant, Dr. Ben Alpert, at (800)236-2114. He will speak with you or your Jewish friend or refer you to one of our local works that might be closer. It is our hope that some of our missionary staff might even be able to visit your Jewish friends who show an interest in the Gospel message.

On the reverse side of this cover, we have provided a list of some books and

more . . .



The
Chosen
People



SPECIAL SEEKER'S EDITION

FINDING *Peace* in a TROUBLED WORLD

*"You will keep him in perfect peace whose mind
is stayed on You, because he trusts in You."*

יִצְרַח סְמוּךְ תִּצְרַח שְׁלוֹם וְשְׁלוֹם כִּי בָךְ בָּטוּחַ:

Isaiah 26:3

The Sea of Galilee



"In the Beginning"

Archeologists search for artifacts. Paleontologists uncover old bones. Genealogists shake the family tree for a deeper understanding of the road once traveled. Each science, in its own way, is concerned with origin and continuity—how the past has shaped the present, and the mysterious connection between them. Although the work required in each of these disciplines is mostly tedium, from time to time some fortunate soul is present at a discovery which radically changes commonly held perceptions with new understanding. It is as though a thousand years of tarnish is wiped away, leaving the silver to gleam as brightly as the day it first met sunlight.

There is something of this quality of eye-opening discovery for a Jewish person who is willing to explore the connection between Judaism and the fledgling faith of the first century Jewish followers of the Way of the Messiah. Anyone willing to dig through twenty centuries of church history to those early days just may hit unexpected pay dirt.

Go back before there were cathedrals, creeds, and crusades; go back before there was even such a word as "Christian," and what will you find?

One startling thing to come to grips with is the fact that Gentile followers had not yet made the scene.

Luke's account of Jesus' life ends with the observation that after the departure of Jesus, the newly energized followers returned to Jerusalem. "And [they] were continually in the Temple, praising and blessing God." (Luke 24:53) This is not merely an off-handed observation. It would never have occurred to these Jewish followers that there was anything out of the ordinary about returning to the Temple to worship. It was, for them, the most natural thing in the world. If some twentieth century authority figure had approached them to say, "Just a moment, you aren't Jewish any more," they would not have had the slightest idea what he was talking about.

Another odd thing is the response of the Jewish followers recorded in the second volume of Luke's account, the Acts of the Apostles. Again the resurrected Messiah is addressing his Jewish followers. And the very first question Luke records them asking is, "Lord, will You at this time restore the kingdom to Israel?" (Acts 1:6) The point is that for those early Jewish followers, Jesus' teaching on the kingdom was so closely bound up with their national aspirations as Jews that they were unable to conceive of a kingdom apart from the restoration of their own national fortunes.

As we know, historical events unfolded in a way none of them could foresee. Yet even so, the final irony is that the earliest recorded question the leadership of the church had to settle was what to do with the Gentiles who wished to join the church! Were Gentiles even capable of receiving the Holy Spirit?

The Good News According to Isaiah

You might not think of Isaiah the Prophet in the same breath as Yeshua (Jesus). After all, the Book of Isaiah is a part of the Tenach (Old Covenant Scriptures). But have you considered the incredible predictions made by this remarkable prophet who presented the Word of God during the reign of four kings of Judah?

Isaiah spoke of a special child who would be born (Isaiah 9:6; 9:5 Masoretic Text). This child would rule over God's people (Micah 5:2; 5:1 M.T.)—the government would be on his shoulders.

This figurative description refers to the kingly robe to be worn by the Messiah.

Although it is sadly true that in Isaiah's day, Judah's leaders often did not govern well, the long-awaited Messiah would govern properly.

The descriptive names of the child include "Mighty God" and "Everlasting Father." These royal titles speak powerfully of the divinity of the child (compare with Micah 5:2; 5:1 M.T.—


"...whose goings forth are from of old, from everlasting"). Only one person in human history can be viewed as this divine/human person: Yeshua of Nazareth, who made the remarkable statement,

"...before Abraham was, I AM" (John 8:58). The Messiah is also called "Prince of Peace," referring to His eternal rule of peace with


justice and righteousness (see Isaiah 9:7; 9:6 M.T.).

Isaiah also spoke of a servant who would suffer (Isaiah 52:13-53:12). This servant would have a unique role to play—being despised and rejected, and taking upon himself the sins of the people (53:3-8). Following his burial this servant would be resurrected (53:10-11) and greatly honored by God (53:12). The identity of this servant, just like the child of Isaiah 9:6 (9:5 M.T.), can be only one person—the Messiah. For centuries men and women of faith held fast to these promises, waiting with expectation for them to come to pass. And although these prophetic words would be fulfilled in a somewhat unexpected way, those whose eyes were filled with the light of faith would recognize the one whose coming Isaiah had foretold.

