

Spring 2017 / Volume 1 / Number 22

אריאל



ARIEL  
MINISTRIES

Romans 1:16  
At Least to  
One Jew

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Sharing  
Seychel:  
Practical  
Evangelism  
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*A Harmony of the Gospels*  
BY A. T. ROBERTSON

DR. ARNOLD G. FRUCHTENBAUM, TH.M., PH.D.

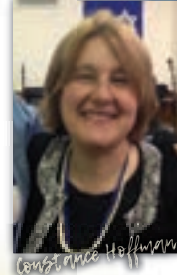
Ariel's Harmony of the Gospels (based on *A Harmony of the Gospels* by A.T. Robertson) is designed to follow Dr. Fruchtenbaum's popular series, *Yeshua – The Life of Messiah from a Messianic Jewish Perspective*. Use this handy resource to follow a thematic approach to the chronology of the events in Yeshua's life as depicted in the four Gospels.





**Cover Story:**

Many people think of evangelism as being only that moment in time when an individual makes a profession of faith in Yeshua. However, Yeshua Himself looked at evangelism as a process of sowing and reaping (Jn. 4:36-38). His picture, of course, is the field where the farmer has to break up the hard, unyielding soil; then he has to plow it so it will be ready to receive the seed; the seed then has to be planted; it has to be watered and cared for; it has to grow slowly; and finally comes the moment of reaping the fruit. That is the evangelism process. In this article, Robert Morris walks us through the process step by step, using Yeshua's interaction with the Samaritan woman as an example.



**11 Feature:**  
Romans 1:16 clearly admonishes us to share the good news of Messiah Yeshua with the Jews first and also with the Gentiles. Many believers, however, wonder if this verse is purely historical and thus not applicable to our evangelism endeavors. Jacques Isaac Gabizon answers this and other questions.

**17 Feature:**  
In this article, Robert Morris shares *seychel*, presenting practical tips that help those in Jewish evangelism establish meaningful friendships.

**23 Feature:**  
This template for a letter might help those who are lacking creative writing skills send meaningful messages to their dearest Jewish friends. The template was generously provided by Mottel Baleston.

**14 Feature:**  
One of the most passionately held Jewish objections to faith in Messiah Yeshua is the incorrect assumption that it leads to the loss of one's Jewish identity. Dr. Fruchtenbaum provides the proper definition of what constitutes Jewishness by going back to its very source: the Scriptures.

**20 Feature:**  
In order to substantiate the purpose of His first coming, Yeshua did not ask His disciples to simply believe in His Messiahship, but referred them back to the authority of their own Hebrew Scriptures. In this article, Dr. Fruchtenbaum elaborates on Yeshua's method and encourages us to follow our Lord's example of sharing the good news of His salvation.

**24 Feature:**  
In this article, we present three Gentile Arielniks who have taken every opportunity the Lord has provided to share the good news of Messiah Yeshua with the Jewish people.

**27 Testimony:**  
Constance Hoffman shares how she left Orthodox Judaism to follow her Lord and Savior Messiah Yeshua.



## Purpose Statement

Ariel Ministries exists in order to evangelize Jewish people and to disciple Jewish and Gentile believers through intensive Bible teaching from a Jewish perspective.

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## Shall we play a game, dear Brothers and Sisters in Messiah Yeshua?

I should warn you: It is a game we usually try to sit out—the game of being asked uncomfortable questions. Are you up to it? If you answered “yes,” then I know you are just like me, and your life’s motto is: “A challenge a day keeps ineffectiveness away.” So, let’s play!

**First question:** When was the last time your faith in Messiah Yeshua caused a Jew to be jealous (Rom. 11:11)?

**Second question:** When was the last time the Lord used you as He used Philip, preaching the good news of the Messiah from the Hebrew Scriptures (Acts 8:26-39)?

**Third question:** When did you ever “powerfully refute the Jews in a public debate,” as Apollos did, “showing by the Scriptures that Yeshua is the Messiah” (Acts 18:28)?

You might be squirming in your seats at this point, not willing to continue reading this letter. I understand. But as in any good movie, there is a happy end waiting for us! Yes, it is true: Sadly, very few people today can do what Yeshua and the apostles did and present the entire Messianic program exclusively from the Hebrew Scriptures. Yet, it is necessary to show the kind of Messiah the Hebrew Scriptures demanded, before explaining, with the help of the New Testament, that Yeshua perfectly fulfilled the scriptural requirements. The good news is that fabulous material is available which can teach us what we need to know in order to fulfill the Lord’s commission. This magazine, for example, is devoted to the topic of sharing the good news with your Jewish friends. The articles are practical and prepare anyone to fulfill the Lord’s commission. Furthermore, you can purchase Dr. Fruchtenbaum’s work *Ha-Mashiach: The Messiah of the Hebrew Scriptures*. This book is my personal favorite because the author systematically works through each and every Old Testament passage that speaks about Yeshua’s first coming. The good news is that we are not dealing with three hundred prophecies, as many have claimed, but a few dozen—still enough to clearly substantiate His Messiahship.



So, dear brothers and sisters, let us not waste our time in foolish and senseless discussions (Titus 3:9), but let us study hard so that we can fulfill the command of I Peter 3:15:

*In your hearts honor Messiah the Lord as holy, always being prepared to make a defense to anyone who asks you to give an account for the hope that is in you; yet do it with gentleness and respect.*

Your sister,

Christiane Jurik  
Editor-in-Chief

P.S.: Please feel free to send me your challenging questions at [christiane@ariel.org](mailto:christiane@ariel.org)!



# Ariel Mission Branches & Representatives



## Ariel Hungary Ivan & Rita Nagy

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*Ivan and Rita Nagy represent Ariel Ministries in Hungary. The husband and wife team have developed a Come & See website in Hungarian. They also host several home Bible study groups, teaching from Ariel's materials. Their goal is to make teachings available to Jewish and Gentile believers and unbelievers in Hungary.*

## ARIEL BRANCHES



## Ariel Australia Chris & Lisa Savage

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*Chris and Lisa Savage represent Ariel Ministries in Australia. Based in Victoria, they teach the Scriptures from the Jewish perspective in weekly and bi-monthly classes and day seminars.*



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*Jacques and Sharon Gabizon represent Ariel Ministries in Canada. Their projects include door-to-door evangelism of Jewish homes in Montreal and translating Ariel's manuscripts into French. Ariel Canada established a messianic congregation in Montreal called Beth Ariel.*



## Ariel India Bakul N. Christian

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*Bakul Christian represents Ariel Ministries in India and resides with his wife and daughter in Ahmedabad. After a chance meeting with a former New Zealand representative, Bakul became interested in the Jewish perspective of God's Word. Today, Bakul daily seeks the Lord's direction concerning his outreach ministry in India.*



## Ariel Israel Sasha G. & Lilian Granovsky

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*Sasha and Lilian Granovsky represent Ariel Ministries in Israel. The husband and wife team have been representing Ariel Ministries in Israel since October 2009. They are responsible for coordinating the translation of our manuscripts and books into Hebrew and Russian.*



## Ariel China

*For safety issues, we must protect the identity of this branch. Please keep them in your prayers.*



## Ariel Germany

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*Thanks to Manfred Künstler and his wife, Hanna, Ariel Ministries has had a presence in Germany, Austria, and Switzerland since 1985. In 2002, the work was passed on to Georg Hagedorn who, eight years later, turned it into a full branch. Today, this branch is led by a team of brothers and sisters.*



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*This branch is led by Johan van Vuuren, Jason Santiago, and John Cavanagh and headquartered in Auckland, New Zealand.*

## ARIEL REPRESENTATIVES



## Michael & Hannah Gabizon – Students (Hamilton)

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*Michael and Hannah Gabizon are missionaries representing Ariel Ministries in Canada. The young couple has actively been involved in teaching and discipling people through God's Word. Their goal is to identify other young people within their sphere of influence who may be interested in becoming involved with Ariel.*



## John Metzger – Field Representative (Pennsylvania)

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*John Metzger is a missionary who represents Ariel Ministries in Pennsylvania. He is a teacher and speaker who actively travels throughout the central and eastern part of the U.S., speaking at various churches and conferences. John is also the author of *Discovering the Mystery of the Unity of God* published by Ariel Ministries.*



## Gary & Missy Demers – Camp Representatives (New York)

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*Gary and his wife Missy are the managers and camp facilitators of the Shoshanah campus in Upstate New York. Every summer they help host Ariel's Program of Messianic Jewish Studies. For more information about this program, please visit [www.ariel.org](http://www.ariel.org).*



## Roberto Anchondo – Field Representative (El Paso, Texas, New Mexico, and Mexico)

*Roberto Anchondo represents Ariel Ministries in parts of the Southwest regions of the U.S. and some cities in Mexico. Upon studying Dr. Fruchtenbaum's work, he recognized the missing link and became interested in teaching the Jewish interpretation of God's Word. He is currently discipling groups of men in the Jewish perspective. He also works with numerous churches in Mexico, teaching the importance of standing by Israel.*





## New Zealand

As we close the last quarter of 2016, we look back on what has been a successful year for Ariel New Zealand. In November, we had the pleasure to host a brief visit from Dr. Roger Liebi and his wife Miriam. Dr. Liebi dedicated the majority of his teaching to “The Messiah in the Temple,” noting the symbolism and significance of the Second Temple in light of the New Testament.



As we look forward into 2017, we are blessed to be able to inform you of several exciting programs and plans. The board has confirmed the New Zealand scholarship program. We will be offering up to two scholarships for 2017 to

Camp Shoshanah, and we have determined to weight applications in the favor of young people (18-35). We think this is an exciting opportunity to encourage the next generation of believers. Please contact our New Zealand office for more information.

Henry and Darlene Matarrita from World Mission Outreach have indicated that they will be returning to New Zealand in March 2017. The focus of their teaching will be Jewish evangelism.

We have now started planning for a retreat in January 2018, which will be modelled on the Messianic discipleship program held at Camp Shoshanah. The board has been assessing a possible camp site for the North Island. We have been looking at opportunities for the South Island too and hope to confirm all of this in the upcoming weeks.

If you are not on the New Zealand email distribution list and would like to be, please email us, visit our website, or contact the New Zealand office directly. If you are on our distribution list and are not receiving any updates, please contact the office.

Lastly, if you open your home to Israeli travelers and need assistance with Jewish evangelistic material, please contact the office. We would be delighted to help.



## John Metzger

### My Personal Story of Growth

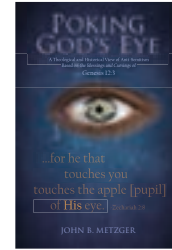
The first time I attended Camp Shoshanah was in 1995, and the experience was life changing. I was taught the Jewish perspective of the Scriptures. Now, every time I open the Bible, my heart’s prayer is for Him to teach me His Word from a Jewish perspective. Let me trace a brief history of what God has taught me through the vehicle of Ariel Ministries in my writing ministry.

I grew up with a strong Bible background, so I was taught well. However, when writing my first book, *Discovering the Mystery of the Unity of God*, I learned that Yeshua did not begin His ministry in the manger in Bethlehem, but was completely engaged with humanity and particularly with Israel throughout the pages of the Hebrew Scriptures. I realized that He was active not just in the Gospels, but in the Law, the Prophets, and the Writings. I now see Him in every book of the Bible, but not as a type, for He was completely engaged with His people Israel on a personal level. I was awestruck with His presence, and the subject expanded my vision of Messiah in a way that made me speechless. He truly is awesome!

Next in my spiritual journey, the Lord showed me the amazing subject of the New Covenant. After studying the Scriptures from a Jewish perspective, as I wrote my second book, *Israel’s Only Hope: The New Covenant*, I began to see something that took my breath away. I learned that the other covenants God made with humanity and Israel did not provide salvation or regeneration, as that was not their purpose. Rather, regeneration in the Hebrew Scriptures is always spoken of as a future event. It would come through the blood of the Lamb of God, the Jewish Messiah; His blood would be the blood of the New Covenant. This New Covenant is a Jewish covenant and will only be fulfilled in the Jewish people at a future date. The church does not fulfill it. I now have truly begun to grasp the significance of the God’s words in Genesis 12:3, *and in you shall all the families of the earth be blessed*, and the spiritual blessings I have in Messiah. Comprehending the riches of His grace has deepened my spiritual understanding and challenged my theological upbringing.

My next book, *Poking God’s Eye*, is for believers who turned their back on Israel because of bad

theology. Anti-Semitism is raising its ugly head again, and so the topic of this book is more relevant than ever. I now see and fully understand the truth of Genesis 12:3: that if you bless Israel, God will bless you. However, if you choose to curse Israel, God will curse you. An anti-Semitic believer curses the very God who provided for his regeneration (Titus 3:5), allowed him to be born again (John 3), and made him alive in Messiah (Rom 6:4). The cursing of Israel before God is serious business, and He will respond.