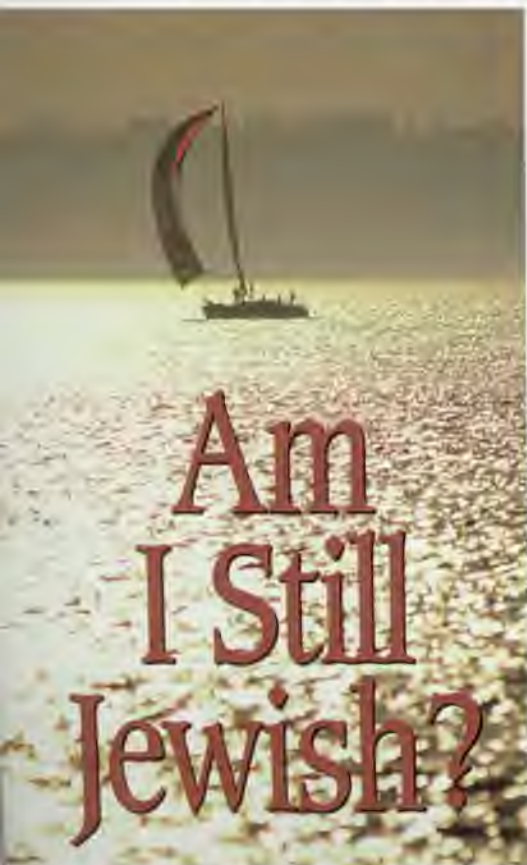
Yeshua came first as a child who would grow up to give his life as a sacrifice for the people. He is going to come again as the reigning king who will take the government upon his shoulders and usher in eternal peace. His kingdom will be everlasting, and through its power every hint of wickedness and injustice will be swept away. Its subjects will be forever joyful in the presence of the King of Kings. You can be a part of this divine kingdom by trusting in the Messianic king. We offer you Yeshua, who loved you and gave himself for you. Receive him today.



Evidently so (Acts 11). And, irony of all ironies, did Gentiles have to become Jews in order to join the church? Evidently not (Acts 15). Until roughly 85 C.E., it was still theoretically possible, from the standpoint of the Jewish establishment, to accept the claims of the New Testament and remain a Jew. However, this wholesale inclusion of the Gentiles apart from the requirements of the Law was the point at which the two faiths have seemingly irrevocably diverged.



I say seemingly because, after all, the proof of the pudding lies not in the outcome of Talmudic disputes, or the canons of the church. Nothing that has occurred since the appearance of Jesus can alter the fact that he himself was a Jew, the first followers were Jewish, and that there was not even the hint of an idea that to accept him and his teachings would change the identity of a Jew to anything else. If that were true then, why in the world should it be any different today?



Am I Still Jewish?

I'll never forget the day that my friend's mother came up to me and asked, "So why did you stop being Jewish?" I had just accepted Yeshua as my Messiah less than a year before, and she was offended.

"Ruthie," I said, "I'm still as Jewish as I ever was—maybe more so." I'm sorry to say, she was not convinced.

My mom comes from the same school of thought, although she is now studying the Bible with me to see if what I believe might be true after all. Many people believe that it is a conflict in terms for Jewish people to believe in Jesus, Yeshua haMashiach.

The answer is quite simple. I wish that I had been able to share it with Ruthie, but I didn't have this simple illustration to give her then. You see, when I was a little "boychik" in my mom's arms some

48 years ago, my belief system consisted of the following:

I believe that when I am hungry, I will cry!

I believe that I am happier in a dry diaper than in a wet one!

I believe that waking up Mom and Dad three times a night is fun!

Was I Jewish back then? Of course I was! Every Ruthie would concede to that. My belief system, or lack of one, had nothing to do with whether or not

I was Jewish. So if what I believed when I was born had no bearing on my Jewishness, why would my beliefs have any bearing on my Jewishness now that I believe in the Messiah of Israel? It

shouldn't and it doesn't. I was born Jewish and I will always remain Jewish. That is a simple fact of my life. My parents were Jewish and so am I.

In the same way, my four children are Jewish too. They were Jewish before they had a chance to believe anything. You see, being Jewish is being a descendant of the patriarchs, Abraham, Isaac and Jacob. That is the simple Biblical definition and one we should all agree with.