As I get a better understanding of the great salvation Messiah provided, I want to live for Him because I am keenly aware that our time on earth is short. The reality of the New Covenant has drawn me to walk in the Law of Messiah. The church in general does not teach on this law, and so my next book will tackle this interesting and complex topic.

In my writings, I am following a course of study that has changed my life and has made me fall in love with Messiah all over again. I give praise and glory to my God, who has led me in green pastures to feast on the riches of the Scriptures, as I am nourished not only on the milk, but also on the meat of His Word.



## Hungary

We have a wonderful year behind us, with many Bible studies and an ongoing home fellowship. However, the highlight of the year was undoubtedly the summer conference with Arnold in Budapest.

Ivan has become a “tent-maker,” working full-time as a music teacher. He continues to do the work of the ministry in the evenings and on the weekends. Our hope and prayer for the future is that he will have more time for the ministry and less work for “mammon.”

In September, Ivan began teaching the book of Revelation based on Arnold’s *Footsteps of Messiah*. Forty people are attending the Bible study. Ivan led them through a comprehensive comparison of the four major views on eschatology, demonstrating the differences of the main theological directions and the consequences for one’s understanding of the role of Israel and the Jews



in the present and in the future. Rita taught three sessions about the theological reasons for anti-Semitism in church history, how anti-Semitism appeared in Christian Europe, and how it affected modern anti-Semitism. She also taught how premillennialism influenced rescue missions during the Holocaust and how it leads to pro-Israel politics.

Rita's teaching generated some interesting discussions. During one meeting, Mariann, a Jewish woman, told her personal story of how Catholic nuns rescued her during the war. However, stories like these are exceptions. The church did not help the Jews, but sadly contributed to their tragic fate.

We also continued our biweekly Messianic fellowship, which has the potential to develop into a congregation. Currently, Ivan teaches Messianic Christology and other relevant topics at this fellowship.

In September, Ronji and Bena Tanielu came to visit. We met them at Camp Shoshanah in 2015. The couple is currently travelling through the world, serving as missionaries and ministering to those who are in ministry. We had a wonderful time of fellowship. Twenty-five believers came to listen to their testimony during a Bible study, and especially the many young people in the audience were inspired to go out and share the good news of Messiah! We also organized street evangelism for Ronji and Bena, during which we partnered with Jews for Jesus.

Attila helped us to modernize our homepage. It happened after praying for years that the Lord would raise someone up who could renew our

website. Attila worked for weeks, and the homepage is now finished. Special thanks to Leah Kovtuneneko for the beautiful pictures! The outcome is a totally new and modern website. Come and visit us at <http://bibliatanitasok.hu>!

Our favorite stories still are those that pertain to Jewish people who are willing to study the Scriptures with us. We invest as much time as possible in developing friendships and building trust with the Jewish people. When the Lord tells us it is time, we share about the Jewish Messiah. In this context, we meet with a Jewish man, who attends our Bible study, but he has many questions and is still uncertain about his faith. We are also still reading the Tanakh and passages from the Talmud with another Jewish friend of ours. In October, he invited us to Succoth, and Ivan blew the shofar. There were fifty participants, mostly Jewish, who witnessed this event. We were invited to Mariann's birthday party, where we met her Jewish friends. Furthermore, we have a growing friendship with a Jewish twin brother and sister. They are believers and like to ask us biblical questions. Rita was invited by an 87-year old Jewish Holocaust survivor to an event organized by a Jewish women's club. She is trying to develop this connection. We praise the Lord for all the opportunities!



## Australia

I am writing this at the end of 2016. The last of our discipleship classes finished on December 15, and I am looking forward to a time of reflection on what has happened this year.

One of my great highlights was taking part in training home groups and church fellowships in "Sowing and Growing." "Sowing" means training believers in presenting the gospel to their friends, families, and work mates. "Growing" means discipling the new believers in their walk of obedience and faith in Yeshua.

At one of the church groups, I witnessed something we read of in the Bible: *And he and his whole household believed* (Acts 16:34). The power of God in the gospel is incredible. The gospel can be summarized in only twelve words: *Christ died for our sins, was buried, and rose from the dead* (based on 1 Cor. 15:3-4), but to see the change in the life of a family who believes is

marvelous. I had the privilege of ministering to one such family in the training program.

The youngest daughter was into self-harm, and the eldest daughter suffered from anxiety. Both were on medication for depression because of their alcoholic father. A work colleague of the father asked him to come along to church one day, and he responded, "I am not into that 'stuff.'" However, he ended up going after all, and it was then that he met his Savior. When he came home, the family asked him, "What happened to you?" They perceived a visible change in his appearance when he walked in the door. They realized something had happened to him because he proceeded to pour all the alcohol in the house down the drain.

The following week, his youngest daughter went to church with him. On coming home, the rest of the family asked, "What happened to you?" Again, there was something different about her. The following week, dad, mom, and the two teenage daughters all went to church, and the whole household now believed!

The night I first met them, I noticed that they were smiling as if they had won the lottery. They were so filled with joy! They were less than four months old as believers in Jesus, but their lives were completely different: no more alcohol, no more self-harm, no more anxiety, and no more medication for depression.

Over a three-week period, we spent one night a week training them in sowing the seed of the gospel. The result was phenomenal: The whole family is now sharing the good news of Messiah with friends, work mates, and total strangers with a growing boldness, for they are *not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek* (Rom. 1:16).

This is just one of many examples where we saw God's blessings on our "Sowing and Growing" program and other outreach activities. He has been very faithful in bringing about many divine encounters.







## India

Shalom and greetings, brethren in Yeshua. We pray this update finds you all well and healthy. Things have been very challenging for Christians here in India and also for us as Ariel India. Nevertheless, God's work continues, and He is doing some amazing things here in Gujarat State, as well as throughout India.

My wife Janet and I are doing well. We are missing our daughter Selina, who is studying early childhood education in Canada. She has one more year left. Praise God! We really want to thank all those who have generously contributed funds to help with her school fees. Thank you very much! Janet is still working at the hospital, but we are hoping and praying for a new job for her. My parents, who stay with us, are very well, but also quite elderly.



My family at Camp Shoshanah



Janet and I at a Bible Study

In late October, Ronji and Bena Tanielu from Samoa and New Zealand visited and stayed in our home in Ahmedabad. They were here for over one week, and we had a wonderful time of fellowship and ministry. I first met them face-to-face at Camp Shoshanah last year. But Ronji, Bena, and their church in New Zealand have been praying for me and my family for over 12 years. Praise God! I used their visit to showcase some of the exciting mission projects that Ariel India has currently.

### Panch Mahal District:

This district is a five-hour drive from my home in Ahmedabad, right on the Rajasthan State border. I have been asked to consider overseeing and pastoring several village churches in this district. Many tribal people are coming to faith here, and they need good Bible teaching and discipleship. However, the persecution from the Hindu radicals is also increasing in this region.



Us at one of the village churches



Ronji and I preaching in one of the village churches

### Christian Missionary Alliance Churches:

For the last few years, I have working with CMA pastors and churches to establish a platform where I can share Ariel teachings. This has been going very well, and I have taught many lessons, including "Revelation," "The Jewish Feasts," and "Eschatology." While Ronji and Bena were here, we met with several pastors and leaders from the CMA denomination, and they have now asked to enter into discussions regarding where Ariel India can partner with CMA to deliver these valuable teachings. We are working on this now. Praise God!



Meeting with CMA leaders and pastors



Meeting in the Christian book store run by CMA

### Weekly Bible Study in Slum Area:

For several years, I have been teaching at and supporting a Bible study in one of the slum areas in my city. The Bible study is made up of people from different churches who are hungry for good Bible teaching. They meet in a friend's house and are very simple and passionate believers.



### New Mission Fields in South Gujarat:

For the last several years, Ariel India has been partnering with a group of passionate church planters, pastors, and evangelists working tirelessly in the southern part of Gujarat State. I am very excited about this work, as it opens huge mission fields for Ariel India. I am also



One of the village churches



Janet fellowshiping with a sister in the villages



A teaching session with church planters and pastors in South Gujarat



Ronji and I sharing at another village church - many people had travelled for several hours to hear God's Word

personally very passionate about ministering to these people, as they are extremely hungry for God's Word! We are struggling to find enough financial resources to keep up with the growth and projects. If you are interested in possibly supporting this church planting and teaching work, please contact us.

### Persecution:

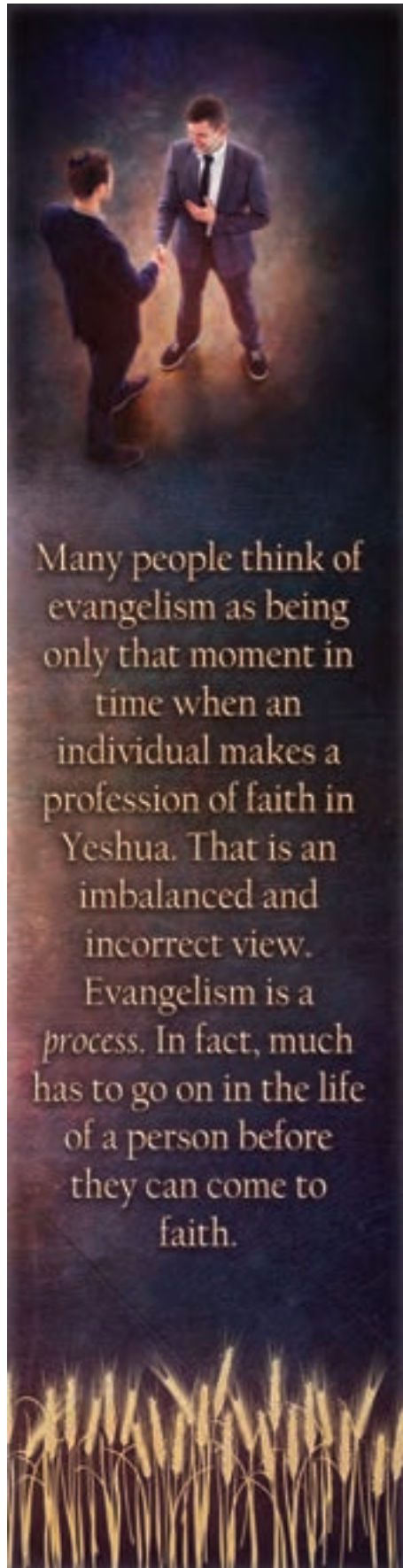
We are seeking God's wisdom and provision to guide our work and decisions. The indirect as well as direct and violent persecution of Christians in India is again increasing. The pro-Hindu government is not friendly towards Christians, and there are many radical Hindu groups opposing, oppressing, and persecuting us. Nevertheless, we continue to trust in God and persevere. The need for sound Biblical teaching in India is huge. Ariel India is one of the few ministries fulfilling the need, and at this stage, Ariel India is just myself. Therefore, I humbly ask you to please pray for the following:

- That God will protect my marriage and daughter Selina in Canada as she studies.
- For God to continue to provide resources and guidance for the South Gujarat, CMA, and slum area projects.
- For wisdom in deciding whether to take on the Panch Mahal District village churches oversight.
- For the Lord to open new opportunities and platforms for me to teach Ariel materials in my state of Gujarat, as well as other parts of India.

Finally, we would like to humbly ask you, if the Lord leads, to possibly support financially our work here in India. Thank you for taking the time to read this update and also for praying and supporting this work. We give glory to God for all He has allowed us to do with Ariel India.







Many people think of evangelism as being only that moment in time when an individual makes a profession of faith in Yeshua. That is an imbalanced and incorrect view. Evangelism is a *process*. In fact, much has to go on in the life of a person before they can come to faith.

### A. Introduction

Many people think of evangelism as being only that moment in time when an individual makes a profession of faith in Yeshua. That is an imbalanced and incorrect view. Evangelism is a *process*. In fact, much has to go on in the life of a person before they can come to faith. This principle is brought out very clearly by Yeshua in John 4:36-38. At the time, He was in Samaria and had talked with a Samaritan woman. She had gone back and witnessed about Him in the village. Now, Yeshua is waiting outside the village speaking to His disciples:

Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. For in this case the saying is true, "One sows and another reaps." I sent you to reap that for which you have not labored; others have labored and you have entered into their labor.

Yeshua looked at evangelism as a process of sowing and reaping. A lot of sowing has to go on prior to the moment of reaping. His picture, of course, is the field where the farmer has to break up the hard, unyielding soil; then he has to plow it so it will be ready to receive the seed; the seed then has to be planted; it has to be watered and cared for; it has to grow slowly; and finally comes the moment of reaping the fruit. That is the evangelism process. The sower, meaning those who participate in this process prior to the actual reaping, will rejoice together with the reaper.