I find it very interesting to

remember that modern-day Christianity was really started as a Jewish, spiritual revolution that totally changed the face of the earth. Nineteen hundred years ago, to be Gentile and believe in Israel's Messiah was the exception, not the rule. How times have changed as God works out His plan to bring salvation to all the world.

My prayer is that Jews and Gentiles alike will come to understand that believing in



the One who gives eternal life is not a matter of heritage but of faith. We are Jewish or Gentile by birth. We are given eternal life by faith. That faith is in the one true God, the God of the Jew and the Gentile, the God who sent His only begotten Son, as prophesied in the Hebrew Scriptures, to be the atonement for our sins.

The question is not if you are Jewish or Gentile. The question is whether you have received the life of the Son of God.

Isaiah 9:6 *"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."*



If only you knew the Hebrew! How often I heard that phrase when I first came to believe that Jesus is the Messiah foretold in the Hebrew Scriptures. I had stopped attending Hebrew school after my Bar Mitzvah. How could I debate the meaning of the Hebrew text with anyone? Yet the arguments that people were bringing to me needed to be answered, and I would never have been satisfied to leave that challenge untaken.

A year after graduating from college I had the opportunity to visit Israel for the first time. While there, I purchased a Bible containing both the Tenach and New Covenant in Hebrew. As soon as I returned to the States, I set aside a certain amount of time to read a paragraph each day ... then a chapter ... then two. Three years later, I had achieved a comfortable proficiency in reading and understanding the text—both the Classical Hebrew of the Tenach and the Modern Hebrew translation of the New Covenant.

Not yet satisfied, I went on to complete an M.A. in Hebrew Bible and Semitic Languages, and am currently a doctoral candidate in one of the most rigorous programs for Hebrew language and literature in the world at the University of Chicago. What's more, in the course of my studies, I've found a sound answer to refute every single argument that I've heard concerning the "meaning" of the Hebrew text of the Bible—often supplied from the vast sea of Medieval and

If Only You Knew the Hebrew

Modern Jewish scholarship itself.

For example, consider the disputed word *almah* in Isaiah 7:14 (*"Therefore the LORD Himself will give you a sign: Behold, the virgin [almah] shall conceive and bear a Son, and shall call His name Immanuel."*). Why does this word properly mean "a young woman who is a virgin" and not simply "a young woman"? This meaning is clearly attested by the ancient translations of *almah*—the two most important of which were made by Jewish scholars (the Septuagint and the Peshitta). Yet the most significant evidence for this meaning has been set forth by the Jewish scholar, Cyrus H. Gordon, a leading specialist in Ugaritic (a Hebrew cognate). He points out the occurrence of the exact Ugaritic cognate of *almah* as used in synonymous parallelism with the

exact Ugaritic cognate of *betulah* ("virgin").

For every single disputed messianic prophecy, an explanation similar to any of the above—based upon grammar as well as the literary-historical context—may be set forth. The bottom line is that good arguments can be presented from either side of the debate; the final determination of whether or not Jesus is in fact the promised Messiah ultimately resides in the individual's own expression of faith. It requires the honest seeker of truth to not only consider the grammatical nature of the text itself, but also the collective testimony of the Hebrew Scriptures

concerning who the Messiah is.

To make the decision to believe in Jesus requires much more than a knowledge of Hebrew—it requires an outlook on this world and our place in it which is consistent with that of the Bible: a recognition of one's sinfulness before God (Ecclesiastes 7:20), an understanding that substitutionary sacrifice is the only basis for atonement that God has ever allowed (Leviticus 17:11), and a humble acceptance of that sacrifice as provided in the death and resurrection of the Messiah, Jesus of Nazareth (Isaiah 53:5, 10).





The Chosen People Newsletter

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Charlotte, NC 28217
In Canada write to:
Box 897 Station B
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www.chosen-people.com

by Alan Shore

Is it Reasonable to Be Jewish and Believe in Jesus?

If you're curious enough to read beyond the title of this piece, there's a good chance that you're either on some mode of public transportation with nothing better to do, or else genuinely interested, perhaps even in spite of yourself, in questions relating to God, the supernatural, and your own place in the grand scheme of things.

The Road to Self-Discovery

Either way, if you think the reasoning process can actually bring us into some deeper knowledge of what and who we are, you're already closer to the discovery than you might think. Why? Because the faculty of reason itself begins with the

notion that the universe somehow hangs together with a measure of consistency, and that there is an external reality that provides a point of reference in relation to which we discover ourselves. Only within such a framework does the possibility of meaning arise.

If you truly believe that the universe is nothing more than quarks, neutrinos, atoms and molecules whirling blindly about, and that your own consciousness is, by the merest luck, the fortunate (or unfortunate) combination of amino acids bumping up against each other, then there is little more to say. Such a view of life disposes of the possibility that life has any meaning whatsoever beyond the short duration of physical existence. Here today, gone tomorrow!

If however the laws of nature, or the existence of beauty and the capacity to appreciate it, or any of a thousand other things open to you the possibility of a Creator who stands in



relation to creation, then you are not far from agreement with the first book of the Bible: "In the beginning God created the heavens and the earth."

Respecting Each Other's Differences

So far, so good, and so what, you might be saying. Belief in God is a tenet of any number of religious faiths. Why all this additional stuff about Jesus? Why can't we just believe in God, respect each other's differences, and leave it at that? And, if you happen to be Jewish, you might add that as a Jew you are unwilling, for any number of reasons, to even consider the question of whether Jesus is the fulfillment of that distinct brand of Jewish hope our people have borne for so many centuries.

A Cosmic Tinkerer

Consider this. What God would be content merely to create? Would not such a God be not much more than a cosmic tinkerer? The uniqueness of the message of the Bible is that it unfolds the story of a God who is not content merely to create, but who also loves the creation. The central message of the Bible is that God has summoned creation and humanity into a relationship characterized by the wholeness and peace embodied by the Hebrew word *Shalom*—a peace that springs not from some temporary condition of well being, but is rather rooted in the unceasing love that God extends to us. The

promises God gave to Abraham, Jacob, Moses and David affirm and reaffirm God's love for the Jewish people and all humanity.

The Scars of Failure

Yet there is something deeply amiss. Human beings, individually and collectively, bear the responsibility of our failure to love one another, and the scars are evident. And here again, the Bible displays the most profound diagnosis of our illness. We have failed, and we stand in need of nothing less than God's forgiveness. But the Bible does not merely spell out the cause and the nature of our ills. It also prescribes our cure.

Finding the Cure

Squarely within the context of Jewish history, God brings a Messiah into human history. Taking up the threads of an already existing relationship with the Jewish people, God comes to us.

Only this time it is not as a disembodied voice in a garden, or in a burning bush, but as an actual person. Through the already existing reality of God's relationship with Israel, Yeshua (Jesus) arrives to fulfill

the promise of restoration not only for Israel, but the world.

Jesus the Jew

Is it reasonable for a Jew to believe that Jesus is the Messiah? Only if it is reasonable to be a Jew.

The writers of the New Testament took pains to portray

Jesus as a Jew—a Jewish Messiah with a uniquely Jewish message rooted in the prophetic tradition of the Jewish people, teaching in a distinctly Jewish manner. The underlying fact they stressed again and again was that while God was acting in a somewhat unexpected way, those who waited with expectation would recognize God's presence when it finally arrived.

Mysterious but not Irrational

This implies that God has placed in human beings, Jewish or otherwise, the capacity to recognize truth when it comes to us. Faith may be mysterious, but it is not irrational. It is reasonable. But it requires of us the willingness to put aside our presuppositions of what can or cannot be true when it comes to the things of God. The risk involved is that we may find something unexpected. But when has the expected ever had the power to compel? And it is the compelling quality of the message of the good news of God that has drawn people from all races, cultures and backgrounds since the very beginning.

Don't take our word for it. Make an experiment. Do as the author of the Psalms suggests: "*Taste and see that the LORD is good.*" Then draw your own conclusions. Try reading these verses in the Bible: Psalm 19; Isaiah 53; Romans 3:23, 5:8, 6:23, 10:9-10.





GOD BECAME REAL TO ME

by Stuart Migdon

I was raised in a Reform Jewish home one generation removed from Orthodox Judaism. Although discussions about God rarely took place in my house, I was always encouraged by my parents to go to temple for Yom

Kippur and Rosh Hashanah services. I grew up, fast, got married at a young age and between the ages of eighteen and thirty I spent most of my time working to get ahead, first in college, and then in business.

In my late twenties I persisted in getting an appointment with the number one salesman of a very large insurance company to learn anything I could about how he achieved success. At the end of the meeting, this salesman asked me if I believed in God. I remember answering very quickly, "I think so, I'm not sure, I'm Jewish." He then told me that he prays before each sales presentation, and he asked me whether I ever read the Bible. I couldn't believe that he actually prayed before each sales presentation, and I was even more surprised when he reached under his desk and handed me a Bible.