Not all of us are going to be gifted by the Lord in the area of reaping souls into the kingdom. There are only a few people who have been given the gift of evangelism in great measure. One person we can think of very clearly who has that gift is Billy Graham. We see literally hundreds of people coming forward, professing faith in

Yeshua, and being reaped into the kingdom during his crusades. But Billy Graham himself will tell you that there are years and years and years of labor that go into many, if not most of those lives. Do we discount the work that other laborers have put in by sowing the seed and only give Billy Graham the credit? No, and he himself does not take all the credit because he knows that others have been involved in the evangelism process as well as himself. We should view it that way, too.

Evangelism consists of moving a person step-by-step in the right direction. If you are participating in the process of moving someone a step closer to accepting Yeshua as their personal Savior and Messiah, then you are part of this evangelism process, too.

### B. Principles Regarding Evangelism Found in John 4

The fourth chapter of the Gospel of John contains other elements that will help us in our evangelistic outreaches to the unsaved world. As we study the verses, we will see some good principles Yeshua used as He witnessed to the Samaritan woman.

#### 1. Go to Where the Unbelievers Are

We cannot reach unbelievers with the gospel message if we do not go to where they are. Hence, go to where the non-believer is. Go to where the Jewish person lives, works, or fellowships. In John 4:1-8, we see Yeshua going into Samaria:

Therefore when the Lord knew that the Pharisees had heard that Yeshua was making and baptizing more disciples than John (although Yeshua Himself was not baptizing, but His disciples were), He left Judea and went away again into Galilee. And He had to pass through Samaria. So He came to the city of Samaria called Sychar, near the parcel of ground that



Jacob gave to his son Joseph; and Jacob's well was there. So Yeshua, being wearied from His journey, was sitting thus by the well. It was about the sixth hour. There came a woman of Samaria to draw water. Yeshua said to her, "Give Me a drink." For His disciples had gone away into the city to buy food.

As we read in John 4:7-8, Yeshua established a common interest with the Samaritan woman. He used water because they had both come to the well for water. You need to become genuinely interested in the other person by finding a common interest such as hobbies, employment, or neighborhood activities that you can do together. You have to take the initiative to establish the contact. When you are willing to talk with Jewish people over the back fence or at work and do things with them, it shows them that you truly care. Do not be impatient; just let the relationship grow in closeness over time. Then trust God to open up the right opportunity for witness. It is very possible that if Christians would cultivate friendships with the Jewish people they already know, other forms of evangelism might be totally unnecessary. Faithful friends are the key.

Accepting your Jewish friends and spending time with them does not mean you condone all their activities. However, be careful that you do not impose Christian morals on non-believers. Be prepared to courteously explain why you cannot participate in a particular activity and then offer an acceptable alternative. Your Jewish friend will probably decline going to church with you just as you will decline going to an "X" rated movie with him, but you can do something neutral together like bowling or playing basketball or watching a baseball game. Think creatively and be positive. For example, the Jewish Community Center very often has classes in Israeli folk dancing,

Many Gentile believers have struck up acquaintances and friendships with Jewish people by attending these classes.

## 2. Learn to Listen

When you spend time with your new Jewish friend, get him to talk about his family, his achievements, or his interests. Learn to listen. Learn to find out where he is coming from and what is going on in his life. As you do this, show respect for his religion. He may not be a religious Jew. He may not be active in the synagogue. but even agnostic Jews often have deep respect for Rabbinic Judaism and for the rabbis. You need to honor that.

## 3. Send Cards

Another way to reach a Jewish person's heart is to send cards on Jewish holidays such as Passover, Rosh Hashanah, or Chanukah. Send greeting cards in much the same way as you would send your Gentile friends Christmas cards. You need to be aware of when a holiday is coming up, so buy a Jewish calendar. Then ask someone in Jewish missions if a particular holiday is one for which you should send a card. Hang that calendar up and be aware of what is going on in the Jewish community. You can also use the calendar to begin conversations with your Jewish neighbor. "I see such and such a holiday is coming up. What does it mean to you? Could I celebrate it with you? Could I go to the synagogue with you?"

## 4. Sparking Interest

After Yeshua sought out the unbelieving woman and established a common interest with her, He then aroused interest in Himself. John 4: 9-15 elaborates:

Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.) Yeshua answered and said to her, "If

you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" Yeshua answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I give him will become in him a well of water springing up to eternal life." The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

Just as Yeshua aroused interest in his person, you need to spark other people's interest in your lifestyle. When Yeshua spoke to her, the Samaritan woman sensed His concern for her as a person. She was drawn to that concern. You have to act in a respectful, loving way. When the unbeliever sees the way you act, he asks in his mind, "Is that what it means to be a Christian?" If you live a life of honesty and love before a person, he is going to see a positive view of what it means to be a believer in the Messiah.

Yeshua indirectly approached the woman at the well by using cryptic questions to arouse her interest. He created suspense and a thirst to know more of Him. This brings out the principle that you do not always have to talk religion. Not all Jewish people are interested in religion. In fact, they may have very negative memories of religion as was the case with an Israeli friend of ours. He said, "My dad forced me to go to the synagogue, he forced me to learn the Bible, and he did it because he was





trying to honor my grandfather's memory. As soon as I got out from underneath my Dad's control, I never went back to the synagogue." We talked and worked with him for probably a year. At the end of the year, he took a Hebrew Bible and a Hebrew/English New Testament. He had come a long way, but it took time. The point is that you do not always have to talk religion with your Jewish friend. Do not proceed unless you are certain he wants to know more about spiritual things. Spend your time gaining his confidence and trust and earn the right to share with him God's Word. It is the Holy Spirit who knows when your friend is ready to hear. Depend on God to open up the right opportunity to share. When God does, the person will be in a better position to listen and to act upon the truth of God's Word.

When Yeshua was talking with the woman at the well, it was obvious that she wanted to hear more. But it was not a monologue with just Yeshua doing the talking. Rather, it was a true dialogue. Yeshua remained casual and relaxed and drew her into salvation. You need to do the same thing. Do not change your personality and put on a "witnessing Christian personality." Just be your easy-going, friendly self the whole time.

### 5. The Sin Issue

In John 4:16-19, we see Yeshua needing to confront the woman about her sin.

He said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Yeshua said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly." The woman said to Him, "Sir, I perceive that You are a prophet."

You, likewise, may have to confront your friend with his sin, but you can do it in a loving, non-threatening way that will keep the door of hearing open. Yeshua did not embarrass the Samaritan woman, even though she was living a very immoral lifestyle. She had gone through five divorces, and she was not even married to the man she was living with now. Yeshua did not pour salt in her wound. She knew she was a sinner. Generally speaking, Jewish people know they are sinners. Most were brought up with the concept of sin and know that there is right and wrong. When you talk about the sin of your friend and his personal need, he will know it.

### 6. Dealing with Rabbit Trails

In John 4:20-26, the Samaritan woman continued:

" . . . Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship." Yeshua said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshiper will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all thing to us." Yeshua said to her, "I who speak to you am He."

When Yeshua began dealing with the woman's personal sin, she tried to divert the conversation to a religious issue.

Yeshua, however, stuck with the main issue and aimed at the heart of the problem. There is a right time when the relationship with your friend should lead to some deep dialogue concerning his relationship with God. When you start getting into that deep dialogue, your friend may redirect the conversation. It is fine to answer legitimate questions. Yeshua did this in the case of the woman at the well, but then He brought the conversation right back to the main issue. You will need to be discerning. If the question is legitimate, answer it as briefly as you can and get back to the main issue. If the person keeps on raising peripheral questions, you may have to ask them, "Do you really need to know the answer to this question?"

### 7. Rejection

There is a risk involved when you deal with sin and with spiritual issues: You might get rejected! You must not take that rejection personally. Whatever your friend decides when you get to that point of decision, please continue to be his friend! If your friend decides he wants to become a believer, then he also becomes your brother in Messiah, so it is easy to continue the friendship. But if he chooses not to accept the Lord, continue the friendship anyway. The opportunity may present itself later on to present the gospel again. That is the way it was for me. When I was first presented with the need to make a decision for Yeshua, I said, "No, I'm not ready. I do not want to do that. I need time to think about it." About a year later, I was ready. Then, my brother who for years had mocked my faith called me one evening and said, "You have always told me I need to make a decision for Yeshua. I am ready to do it now. Would you come over?" And I went over to his home and led him in a prayer where he confessed his sins and asked the Lord to come into his heart.

That can happen to your friend, too!



## Do the Jewish People Need to Believe in Yeshua in Order to be Saved?

By Ariel Germany



In recent years, a dangerous doctrine called “Two-Covenant Theology” has taken root in Christendom. The teaching claims that Judaism and Christianity are parallel paths to God. While Gentiles need Yeshua to gain access into heaven, the Jewish people are saved on the basis of the Abrahamic and the Mosaic covenants. Thus, they do not need to be evangelized.

Originally proposed by the German Jewish philosopher Franz Rosenzweig (1886-1929), it is evident that the doctrine is intrinsically connected to the Holocaust. One of the first theologians of modern times to work on its development was Reinhold Niebuhr (1892-1971), an American theologian and professor at Union Theological Seminary in New York City. He passionately spoke out against rising anti-Semitism in the evangelical world, warning the community as early as 1933 against Hitler’s plans to annihilate the Jewish people. However, his zeal for the Chosen People led him to pursue a theology according to which it was wrong for a believer in Yeshua to evangelize the Jews: “Believing in the Jewish right of self-definition, Niebuhr was the first prominent American theologian to come out against Hebrew Christian missions.”<sup>1</sup> In fact, he called publicly for a moratorium on missions to Jews.<sup>2</sup>

Another theologian who paved the way to the two-covenant theology was the historian and Anglican clergyman James Parkes (1896-1981). Driven by his opposition to anti-Semitism, Parkes initially taught that Christianity and Judaism were different forms of the same faith. In order to reunite the two faith communities after the Holocaust, he organized Christian-Jewish meetings and “theological exchanges, expressing recognition and approval of Judaism.”<sup>3</sup> However, he drew the faulty conclusion that evangelizing the Jewish people automatically led to an intolerance of Jews and was therefore to be discouraged.

Today, the doctrine of two covenants is embraced both by the Catholic and the Protestant churches. For example, in a publication of the Lutheran Council in the USA, Eric Gritsch stated:

There really is no need for any Christian mission to the Jews. They are and remain the people of God, even if they do

not accept Jesus Christ as their Messiah. Why this is so only God knows. Christians should concentrate their missionary activities on those who do not yet belong to the people of God, and they should court them with a holistic witness in word and deed rather than with polemical argument and cultural legislation. The long history of Christian anti-Semitism calls for repentance, not triumphalist claims of spiritual superiority.<sup>4</sup>

Several pastors, such as John Hagee and Joel Osteen, have been accused of promoting the doctrine in the United States.<sup>5</sup> For Robert Morris of HaDavar Messianic Ministries, one thing is clear: The Jewish people “are very much in favor of the Two Covenant Theory because they have rejected the Messiahship of Yeshua.”<sup>6</sup> They believe that their covenant relationship with God makes salvation through an intercessory figure unnecessary. However, the Scriptures tell us otherwise. According to Matthew 28:18-20, we are commanded by the Lord Himself to go and make disciples of all nations. This command includes the Jewish community.

Furthermore, according to Romans 1:16, we are to follow a certain procedure when fulfilling the Great Commission: We are to go to the Jew first and then to the Gentiles. The fact that the Apostle Paul followed this command can be seen in Acts 13:4-5, 14; 14:1; 16:11-13; 17:1-2, 10, 16-17; 18:1-4, 19; 19:1, 8; 28:16-17. Although Paul had been called to share the good news of Messiah Yeshua with the Gentiles, he faithfully went to the Jewish people first.

Furthermore, Gentile believers are to provoke the Jewish community to jealousy (Rom. 11:11-15). In fact, they are God’s key tool for bringing His people back to Him.

Finally, and most importantly, we are to witness to the Jewish people because without Messiah Yeshua, they will suffer eternal separation from God (Jn. 14:6; Acts 4:12). Jews and Gentiles alike will die in their sins (Jn. 8:21-24) unless they believe that Yeshua is the Messiah and make their commitment to Him. There simply is no other name given under heaven among men by which Jewish people can be saved (Acts 4:12).

<sup>1</sup> Naomi W. Cohen, ed., *Essential Papers on Jewish-Christian Relations in the United States* (New York City, NY: New York University Press, 1990), p. 181.

<sup>2</sup> *Ibid.*

<sup>3</sup> Catherine Cornille, ed., *The Wiley-Blackwell Companion to Inter-Religious Dialogue* (Hoboken, NJ: John Wiley & Sons, 2013), ch. 13.

<sup>4</sup> Eric W. Gritsch, “Luther and the Jews: Toward a Judgment of History,” in *Stepping Stones to Further Jewish-Lutheran Relations: Key Lutheran Statements* (Minneapolis: Augsburg, 1994), p. 105.

<sup>5</sup> See Stan Guthrie, “Why Evangelize the Jews?,” in *Christianity Today*, March 25, 2008 (<http://www.christianitytoday.com/ct/2008/march/31.76.html>).

<sup>6</sup> Bob Morris, “How to Witness to Jewish People,” manuscript available at HaDavar Messianic Ministries.





*For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

(Rom. 1:16)

In Montreal, there are about 100,000 Jews, and we are often confronted by this question: “Why should we go to the Jew first? Isn’t Romans 1:16 purely historical?” The underlying argument is that we are perhaps being too exclusive in our outreach and way too sympathetic and partisan *to the Jew first*. I often ask our brothers and sisters in the faith who object to this approach if they have had opportunity to witness to at least one Jewish person. Lo and behold, most of them confess that they do know perhaps one, two, or more Jewish people, but they cannot confirm that they have ever

approached them with the gospel. So I encourage them, and arguing from Romans 1:16, I point out that they ought very well to include the Jews within all the people groups who need to hear the Word. They must not themselves be so tendentious. In light of the great commission given by Yeshua, *all nations* were to be reached with the gospel, barring none.

While Jews make up only one-tenth of one percent of the world’s population, their voice and presence often compensate for the lack of numbers. Therefore, if you have found one, it could very well be that God drew you to him. So, how about starting with one Jew?

### HISTORICAL OR RHETORICAL?

While so many today insist that Romans 1:16 is historical, others have gone a long way to make sure that the other reference *to*

*the Jew first* is to be taken literally for today. This reference is in Romans 2:9 and says: *tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Gentile*. The charge of deicide because of Jewish rejection of the Messiah is often used as the answer why we should take Romans 2:9 literally today. While I agree that this verse, along with Romans 1:16, should be taken literally, let’s point out two important aspects: One, to whom much is given, much is required, and so while we do know that the oracles and covenants were given to the Jewish people, in terms of that responsibility, their rejection has brought untold judgment. Could the *tribulation and anguish* Israel has endured also be related to her being ousted from the church after its first planting? Where were the Jews in the last 2,000 years of church history? What happened to the thousands of Jews who believed (Acts 2:41, 4:4)? What happened to the hundreds of Ebionites and



Nazarites? How come Jewish believers in Jesus were excluded altogether from participating in the formation of the Nicene Creed? How come that many statements made by the church about the Jews were anti-Semitic in nature?

Today, few in the ecclesial world stand with Israel. She is increasingly being isolated and ignored, although the Hebrew prophets and Yeshua spoke of the dramatic persecution she will undergo during the tribulation.

So then, if *tribulation and anguish is to the Jew first*, perhaps we can begin to bring salvation to them, starting with one Jew. Let us ignore wrong rhetoric and answer the command in love.

## SPEAKING COMFORT

In contrast to the suffering predicted in Romans 2:9, the Lord provides great compensation for Israel in Isaiah 40:2: *Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins.*

Although this passage was to console Israel and show her that the Babylonian exile would soon end, it also covers a future period when her sins would be covered (*her iniquity is pardoned*). This period extends into the messianic era, when Israel will be compensated doubly for all her suffering (*she has received from the LORD's hand double*). How wonderful it would be for the Gentile believers in the church today to be part of this ongoing promise given to Israel, proclaiming to her, “Yes, your sins are now covered through the Messiah’s death (Isaiah 53), and God does give a future to the nation, for He will never leave or forsake her (Deut. 31.8)” This is one way we can fulfill God’s command: *Speak tenderly to Jerusalem*, meaning “Speak comfort to

Jerusalem.” I am not suggesting that everyone have great grief and continual sorrow for Israel (Rom. 9:2), but can we not begin by sharing the gospel with one Jew?

Our view of the Jew can be more fully appreciated by examining the Parable of the Hidden Treasure. There, we meet the merchant who found a *hidden treasure* in a field (Mt. 13:44). He then hides it again until he sells all he has and comes back to buy the field. This hidden treasure is Israel. How then are we to treat God’s own treasure, His *segulah* (Ex. 19:5), His *thesauros* (Mt. 13:44)? We speak comfort, starting with one Jew.

## THE GOD OF WHAT PEOPLE?

Considering the future of Israel in Bible prophecy, should we neglect the climactic role Jews will play in the ultimate return of the Messiah? Not only will 144,000 chosen Jews be instrumental in bringing myriads to faith during the tribulation (Rev. 7:1-8), but the invoking by Jewish believers for the return of Yeshua will lead to the inauguration of the messianic kingdom (Mt. 23:37-39). The pivotal importance of the nation of Israel must not be overlooked. We believers will not have the opportunity to bring Jews to faith during the tribulation, because we will not be here. However, we can start our pre-rapture preaching today, explaining to anyone who will listen what will soon happen. This we can do, starting with one Jew.

At least two hundred times, the God of the Bible is called the God of Israel. Clearly, the Bible is this book of the history of the Jews from Genesis to Revelation and beyond. Even in eternity, in heaven, each of the names of the twelve tribes of Israel is written on each of its twelve gates (Rev. 21:12). This means that every time we will come in and out of heaven, we will remember Israel.

## AN EARLY SABBATH

There is a saying, a prophecy, in Orthodox Jewry that if every Jew would properly respect just one Sabbath, then this would hasten the coming of the Messiah.<sup>1</sup> An interesting parallel can be seen in Romans 11:15: *For if their rejection brought reconciliation to the world, what will their acceptance be, but life from the dead?* When all the believing Jews will look upon the Messiah, voicing their confession and acceptance of Yeshua, He will return. New life will spring forth, and the curse on creation will begin to see its demise. Imagine if every believer today were to seek out one Jew and exercise mercy on him or her, what a Shabbat that would be!

## NUMBERS COUNT AND NONE IS TOO FEW

Statistically, the majority of Jews come to believe in Yeshua mainly through Gentile believers. Gentiles should feel so very privileged to be given the calling to seek Jews and share the gospel! They are not to become Jews, but are to make Jewish people jealous of their zeal and knowledge of the Jewish Messiah.

When I first heard of my Savior, it was through a Gentile who presented Isaiah 53 to me. What surprised me most is that he was a Gentile who knew so much more about my religion than I did. I became jealous. It was a healthy jealousy, which eventually brought me to a saving knowledge of the Messiah.

Paul wrote in Romans 11:11: *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.* Through the Jews, salvation has come to the Gentiles. They, in turn, can bring the Jewish people to faith by provoking them to jealousy. This principle is not without blessings, for God





promised: *I will bless those who bless you* (Gen. 12:1-3). Why should Gentiles not enjoy this great blessing when going to the Jews?

We have learnt in our congregation in Montreal that going to the *Jew first* includes going to all the nations of the world. We have a group of Gentile believers who go weekly from door to door, offering Hebrew/English and Hebrew/French Bibles. Although this ministry aims specifically at Jewish homes, there are quite a few times when the team members come across Gentiles. They might meet a non-Jew on the street. The caretaker or friend who answers the door in one of these Jewish homes might be a Gentile. Sometimes the outreach team has come across Gentiles who never removed the *mezuzah* from their doorpost once they moved into a house previously owned by Jews. Because of the *mezuzah*, the team knocks on the door, but the occupants are not Jewish. In every case, the team openly and joyfully shares the gospel with the Gentile too. Our experience has been that if you seek out Jews, you will ultimately find Gentiles as well, and so your audience is broader. If you seek only Gentiles and exclude the Jews, your audience is limited, and so are the potential blessings that come along with the ministry. None is too few. How about starting with one Jew today?



(Footnotes)

<sup>1</sup> *Shemot Rabba* 25:12; *y. Ta'anit* 1:10: "Though I have set a limit to 'the end,' that it will happen in its time regardless of whether they will do *teshuvah* or not . . . the scion of David (Mashiach) will come if they keep just one Shabbat, because the Shabbat is equivalent to all the *mitzvot*."



## Suggested Resources

The following books and DVDs are available through our online bookstore ([www.ariel.org](http://www.ariel.org)):

*Jesus Was a Jew* by Dr. Arnold G. Fruchtenbaum  
(good evangelistic book that covers all the bases)

*Ha-Mashiach: The Messiah of the Hebrew Scriptures* by Dr. Arnold G. Fruchtenbaum  
(contains all prophecies Yeshua fulfilled at His first coming)

*The Remnant of Israel* by Dr. Arnold G. Fruchtenbaum  
(explains well why we need to reach the Jewish people with the gospel message)

*What We Have Seen and Heard* by Christiane Jurik  
(23 powerful testimonies of Jewish people who embraced Yeshua as their Messiah)

*God in Eclipse* by John B. Metzger  
(addresses the question: Is God really silent to His people and indifferent to their suffering?)

*Israel's Only Hope: The New Covenant* by John B. Metzger

Ariel Ministries' manuscript No. 80, *The Theology of Israel: Romans 9-11*  
(explains how God sees Israel's past, present, and future)

Ariel Ministries' manuscript No. 87, *The Book of Romans and the Jews*

*How to Introduce your Jewish Friends to the Messiah* by Chosen People Ministries

"The Messenger" by Doron Eran  
(the riveting testimony of Jacob Damkani, a Jew born in Israel; DVD)

## Other Recommended Resources:

If you would like to get more acculturated to and familiar with the Jewish experience, there are a number of books and movies you can read and watch that will help you understand what the Jewish people have gone through.

*Chosen Fruit* by L. Jesse Grace  
(Dr. Fruchtenbaum's biography)

*When Your Face Was Your Destiny* by David Turner  
(the Fruchtenbaum family's story of survival during the Holocaust)

*The Chosen* by Chaim Potok

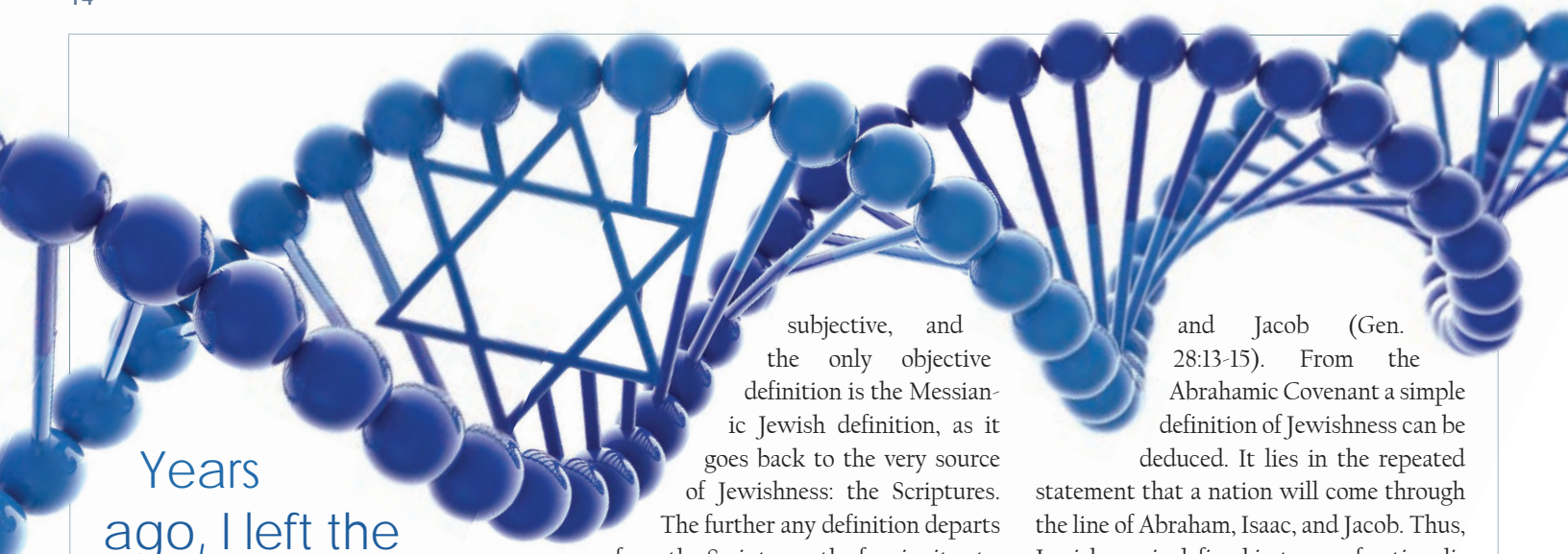
*My Name is Asher Lev* by Chaim Potok

"Fiddler on the Roof," "Yentl," "Schindler's List"  
(classic movies that give good insight into Jewish history)

For powerful Jewish video testimonies, see [www.oneforisrael.org](http://www.oneforisrael.org).