I was now thirty-two years old, married to a wonderful woman for fourteen years, with two great children. I should have been thrilled with my life. Yet the enthusiasm and passion for my business was fading, and I was scared. About this time I was on an appointment to visit with the treasurer of a very large company to discuss various insurance opportunities. When I walked into Sal's office, I saw a Bible on his desk! I immediately asked him why. He told me he was a born-again Christian, and that he would soon be leaving his lucrative job to dedicate full time service to God. After some discussion Sal

asked me if I could believe that Jesus is the Jewish Messiah. I replied that it was easier for me to believe that I was a female than to believe that Jesus is the Jewish Messiah. After much persuasion, I finally let Sal pray for me, and I quickly left his office. Little did I know then that God was working on me, and stirring up my insides.

About a month later, Sal invited me to his church for a special service to ordain him as pastor of his congregation. Although reluctant to go, I also felt a sense of child-like anticipation. I was very moved by the service, and I felt a real sense of peace and happiness from the people worshipping God. I knew something was different about them, and I told Sal how I felt. He suggested I call an individual who believed Jesus is the Jewish Messiah. I did so, and we met one evening over dinner. We discussed how Jewish the New Testament was, that Jesus was Jewish, that his Hebrew name was Yeshua, how he fulfilled so many Old Testament prophecies and why he had to die for my sins. For so many years I had been told that my Jewish people were waiting for the Messiah to come. Much to my amazement I became convinced that Jesus is the Jewish Messiah.

Suddenly life made sense, and I instantly felt an inner peace and joy that was overwhelming. I finally understood that there is a God, that he loves me, that he wants to be part of my life and that there is life after we leave this world—eternal life with God.

- Please send me more information about Yeshua the Messiah.
 I am Jewish. I am Gentile. I believe in Yeshua. I do not believe in Yeshua.

MAC1

Name _____ Address _____

City _____ State _____ Zip _____ Phone _____

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materials to help you share the Gospel with your Jewish friends and also some materials that you can give directly to them if they want to go beyond reading this newsletter.

I want to thank you for caring about your Jewish friends and neighbors. May I remind you of the words of the Apostle, who wrote: "I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles" (Romans 11:11). We believe that Jews and Gentiles who love the Lord can have an effective ministry to their Jewish friends.

I also want to thank you for your faithful prayers and support. We are trusting the Lord to provide the funds needed to print and mail many thousands of our evangelistic newsletters. Your generous gift this month will help provide materials for those who cannot support us financially, but want to pass along copies of this special edition to their Jewish friends. Thank you again for caring for Chosen People Ministries and for the salvation of the Jewish people.

Shalom!


Mitch Glaser
President

Clip and return this coupon

MAC2

Please send me _____ more copies of this *Special Seeker's Edition* newsletter to pass on to others.

Enclosed is my gift of \$_____ to help you reach Jewish people for the Lord. EVANG

My Name _____ Address _____

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Please send my Jewish friend a copy of this *Special Seeker's Edition* of *The Chosen People* newsletter.

Please send my Jewish friend a free subscription to *The Shepherd of Israel* evangelistic newsletter.

My Jewish friend is: a believer in Jesus not yet a believer in Jesus open to the Lord

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R E S O U R C E S

to Help You Share Your Faith

How to Introduce Your Jewish Friends to the Messiah — We often find it difficult to share the Gospel with those whom we do not know well or feel we do not understand. This manual will help you reach Jewish people with the message of salvation. **Book: \$6.95**

How to Be Like the Messiah — Written expressly to help Jewish believers in their new walk with the Messiah, chapters include Telling your Family, Raising Jewish Children, Messianic Lifestyles, and more. **Book: \$9.95**



Betrayed! How do you feel when you are successful, 50 and Jewish, and your 21-year-old daughter tells you she believes in Jesus? Responding to his daughter's touching plea, the author sets out on a search back through the pages of time. Along the way, he is faced with personal challenges that demand a life-changing decision. **Book: \$7.95**



The Fall Feasts of Israel — The Fall Feasts of Israel will help you understand three of Israel's most significant festivals: Rosh Hashanah, Yom Kippur and Sukkot. A complete examination of each feast includes a look at its biblical institution, its celebration in the time of Christ, and its observance by Jewish people today. **Book: \$11.95**

Jesus Was a Jew — Who was Jesus of Nazareth? Controversy over the answer still rages today. Was he a good teacher? Was he a well-meaning, but confused, religionist? Was he a disciple of another teacher? Regardless of your answer, Jesus was a Jew. This is a very good book to give to your Jewish friend. **Book: \$4.95**

The Jewish Art Calendar — The new Jewish Art Calendar for 1998-1999 contains beautiful photographs of flowers of the Holy Land, along with Messianic prophecies and their fulfillment in Yeshua, Jesus of Nazareth. Makes an excellent gift for your Jewish friend. **\$10.95**



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