For additional resources, check out:

- [www.hadavar.org](http://www.hadavar.org)
- [www.chosenpeople.com](http://www.chosenpeople.com)
- [www.jewsforjesus.org](http://www.jewsforjesus.org)



## Years ago, I left the United States for a year of study in Israel.

On the flight to Israel, I sat next to an Orthodox Jew, a professor at Yeshiva University in New York City. When he learned that I was a Messianic Jew, he told me outright that he considered me no longer a Jew. When I asked him for his definition of a Jew, he replied that being a Jew is purely a religious matter. I asked him whether he considered a Reform Jew to be Jewish. He answered that he did, because a Reform Jew still practices Judaism in a limited way. Then I asked him if he would consider an atheistic Jew or a communist Jew to be Jewish. He said he would. I finally asked him how he could consider a Jew who is an atheist or a communist, having nothing in common theologically with Judaism, to be a Jew, and then deny that I, a Messianic Jew, am a Jew, especially since I have much more in common theologically with Orthodox rather than Reform Jews. He had no answer, but still maintained that the atheistic Jew is a Jew, whereas the Messianic Jew is not.

Few topics in the Jewish world have been debated more passionately than the proper definition of what constitutes Jewishness. Usually, the opinions are based either on religious convictions or on a nationalistic view. However, all proposed definitions are

subjective, and the only objective definition is the Messianic Jewish definition, as it goes back to the very source of Jewishness: the Scriptures.

The further any definition departs from the Scriptures, the foggier it gets. The Messianic Jew is forced to define Jewishness in the biblical sense of the term, for to him the Scriptures are the source of authority. Hence, the Messianic Jewish definition can also be called the biblical definition. The biblical basis for defining Jewishness lies in the Abrahamic Covenant in Genesis 12:1-3:

Now Jehovah said unto Abram, Get you out of your country, and from your kindred, and from your father's house, unto the land that I will show you: and I will make of you a great nation, and I will bless you, and make your name great; and be you a blessing: and I will bless them that bless you, and him that curses you will I curse: and in you shall all the families of the earth be blessed.

The covenant is further described in Genesis 13:15-16 and 15:4-5, which states:

And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be." (ESV)

Later, the Abrahamic Covenant is confirmed through Isaac (Gen. 26:2-5, 24)

and Jacob (Gen. 28:13-15). From the Abrahamic Covenant a simple definition of Jewishness can be deduced. It lies in the repeated statement that a nation will come through the line of Abraham, Isaac, and Jacob. Thus, Jewishness is defined in terms of nationality. However, unlike the view of many Israelis, this nationality is not confined to the state of Israel alone, but includes all the Jewish people no matter where they live.

## It is a nationality based on descent and not on Zionism.

Biblically speaking, the Jewish people are a nation—scattered today, but a nation nonetheless—because they are descendants of Abraham, Isaac, and Jacob. The implication of this definition is that no matter what a Jew does, he can never become a non-Jew; no matter what the individual Jew may believe or disbelieve, he remains a Jew. A person of color who is a Christian, Muslim, or Buddhist remains a person of color. The same is true of the Jew. If a Jew chooses to believe that Yeshua is his Messiah, he too remains a Jew. Nothing—absolutely nothing—can change the fact that he is a descendant of Abraham, Isaac, and Jacob.





## Who is a Gentile?

If the Scriptures are used as the objective standard, then the definition of a Gentile is equally simple: A Gentile is anyone who is not a descendant of Abraham, Isaac, and Jacob. In short, a Gentile is anyone who is not a Jew. The implication again is that no matter what a Gentile does, he can never become a non-Gentile. Acceptance of Judaism by a Gentile does not make him a Jew, but a proselyte. We see the distinction between Jews and proselytes in Matthew 23:15, Acts 2:10, 6:5, and 13:43. These passages show clearly that Gentile converts to Judaism are never given the title of “Jews.”

The chief Old Testament example of a Gentile convert to Judaism is Ruth. Many Gentiles have tried to claim Jewishness on the principle of conversion based on Ruth’s story. However, Ruth is consistently called a Moabitess both before and after her acceptance of the God of Israel. This can be seen in Ruth 1:22; 2:2, 6, 21; 4:5, 10. The conclusion is that a Gentile cannot do anything to become a non-Gentile.

## Who is a Believer?

Most Messianic Jews are not comfortable with the word “Christian” due to the misuse of the term in Jewish history and may prefer other designations such as “believer” or “Messianic.” But what exactly is a believer or a Messianic? The New Testament divides the world into three groups of people: Jews, Gentiles, and believers (I Cor. 10:32). It plainly teaches that no one can ever be born a believer. Everyone is either born a Jew or born a Gentile. A believer is a Jew or a Gentile who has come to realize that man is born in a state of sin and for this reason is separated from God. Thus, the penalty for sin must first be paid if he is to come to know God in a personal way. Both the Hebrew Bible and New Testament teach that without the shedding of blood, there is no remission of sin (Lev. 17:11; Heb. 9:22; I Cor. 15:1-4). However, being a sinner, an individual Jew or an individual Gentile cannot pay the penalty for sin. That is where the Messiah comes in, who, at His death, became the substitute for sin and so

paid the price for it. That which determines whether a person is a believer is his willingness to place his faith in what Yeshua has accomplished for him on the cross and through His resurrection. What man must do in response is described in John 1:12:

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.

In summary, the New Testament teaches that everyone is born either a Jew or a Gentile. Believers are Jews and Gentiles who believe in the Messiahship of Jesus.

## Who is a Messianic Jew?

Many view the term “Messianic Jew” as a contradiction. Some claim that the term challenges logic. Others limit the title to Jewish believers in Yeshua during the first century but not thereafter. This view was held by a number of my former professors at the American Institute of Holy Land Studies. They used the term “Jewish Christians” in relation to Jewish believers during the first century, but did not recognize the term as valid for Jewish believers today. However, they never explained the difference between the first-century Jewish believers and those of the twenty-first century.

What, then, is a Messianic Jew? If a Jew is a descendant of Abraham, Isaac, and Jacob, which we believe to be the proper definition of Jewishness, then a Messianic Jew is a Jew who believes that Yeshua is his Messiah. By faith, Messianic Jews align themselves with other believers in Yeshua, whether Jews or Gentiles, but nationally they identify themselves with the Jewish people. A Messianic Jew therefore acknowledges that he is both a Jew and a believer.

## Conclusion

It is clear from the Scriptures that Messianic Jews never lose their Jewishness. Jewishness

and believing in Yeshua are not contradictory terms; each complements and fulfills the other. As witnesses to the truth of this assertion, two writers will be quoted, one from the first century and the other from the twentieth century. Both clearly acknowledge themselves to be both Jews and believers in Messiah Yeshua.

The first writer is the Apostle Paul, one of the greatest Jewish believers ever known. Concerning his Jewishness, he said:

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. (Rom. 11:1)

Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. (II Cor. 11:22)

If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Messiah. Indeed, I count everything as loss because of the surpassing worth of knowing Messiah Yeshua my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Messiah (Phil. 3:4-8)

The second writer to be quoted is Marvin Lutzker, a twentieth-century Messianic Jew. He wrote an article for *The Los Angeles Times* in answer to a controversy between a rabbi and a minister. The Rabbi Abraham J. Heschel had stated in a previous letter in the same newspaper that there can be no such thing as Jewish and Christian dialogue if the purpose of the dialogue is conversion. A local evangelical minister, Joseph A. Ryan, wrote in answer to Rabbi Heschel’s article that in any Jewish and Christian dialogue, conversion of the Jew



must be the purpose. To this, Mr. Lutzker's responded:

"I read with interest the statement by Dr. Abraham Joshua Heschel and the comment upon it by the Rev. Joseph A. Ryan, an evangelical minister. They both dwell on 'conversion' of our Jewish people to Christianity. I, as a Jew, refute Dr. Heschel's statement that 'interfaith dialogue can be meaningful only if the intent is not conversion.' I, as a Christian, refute Mr. Ryan's statement that the intent must be conversion. Statements referring to the 'conversion' of the Jew to Christianity disturb me. I was born a Jew and will die a Jew. What does conversion imply? To me it implies the leaving behind of Jewishness and the acceptance of something quite foreign to Jewish thought, custom and belief.

Let us look at what acceptance of the Messiah's death on my behalf has done to and for my Jewishness. As a Christian, what part of my Jewishness have I given up? The one true God, the God of Abraham, Isaac and Jacob? Certainly not. Have I given up any part of the Old Testament? No. So then what have I been 'converted' from and to what have I been 'converted?' I imagine that our Jewish friends would answer that I no longer follow Jewish customs. This is true. However, Jewish customs of today are quite different than those of traditional Judaism. Reform Judaism, too, has given up the traditional belief of the coming of the Messiah and other things. Have these Jews who attend a Reformed [sic] Temple been 'converted' because they go into a temple without skull cap or prayer shawl? No, I have not been converted from anything. I am more of a Jew now than ever before, because I now read my Old Testament with understanding and belief.

What then is a Christian? A Christian is not such because he was born one, as many of our Jewish brethren think. Rather a Christian is one, Jew or Gentile, who has accepted the death of the Messiah on his behalf, thus fulfilling the Law of Moses, not ignoring it. The first Christian church was entirely composed of Jews. The first church was at Jerusalem; all of its many thousands of members were Jewish people who

accepted His death as fulfillment of Isaiah's prophecy.

What does a Gentile who comes to Christ have to do? He has to accept the God of Abraham, Isaac and Jacob. He has to accept the Old Testament. In short, he has to accept basic Judaism, and in addition and most important, he has to accept the Jewish Messiah as his 'corban,' that is, his substitutionary sacrifice. This is basic Judaism: belief in our Torah; belief in our prophets' words; belief in our Old Testament.

Yes, I am a Messianic Jew. I have not been 'converted,' but rather I have been completed in the acceptance of what was promised our Jewish people and the world."

Since the word "conversion" is used in Mr. Lutzker's article, it needs clarification. There is nothing wrong with this word if it is used in the biblical sense, and in the biblical sense, "conversion" is an experience resulting from an act that only God can accomplish. It involves turning from sin to God. No one can be converted by his own efforts or by the efforts of others. Unfortunately, the word "conversion" has taken on a new connotation today. It has come to mean the act of switching religions or denominations. Biblically speaking, this is proselytism. A Jew who joins a church for the purpose of losing his identity is not a convert, but a proselyte. To become a proselyte, one has only to perform a human act, whereas to be converted, one requires an experience that only God can perform. Thus, when Mr. Lutzker argues against "conversion," it must be made clear to the reader that he argues against the term as it is used in its modern sense and not as it is used in the Scriptures.

In conclusion, therefore, the words of these two Jewish believers, the Apostle Paul of the first century and Marvin Lutzker of the twentieth century, very well describe their beliefs and are in complete agreement with the Jewishness of Messianic Jews. Becoming a believer does not mean that a Jewish person must apply the term "Christian" to their identity. The term is now used to describe a religious system rather than personal faith. Furthermore, in Jewish

history, most persecutions against the Jews were instigated and carried out by those who called themselves "Christians." Because the term is no longer used in its strict New Testament meaning, it has become necessary to distinguish "evangelical Christians" from "Catholic Christians" and from "liberal Christians" or "modernist Christians." Among Messianic Jews, a more comfortable term is "believer." This has resulted in criticism by a number of Gentile Christians who feel that the term "Christian" is the primary biblical term and assume that avoiding this term means one is ashamed of the Messiah. However, it should be noted that the term itself is only found three times in the New Testament (Acts 11:26, 26:28; I Pet. 4:16)—twice in the mouths of critics, not adherents. The primary term for believers in the New Testament is "saints." Yet, this is a term avoided by most evangelicals because of its misuse in Catholicism. While the term "believer" in its nominal form is not common in the New Testament, the verbal form "to believe" is very common; and so the term "believer" is perhaps the best to use today. A Jewish believer is proud of his faith in the Messiahship of Yeshua, but does not need to use the term "Christian" unless it is defined according to its strict New Testament meaning.

## What can you do?

In witnessing to Jewish people, the most important points are to:

1. Elevate the Bible as the authority over the traditions of the rabbis.
2. Clearly compare the biblical definition with the rabbinic definition so that the difference between the two is obvious.
3. Emphasize strongly that Jewishness cannot be lost. Jewishness is a matter of birth and heritage, not religious practice.
4. Clearly show that Yeshua is the Jewish Messiah.
5. State that if Yeshua is the Jewish Messiah, then trusting Him is the most Jewish thing a Jew could ever do.





# Sharing SEYCHEL COMMON SENSE

Virtually all Jews are proud of their identity. However, this does not allow us to draw conclusions about their faith. Even religious Jews may have varying beliefs in God. Communication is the key in establishing meaningful friendships and finding out how to best present the good news of Messiah Yeshua to them. The following list of suggestions was put together by Robert Morris of HaDavar Messianic Ministries and is published here with edits. These practical tips are based on *seychel*, meaning “common sense,” “wisdom,” and “sharp thinking.”

1. The number one reason why a Jewish person will hesitate to accept Jesus as Messiah is caught in the statement, “I don’t want to stop being Jewish.” Therefore, it is important to stress that they do not need to give up their identity as Jews in order to embrace Jesus as Messiah.
2. If you know the pronunciation of God’s personal, memorial name (YHVH), please do not pronounce it.
3. When talking about God, it would be advisable to use the phrase, “the God of Abraham, Isaac, and Jacob.” “The Lord” or “*Hashem*” are fine terms to use as well.
4. Be sensitive and polite. This may seem incredibly obvious; however, we have met far too many believers who are insensitive, rude, and impolite when they witness.
5. Terminology: Using appropriate terminology will do much to facilitate communication and bring down barriers of misunderstanding.
6. Avoid telling jokes about Jewish people. A Gentile telling Jewish jokes is often interpreted as being anti-Semitic. Tell jokes that are neutral in nature or tell jokes about yourself. To avoid any misunderstandings, let a Jewish person tell the Jewish jokes.

## Terminology

Instead of saying:

Christian (as a description)

Christian (as identification)

Christ (Anglicized Greek)

Church

Jesus (Anglicized Greek)

“Died for my sins”

Holy Spirit/Ghost

Trinity

Gospel (transliterated Greek)

Easter

Christmas

New Testament

Old Testament

Baptism (Anglicized Greek)

Cross

Convert/Conversion

Second Coming of Christ

Blood of Christ

Say:

Messianic, Biblical, or Scriptural

Messianic, Believer

Mashiach (Hebrew),  
Messiah (Anglicized Hebrew)

Congregation

Yeshua (Hebrew)

“Atoned for my sins”

Spirit of God,  
Ruach HaKodesh (Hebrew)

Compound Unity, Triunity,  
Triune Nature

Good News (English)

Resurrection Day

Messiah’s Birth

New Covenant,  
Brit Chadashah (Hebrew)

Tenach, Hebrew Scriptures, Bible

Immersion, Tevilah (Hebrew)

Tree

Turning, Completion, Repentance

Return of the Messiah

Death/Substitutionary  
Sacrifice of Messiah



7. Avoid criticizing Jewish leaders. A Jewish person might take your remarks to be anti-Semitic. Let Jewish people criticize Jewish leaders.

8. Do not call yourself a “spiritual Jew.” This term will simply confuse the Jewish person. Just as a matter of clarification: While Gentile believers in Yeshua are “grafted in,” they do not become Jewish just as Jewish believers do not become Gentile. There are no distinctions between Jews and Gentiles in respect to salvation and sanctification; however, the distinction does

remain in respect to heritage (just as it does in respect to gender).

9. Avoid anti-Semitic terms, ideas, and beliefs. Don’t dodge the issue of “Christian” anti-Semitism. Don’t let yourself be intimidated by the actions of others. You are not responsible for them, only for yourself. Educate yourself about the atrocities of the past and personally repudiate them.

10. Use Scripture! Whenever possible, use your Jewish friend’s Bible. He may not have confidence in your translation because it is

a “Gentile” translation. Therefore, using his translation will prevent any discussion on the validity of the text. If you use your own Bible, you should have one that is unmarked. In Orthodox thinking especially, to mark up the Bible is sacrilegious. You might be witnessing to a totally secular Jew, and it might not matter to him if you have all kinds of underlining and things written in the margin. But you do not know what his background is, so it is best to avoid that problem by using an unmarked Bible to begin with. Besides, if it is unmarked, you could give it to him.

## Conversation Starters

### Questions to Ask Your Jewish Friend<sup>1</sup>

Most Jewish people are non-religious. They lean toward being agnostic or atheistic. Many are entrenched in humanism. Therefore, when we start a spiritual conversation, we need to concentrate on questions that target their actual frame of mind and where they are coming from. Here are some questions that might open the door to a conversation about God:

- Do you have any interest in spiritual matters?
- What is your attitude toward being Jewish?
- What role do you assign to God?
- What part does religion play in your life?
- If you believe in God, is there any feeling of personal obligation toward Him?
- What are your views of the Holy Scriptures?
- Do you attend a synagogue near here?
- Can you tell me a little about the services in the synagogue?
- Can you tell me about the next Jewish holiday (or the one we are in the middle of or the one that just happened)? How do you celebrate it? What does it mean to you?
- How does the American Jewish person look at Israel?
- Do you think that the restoration of Israel as a homeland for the Jewish people is foretold in the Bible?
- What do you think is the meaning of the restoration of the Jewish people to their ancient homeland?
- What do Jewish people think of Jesus?<sup>2</sup>
- If you, as an individual, wanted all the Christians in the world to know one thing about Jewish people, what would you want to tell them?

Who knows where such questions may lead you! The discussions may take many weeks or months before you really know the background and thoughts of your Jewish friend.

(Footnotes)

<sup>1</sup> This list of questions was put together by Robert Morris at HaDavar Messianic Ministries.

<sup>2</sup> When you ask that question, listen to their response. Do not go diving in with your opinion of Jesus. Learn where they are coming from.





## Key

The key to sharing the gospel with Jewish people is found in the words of the Apostle Paul in I Corinthians 9:20:

*To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law.*

In other words, **emphasize the Jewishness of your faith!** Facts you can bring out are:

- Jesus was Jewish.
- Jesus spoke to a Jewish audience.
- Jesus' disciples were Jewish.
- The first believers in Jesus were Jewish.
- The New Testament was written by Jewish writers.

Most Jewish people are not used to reading the Bible. Scriptures that are bursting with meaning to you will, most likely, not be understood by them upon their initial reading. Make sure that they understand the passage. How? By asking them questions about the passage and/or paraphrasing the verse after reading it with them. Many believers are unaware of just how little most Jewish people know about their “own” Bible. Most of them do not know that Isaiah or Jeremiah are books of the Hebrew Scriptures. Therefore, when presenting a passage like Isaiah 52:13–53:12, we must tell them that this is a passage from the Hebrew Bible, written by the Jewish Prophet Isaiah in 700 B.C. Do not tell them where the passage is from until after they have read it and have answered the question, “Who do you think this is talking about?” It is most effective if it is used in this manner.

## Scriptures To Use

### Isaiah 52:13 through chapter 53

Messiah suffered to atone for our sins. The Spirit of God has used these verses to bring more Jewish people to Jesus than any other passage in the Hebrew Scriptures. Note: The “Servant” could not be Israel, as some contend, because in verse 8, you have “My people” (which could only be Israel!) and “He” in the same phrase. In addition, overall, the nation of Israel does not fit the description of the Servant.

**Isaiah 9:6, 7; Psalm 2:7, 8;  
Proverbs 30:4**

Messiah will be the Son of God.

### Micah 5:2-4

Messiah's birthplace is foretold, and He is to be “from everlasting.”

### Zechariah 12:9-10

Both of Messiah's comings appear in this one verse. The Babylonian Talmud states: “The cause of the mourning is the slaying of Messiah.”

**Isaiah 42:6; 11:10; 49:6**

Messiah will be a light to the Gentiles.

### Daniel 9:26

Messiah will be cut off before the destruction of the Second Temple in A.D. 70.

### Zechariah 9:9-10

Messiah will come to Jerusalem having salvation, yet He is humble and mounted on a donkey.

## Three of the Most Often Heard Jewish Objection

### Objection #1:

Our Jewish Messiah will bring world peace; there will be no more war, etc. Jesus did not do this; therefore, He could not be the Messiah.

**Answer:** You cannot be true to the picture of Messiah that the Hebrew Scriptures give and leave out Messiah's suffering. Then have them read Isaiah 52:13–53:12 or Zechariah 12:9–10 (see above).

### Objection #2:

How could Jesus be the Messiah? Look at what His followers did. They have persecuted and killed the Jewish people down through the centuries.

**Answer:** You must show them the difference between a Gentile, a nominal Christian, and a believer. Many people follow a historical religion, but they don't know God. In order to be a believer—or a Christian in the true sense of the word (the word “Christian” means “follower of Messiah”)—one must have a spiritual birth from the God of Abraham, Isaac, and Jacob. In the vast majority of cases, someone who has experienced this spiritual birth will not be anti-Semitic.

### Objection #3:

If Jesus really was the Messiah, we would have recognized Him as such two thousand years ago.

**Answer:** Isaiah 53:1–3, 49:7, 50:6, and Psalm 22:6–8 predicted that He would be rejected.



The New Testament teaches us a very important lesson about evangelism in general and Jewish outreach in particular. The first lesson comes from the Messiah Himself. In order to substantiate the purpose of His first coming, Yeshua did not

ask His disciples to simply believe, but referred them back to the authority of their own Hebrew Scriptures. One example of this is Luke 24:25-27, 44-48:<sup>2</sup>

<sup>25</sup> And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> "Was it not necessary for the Messiah to suffer these things and to enter into His glory?" <sup>27</sup> And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. <sup>44</sup> Now He said to them,

"These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."

<sup>45</sup> Then He opened their minds to understand the Scriptures, <sup>46</sup> and He said to them, "Thus it is written, that the Messiah should suffer and rise again from the dead the third day; <sup>47</sup> and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. <sup>48</sup> "You are witnesses of these things."

## Fulfilled Old Testament Prophecy

Genesis 3:15	Messiah is to be the seed of the woman: He is to come from humanity.
Genesis 22:18	Messiah is to be the seed of Abraham: Messiah is to be a Jew.
Genesis 49:10	Messiah is to be of the tribe of Judah.
Numbers 23 & 24	Messiah is to be of the seed of Jacob. He is to be a king.
Deut. 18:15-19	Messiah is to be a prophet like Moses.
Isaiah 7:1-17	Messiah is to be born of a virgin. This explains Genesis 3:15.
Isaiah 8:9-10	Messiah must be born prior to the destruction of the Temple in A.D. 70.
Isaiah 9:6-7	Messiah will be a king and both God and man. Because of the requirements of the Davidic Covenant and the destruction of the Temple, He must appear before A.D. 70. Galilee will be the first area of His ministry.
Isaiah 11:1-2	Messiah will be born into the House of David when this dynasty once again returns to the state of poverty that it was in during the days of David's father, Jesse. Therefore, He will be born into a house of lowliness. He is to have the sevenfold fullness of the Holy Spirit and act accordingly.
Isaiah 40:3-5	Messiah will have a forerunner to prepare for His arrival.
Isaiah 42:1-6	Messiah will be anointed by the Holy Spirit. He will conduct Himself in meekness and gentleness. Although His mission will appear to end in failure, it will in fact be a complete success, as the success of His mission requires His death. Messiah's mission includes Gentile salvation.
Isaiah 49:1-13	Messiah's first coming will be rejected by Israel. For a time, His message of salvation will go out to the Gentiles. Eventually, Israel will receive Him, and He will become her New Covenant. Israel's acceptance of Messiah will herald the re-gathering of all Jews to Israel.
Isaiah 50:4-9	Messiah will receive special training from God the Father. His first coming will be characterized by suffering. He will be obedient in submitting Himself to physical abuse.
Isaiah 52:13-53:12	Messiah will be born in natural circumstances. His first coming will be characterized by suffering and rejection. He will undergo a legal trial and be condemned to death. He will be executed. He will be buried in a rich man's tomb. He will be resurrected. All of His sufferings and His death will be substitutionary. He will die so that we may have life and our sins be removed. He will die so that we may enter into a new relationship with God. Messiah will bring justification to all who believe in Him.





Here, on the Emmaus Road, in one of His resurrection appearances, Yeshua reproached His disciples for not knowing *all* that the Prophets spoke—including the prophecies concerning His suffering and death. They had no difficulty believing the prophecies that presented Messiah as a reigning king who would restore Israel to her former glory. However, they had great difficulty in accepting those prophecies that foretold His suffering and death. The fact that the disciples were so distraught by Yeshua's arrest and execution shows that they were really in a state of unbelief. We are told that Yeshua began with the Law of

Moses, moved on to the Prophets, and went through all of the Hebrew Scriptures, showing the disciples all of the things concerning Messiah. He was then able to show that His death and resurrection were perfectly in accordance with Scripture and essential to His work—proving His Messiahship.

From the most ancient sources to modern rabbis, Jewish teachers have always divided the Scriptures into three sections: the Law, the Prophets, and the Writings. We see here (particularly in verse 44) that Yeshua did the same. He systematically covered all

Scripture, revealing to His disciples *all things* concerning Himself. "All things" include prophecies of the second coming (which are still to be fulfilled), as well as prophecies concerning the first coming (which were being fulfilled at the time that Yeshua was speaking). By bringing together prophecies from all three sections of Jewish Scripture, Yeshua was able to prove that it was necessary for Him to be killed, buried, and raised again on the third day.

Yeshua's followers learned their lesson well. Later on in the New Testament, after Yeshua's ascension, we see that the

Isaiah 61:1-3	Messiah will be anointed by the Spirit for His mission. He will have a prophetic preaching ministry.
Jeremiah 23:5-6	Messiah is called "The Lord." He is Jehovah Himself; Jehovah will become a man. He will be a descendant of David and therefore a king.
Micah 5:2	Messiah will be born in Bethlehem.
Zechariah 9:9-10	Messiah's official presentation as the Messianic King will come when He rides into Jerusalem on the foal of a donkey.
Zechariah 11:1-17	Messiah will be sold out for thirty pieces of silver. While the nation as a whole will reject Him, there will be a small remnant of believing Jews.
Zechariah 12:10	Messiah will die a violent death by means of piercing.
Zechariah 13:7	Messiah's death will cause the dispersion of Israel.
Malachi 3:1	Messiah's first coming will be preceded by a herald.
I Chron. 17:10-14	Messiah will be a son of David, but descended through a line other than Jeconiah's.
Psalms 2:7-12	Messiah will be the Son of God. He will be a king in Jerusalem and will also rule over the Gentiles.
Psalms 16:1-11	Messiah will enjoy a unique relationship with God the Father. He will die and be raised back to life.
Psalms 22:1-31	Messiah will be a despised and rejected individual. In extreme agony, He will cry out for God's help. While dying, He will be stared at and mocked. His bones will be pulled out of joint. His heart will rupture. He will suffer an extreme degree of thirst. His hands and feet will be pierced. His clothing will be divided by the casting of lots. At the point of death, His trust will be in God the Father. He will be resurrected.
Psalms 80:17	Messiah will be seated at the right hand of God the Father. Therefore, He must be equal with God.
Psalms 110:1-7	Messiah will be both a priest and a king after the order of Melchizedek. To be a priest, He will have to be a man, but to sit at God's right hand, He must be equal with God. He will return when Israel accepts Him. Then, He will rule over Israel.
Proverbs 30:4	Having God's name, Messiah will be uniquely the Son of God.
Daniel 9:1-27	The Messianic timetable: Messiah will be present 483 years after the decree to rebuild Jerusalem. He will be legally executed. His death will result in the destruction of Jerusalem and the Temple. His birth and death, therefore, must both happen before A.D. 70.



disciples repeatedly justified and authenticated Yeshua's Messiahship to Gentiles as well as Jews using only the Hebrew Scriptures. The first example is Acts 8:26-39, the famous story of the Ethiopian eunuch who was reading the prophecy of Isaiah 53. Philip was sent to him to explain the meaning of the prophecy. We read in verse 35 that *beginning from this Scripture, Philip preached Yeshua to him*. Beginning with Isaiah 53, Philip was able to present the Messiahship of Yeshua. The Ethiopian eunuch was so impressed by the way in which Yeshua's suffering and death fit Isaiah's description of the Messianic Person that he was convinced and immediately became a believer.

The second example is Acts 17:1-4, where we see that Paul's procedure in the synagogue was to expound on the Scriptures, meaning the *Torah*, the *Neviim*, and the *Ktuvim*, and specifically the Messianic prophecies. Having portrayed the kind of Messiah these Scriptures demanded, he was then able to show how Yeshua perfectly fit the Messianic mold of the Tanach.

The third example is Acts 18:27-28. Here, we see that Apollos employed the same method of debating with the Jewish leaders. He went back to the Scriptures and proved how Yeshua satisfied the requirements of Hebrew prophecy.

One final example of this can be seen in Acts 28:23, where Paul debated Yeshua's Messiahship with the Jewish leaders in Rome. His evidence did not rest on Matthew, Mark, Luke, or John, which had not been written yet, but rather on the Hebrew Scriptures. Paul rested his case exclusively on the Torah and the Prophets. He excluded the Writings, probably because of Jewish beliefs concerning the inspiration of Scripture: Judaism teaches that all of Scripture is inspired by God, but

that there are three levels of inspiration. The Law is said to be of greatest authority, as it is the very words of God dictated directly to a human scribe. The Prophets are of lesser authority, being God's messages spoken through the mouths of men. The Writings are considered to be of least authority, as they are reckoned to be the words of men whose thinking was guided by God. This thinking might have been the reason why Paul restricted himself to using the words of God given in the Law and the Prophets. Yeshua, on the other hand, used all three sections of the Tanach because as far as He was concerned, all of the Hebrew Scriptures were of equal validity.

Sadly, very few people today can do what Yeshua and the apostles did and present the entire Messianic program exclusively from the Hebrew Scriptures. It is necessary to show the kind of Messiah the Hebrew Scriptures demanded before moving on to the New Testament to prove how Yeshua perfectly fulfilled all of the scriptural requirements.

Contrary to popular belief, Yeshua did not fulfill 300 or more Old Testament prophecies at His first coming. In fact, the list is rather short. We therefore encourage you to pick up a copy of *Ha-Mashiach: The Messiah of the Hebrew Scriptures* and study these prophecies. What you learn will greatly help you in presenting the good news of Messiah to your Jewish friends and neighbors.

<sup>1</sup>This article is an edited excerpt of a chapter in Dr. Fruchtenbaum's *Ha-Mashiach: The Messiah of the Hebrew Scriptures* (San Antonio, TX: Ariel Ministries, 2014).

<sup>2</sup>The verses quoted in this article are taken from the New American Standard Bible.



Program of Messianic Jewish Studies  
July 8 - August 19, 2017

Every summer for the past 43 years, Ariel Ministries has welcomed students of all ages from many countries to join us for our Messianic discipleship program held at Camp Shoshanah. It is nestled in the beautiful Adirondack Mountains of Upstate New York, and provides the perfect setting for our program of rich Bible study, fellowship, and fun.

*Week 1 and 2*  
*July 10 – 14 and July 17-21*

- ✦The Book of Genesis
- ✦Jewish Evangelism

*Week 3-5 – July 24 – August 11*

- ✦The Book of Galatians
- ✦History of the Messianic Jews
- ✦Highlights of the Book of Daniel
- ✦The Holocaust
- ✦Highlights of the Life of the Messiah
- ✦The Messianic Jewish Epistles
- ✦Rabbinic and Messianic Views of Messianic Prophecy

*Week 6 – August 14-18*  
✦The Life of Messiah From a Jewish Perspective





In an age when social media at times forces us to limit the written word to 140 characters, it may seem weird to find a template for a letter one could write to his Jewish friend. The convenience of electronic communication allows people to stay in touch. However, the writing of an email is a very different process than the crafting of a letter. While we are not expecting any of our readers to turn into published authors, we strongly believe that a handwritten or at least a personal letter sent via snail-mail might have the potential to touch the heart in a very different way than a Facebook post, a picture on Instagram, or a Tweet on Twitter. Therefore, we have included in this magazine a template that might help even those who are lacking creative writing skills send a meaningful letter to their dearest Jewish friends. The template was generously provided by Mottel Baleston.

Dear . . . ,

Recently, I had the opportunity to read a book that was recommended to me about the Jewish roots and background of my Christian faith. It has helped me to appreciate the connection I have with my Jewish friends.

The book is titled *Jesus Was a Jew*. It was written by Dr. Arnold Fruchtenbaum, a Jewish scholar who was born in Europe during the Holocaust. His Ph.D. is from New York University. He has a strong Jewish background and has lived in Israel. He is also very much a believer in Yeshua (Jesus) as the Jewish Messiah. While I had been vaguely aware that Yeshua and His early followers were all Jewish, this book has made me greatly appreciate the rich, beautiful heritage of the Jewish people.

One of the things I learned through the book is the extent of persecutions the Jewish people have suffered through history. Even recently, the TV news carried reports of horrible terrorism against the Jewish people of Israel, and closer to home anti-Semitic graffiti painted on synagogue walls remind us that prejudice and bigotry exist even in our area.

I feel privileged to have Jewish friends like you, and so I write to try to clear up a misunderstanding that can be a barrier to true friendship between the Jewish people and followers of Yeshua. What I am referring to is the fact that many of these persecutions, crusades, inquisitions, pogroms, and the Holocaust were carried out by people who considered themselves to be Christians. Most of the Jewish people also consider these persecutors to be Christians, and that is the misunderstanding!

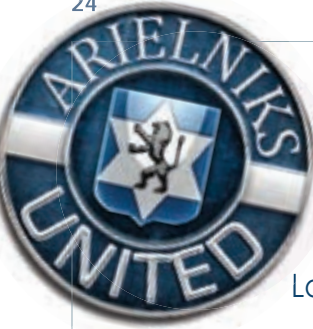
There is a vast difference between someone who merely was born into an ethnic/church affiliation and the person who is an intentional and sincere follower of the person and teachings of Yeshua of Nazareth! Here is the point: With few exceptions, those Gentiles who have persecuted the Jewish people were not true Christians. Often their loyalty was to an institutional church that had strayed far from the Bible, rather than followed the example of Yeshua, the great rabbi and teacher, who was the best example of love the world has ever seen.

I do not know what you think of Yeshua, but the more I study it is clear to me that He is the Jewish Messiah, the one prophesied in the Hebrew Scriptures. He was born in Israel. He often worshipped at the Temple in Jerusalem. He taught from the Jewish Bible and lived His entire earthly life within a Jewish context. In recent years, I have met a number of Jewish people who are followers of Yeshua and proud to be Jewish at the same time! They have not converted from being Jewish, but rather have found their Jewish Messiah! I have attached to this note the full PDF version of the book I spoke of, *Jesus Was a Jew*. It is published by Ariel Ministries, a Messianic Jewish group which teaches about the Jewish foundations of true Christianity and provides education to combat anti-Semitism.

Please, please understand that my friendship with you is something I value greatly no matter what your reaction is to the book! Even though this subject matter may be uncomfortable, I really want you to know that true Christians love the Jewish people.

Your friend,

. . .



Every summer for the past 42 years, Ariel Ministries has welcomed students of all ages to study at Camp Shoshanah. Those who could not attend in person have used our books, manuscripts, and DVDs to study the Scriptures from a Messianic Jewish perspective. Many have used the knowledge they gained in their outreach to the lost world. The following are three examples of Gentile Arielniks who have taken every opportunity the Lord has provided to share the good news of Messiah Yeshua with the Jewish people.

## Outreach in Israel

By Troy Willis

The wheels of the large jet touched down in Israel on November 11, 1989 at Ben Gurion Airport. This was to be the first of eight trips, the last one being in October of 2016. During this period, God opened many doors for me to share the gospel with several Israelis. In this article, I would like to give an account of the first and the last instances.

My first opportunity for witnessing came while I was doing volunteer work at a kibbutz in the north. I was asked if I would like to learn to speak, read, and write Hebrew. I said, "Yes, under one condition: All my reading must be from the Torah, the Prophets, and the Writings, and I choose what to read." My teacher agreed.

During one of our evening lessons, I chose Jeremiah 31:31-34 and Ezekiel 36:24-28. My teacher could not believe the Hebrew Scriptures spoke about a new covenant coming. She kept reading the passage over and over, while saying, "I can't believe it. I can't believe it." She eventually asked me to explain the verses, which I gladly did.

To my amazement, she went around the kibbutz the following day, telling her friends that there was going to be a new covenant. Eventually, she came back to me and stated, "My friend, a former Orthodox Jew, said there is not going to be a new covenant." I answered, "Have your friend come by my room." He did. It was evening, and I heard the Nicodemus-knock on the door. I said, "Come in." He asked, "So, you say there will be a new covenant?" I replied, "No, your Scriptures say it through the

prophets." I opened up Jeremiah 31:31-34 and Ezekiel 36:24-28, and he read the verses and some more. After spending a lengthy time reading, he paused and started rubbing his chin, saying, "You have given me something to think about."

During our last visit to Israel, my wife Laura and I were invited to a Russian Jew's home for dinner. As we entered the house, the atmosphere was very inviting and friendly. The food was great, but the witnessing was even better. As we moved from the dining room to the living room, our host asked us why we like Israel. I started with Jewish history and then went into my salvation testimony of how I became a follower of Messiah Yeshua. I said that I believe in one God, the God of Abraham, Isaac, and Jacob, who gave us His Son as a sacrifice for our sin against Him. Our host exhaled and said, "I hope you don't mind if I ask some questions?" My wife and I said, "Go ahead, we don't mind at all." The questions she asked covered about everything one could imagine: heaven, hell, why Israelis are angry with Christians because they say that the Mosaic Law has become obsolete, what about good people, the Torah is greater than the Prophets and the Writings, the Temple, the sacrifices, and on and on it went.

Praise God, who allowed us to answer every single question and concern this Russian woman had from a Jewish biblical perspective. In fact, we were even able to point out to her how the ancient and modern rabbis came to their interpretations. She was absolutely blown away with our Jewish







knowledge. Although neither the host nor any of the other guests who were there made a confession of belief in Messiah Yeshua, they admitted that what we had said was very, very interesting and they would give it some thought. One guest did accept a New Testament in Hebrew and the Hebrew version of *Jesus Was a Jew* by Dr. Arnold G. Fruchtenbaum and asked if Laura would be willing to skype with her on a regular basis to learn how to read the Bible and to ask more questions!

You may be asking yourself how I was able to witness like this to Israelis. It all started back in 1984 when I first heard Arnold speak at my church. Yes, I admit that I fell asleep. The following year, however, when he returned, I was in the front row with eyes glued and ears wide open to receive God's word. The next summer, I was on my way to Camp Shoshanah. This was back in 1985, when three weeks at Camp cost only \$150 and when the dining room served as the lecture hall. Arnold and his staff did an excellent job in preparing me with the knowledge of the

Hebrew Scriptures and the New Testament and other Jewish topics. The one subject that really opened the door for witnessing was Jewish secular history. My knowledge floored one person so that he said, "You make me feel jealous because you know more about my religion and history than I do!" That statement was the first of five other comments from Jewish people who literally said, "You make me feel jealous."

Learning the Scriptures from a Jewish perspective has not only allowed me to witness effectively to Jews, but also to

Gentiles, and it has prepared me to disciple other believers in the body of Messiah. There is no Gentile church that would have prepared me for Israel. The success of the witnessing is credited to God, who through the faithfulness of Ariel Ministries has trained us well.

## The Most Jewish Thing in the World

By Jackie Hager

Mildred (Millie) Malka Goldman was born March 13, 1923. Her parents were Esther

was born. He was always sickly, and his mother doted on him. Many times, Millie was told, "You were never wanted." When she was ten, her father was hit by a car and never recovered, though he languished in a sanitarium for three years. He died when she was thirteen, leaving the family destitute.

Millie was tall and thin, with red hair and freckles. She says she was not very pretty, but she had personality, and she was a wonderful dancer. She admits she never had tact. She was allowed to go to school until the eighth grade. Then she was sent to trade school to study millinery. As the

oldest in the family and with her father being dead and the Great Depression raging, she had to work. She was a hat "trimmer" and was paid twenty-five cents per dozen. Later in her life, she successfully ran three women's dress shops, so her early training came in handy. Until her last days on this earth, she dressed like a million dollars!

I met Millie Goldman at a Seder led by Stephen Ger. She had been invited by a friend. The only reason she came was to get a free dinner. She and I

"clicked," and she said she was interested in Jesus, that she had always thought His rejection was due to the politics of power in first-century Judaism. Soon after the Seder, she fell and broke her leg! She was in the hospital and in recovery for a year. She was in a lot of pain and discomfort and said she just could not think about Jesus. Finally, she got out of rehab and returned to her apartment. I began going to see her, and she enjoyed coming to services at Beth Sar Shalom. She always dressed to the nines and wore hats to every service, but she just could not—as a Jew—bring herself to



*Mildred (Millie)*

*Ruth Wardell*

Leah Fishanovitz (Fisher) and Lewis Goliovsky (Goldman). They immigrated to the US from Ukraine at the beginning of the last century. Esther Leah was a seamstress, and Lewis, a handsome man from a wealthy family in Kiev, attended medical school and studied to become a doctor. Esther Leah had six pregnancies and six abortions because she had to work to help send her husband through school. When she got pregnant a seventh time, the Lord intervened and the doctors refused to do another abortion, so Millie was born. Three and a half years later, Millie's brother, Sol,



acknowledge Jesus. I read Leviticus 17:11 to her and asked her about blood atonement. She responded by saying the rabbis had never told her she needed that. She asked me to bring a Jew to explain this to her. So, I called Steve Ger, and he explained to her that we all need blood for atonement and that Jesus' sacrifice provided that. Still, she was not ready. We took her to a Bible study, during which Steve taught the book of Hebrews. When he explained from the Scriptures that one could be Jewish and receive Jesus as Messiah, God touched her heart and she exclaimed loudly that she believed. What a moment! Several of us prayed with her to receive Jesus as her Messiah and Savior.

From that point on, she loved the Lord with all her heart. She loved to pray and talk to Jesus, though she was not good at studying the Bible. She witnessed to many, especially her Jewish friends. When they told her she was crazy, she told them to kiss her *tuchus!*

For a little girl who was told she was never wanted, she has done very well. She reared two children, sent them to college, and earned a good living for many years. Most importantly, however, at the tender age of 88, she learned that she is a treasured daughter of the Mighty One of Israel. Five years later, in 2016, Millie passed into glory.

## A Romans 1:11 -Experience in New Zealand

By Kevin and Karin McKenna

We live in Palmerston North, a provincial city of about 85,000 people in New Zealand. For the past 16 years, we have hosted about 160 Israeli travellers in our home through the HIT (NZ) program. Some have stayed with us for 24 hours,

others for seven days. We are still in touch with many of them via email and/or Facebook.

In 2012, the parents of an Israeli girl whom we had hosted ten years earlier came to visit us. They were a delightful couple—full of vitality and warmth. During and after our meal together, we had a good conversation, with lots of four-way back and forth. At one point, the father said that he could not understand why New Zealanders should want to host their sons and daughters. Why should we love the Jews, when the whole world seems to hate them? We told them that no true believer would hate the Jews. We spoke on what the world owed the Jews—that they kept the oracles of God; that Yeshua the Messiah was a Jew; that we, the Gentiles, have been greatly blessed through Abraham's seed Yeshua, as God promised we would.

We talked about what the prophets said about Messiah, and as I read Isaiah 52-53 from our Bible, the father responded that the passages referred to Israel. We passed our Hebrew Old Testament to him, and I read again from the King James Version while he followed, reading the Hebrew. He very quickly acknowledged that the passages really did refer to a person. He said he had never seen that before. He then asked, "So, you believe that person is Yeshua?" We answered, "Yes."



We continued to talk. The father said he had no belief and could not stand the religious leaders in Israel or their religion. Karin asked him what they were taught about life after death. He replied, "No one can know where they go when they die." Karin countered she knew, to which the father said, "You believe, but you do not know. Tell me, where would we go?" Karin answered, "To be with our Lord and Saviour Yeshua HaMachiach." He just looked at her with a small smile and said these exact words: "You know, and you believe. I am jealous. You make me jealous."

Glory to God, as they were both very open to hearing more, and we talked late into the night. We gave them a copy of Jacob Damkani's testimony *Why Me* in Hebrew and a Hebrew New Testament, which they accepted gladly. As they were leaving, they told us, "We will talk some more when you come to Israel." Unfortunately, we have not had a chance to go there yet, but we remain in touch with our dear friends. Praise the Lord!

It remains to say that the root of our love for the Jewish people was planted in 1994. That year, we met Arnold Fruchtenbaum and heard him teach the Scriptures from a Messianic Jewish perspective. The lessons were life changing, and for the next several years, we continued to study under him. His teachings have prepared us well to pass on the gospel message to the Jewish people.



Constance Hoffman

I grew up in the Jewish community of Cote St.-Luc, Montreal, during the 1960s and 70s. My family was not particularly observant of Orthodox Judaism, but we kept all the holidays, and due to my grandmother's influence, my brother and I attended Jewish day school. It was also my grandmother who told me Bible stories which, as I look back, ignited a lifetime of longing for God and His Word.

As I learned to read, my grandmother's gifts for my birthday were books. On my eighth birthday, my grandmother really outdid herself with a very special gift. With great illustrations and text, *The Children's Bible* further sparked my interest in knowing God and His Word. There was, however, one slight catch in this purchase which my grandmother did not foresee: This Bible not only had the Hebrew Scriptures, but there was also a part that had stories and pictures of Jesus! My grandmother, slightly taken aback, calmly informed me that this part was not really meant for me, a Jewish girl, and there were enough pages in the Hebrew part to interest me. I did not argue with her, but, yes, I went ahead to read the part that was "not for a Jewish girl." I cannot say I understood much at the time.

When I was in fourth grade, my mother returned one night from her literature class at Sir George Williams University holding a bag of pamphlets that a Gentile woman in her class had insistently pressed upon her to take home. It is a curious thing that my mother did not throw them out, but handed them to me saying that I might find these pamphlets interesting. They were from a place called "Beth Sar Shalom." I remember that one of the texts was about Abraham. I also remember seeing the designation "Hebrew Christian" for the first time. What I did not know is that "Ruth with the Truth" Wardell, who taught Dr. Arnold Fruchtenbaum, was working for Beth Sar Shalom at the time. These pamphlets came from that very same place!

As I grew older, I loved the Hebrew Scriptures that were taught at my Jewish school. Unfortunately, however, the teaching was always sandwiched in among the various other Jewish studies that my school emphasized, and I always felt that I wanted more. From time to time, I listened to radio broadcasts and watched programs on TV that spoke about Jesus, but there was no one around who was willing and able to teach me more about this person. So, I tried to figure things out for myself, and I read the Bible so much that I feared if I kept it up, I would go nuts! Sadly, I took all the Bibles I owned and put them away in a cupboard. I aimed to be a normal teenager who concentrated on her guitar lessons and skiing.

In 10th grade, several Chabad-Lubavitch Jews came to our local synagogue to set up a teen group. They talked a lot about Torah and Mitzvot,<sup>1</sup> and I was drawn to the way they spoke about the Hebrew Scriptures and the respect they showed for Torah and for Hashem. They strongly argued that you could not know Torah and the right way to being a Jew unless you keep kosher and observe Shabbat. Unless you thoroughly know and experience true Torah Judaism, it would be foolish to explore other religions and philosophies. Obviously, true Torah Judaism was the Lubavitch-Ortho-

dox way of life. Thus, I became convinced that I had to give Judaism a fair chance. I refused to remain a "know-nothing Jew"! So, I spent a summer at the Lubavitch-Chabad's *Bais Chana* institute in Minnesota, where I was introduced to many more things than Torah. For example, I was taught passages from the Chasidic text called "Tanya," written by the founder of Lubavitch, the grand rabbi known as "The Alter Rebbe." When I came home that summer, I was determined to keep Torah and Mitzvot and the Orthodox lifestyle. Unfortunately, my home soon became a battleground as I fought with my late mother over stricter kosher observances and the Sabbath. She was starting to have a lot of misgivings about this new direction I was going in, but I was convinced that it was the right way. This was what God wanted me to do!

After high school, I went off to study in New York. In the beginning, I spent a semester at Yeshiva University's Stern College for Women. However, after one semester, I decided to move to the Lubavitch community in Crown Heights, Brooklyn, where I attended the Beth Rivkah Teacher's Seminary. In the total confidence and arrogance of youth, I set out to be the best Jew in the world. Then I met my husband. The year I got married, the Lubavitcher rebbe came out strongly against birth control, and so my family grew. At that time, I was so sure that this is what God wanted, and I envisioned a long life there in the Lubavitch-Orthodox neighborhood of Crown Heights, Brooklyn, where my children would marry other Lubavitch Chassidim, and we all would carry on for generations, living the life of Orthodox-Chassidic Jews.

Within a few years of my marriage, very slowly at first, things started to crumble in Crown Heights. Deep down, I sensed that something was wrong, but I did not understand what was happening. I start blaming my husband and myself that maybe we were not doing enough and that we were





too secular, and I felt more and more removed from God. I noticed that spiritually, I had very little to impart to my children, who were just beginning to feel the effects of an overly burdened, stressed-out family. I became extremely troubled and very puzzled as to why all this was happening.

In a desperate bid to save our marriage and restore our strength, my husband and I began to take short local trips away from the children. Coming home from one such trip, a very curious incident happened. My husband felt the need to stop over at a client's house that was on the way to our home in Brooklyn. Despite being very anxious to get back to my children, I felt that I had no choice but to agree with him since this stop was business related and therefore important. I had no idea just how important that stop would be.

While my husband discussed business with his client, the client's wife took me into her kitchen and started witnessing to me. She was a Gentile woman from India or one of the southern Asian countries, and she started telling me how she had come to know her Lord and Savior Jesus Christ. She told me about her daily prayers to God and how He led her in everything. She also mentioned that there was a Jewish man at her church who had accepted Jesus. I knew, then, what she was doing—I knew she was trying to get me to Jesus. But you know what I did? I began to calm down! I was so broken in spirit at that time. Everything was falling apart for me in Crown Heights. Gone was the brash, over-confident, and arrogant young woman. I just sat quietly and listened very intently to her testimony. I found it very strange at the time that someone from Asia, where they have a completely different culture and follow Hinduism and Buddhism, would be so committed to the Hebrew Scriptures and to the God of Abraham, Isaac, and Jacob! I was especially impressed with how she was raising her two children to know God and the Scriptures, and I realized even then that I had absolutely nothing to tell her. I could

not impart to her any spiritual knowledge from my end as an Orthodox-Chassidic woman. Compared to this Gentile woman, I did not have a real relationship with God. God was someone whom I called Hashem, and though I performed countless Orthodox Jewish rituals and customs, I still did not know who He really is. In fact, I did not even know the Hebrew Scriptures as well as this woman! She was like a mirror that showed my Chassidic-Orthodox lifestyle for the empty vessel that it really was!

Eventually, things in my marriage started to collapse, and so on a cold, wintry night in March of 1992, I returned to my native Montreal as a single mother with my large brood of children. I soon joined a local modern-Orthodox synagogue. However, an incident involving this synagogue's rabbi caused me to become very disillusioned with Orthodox Judaism, and for two years, I didn't go anywhere for services on Shabbat. When I finally felt ready to go back, I went online to try to find a new congregation. For some reason, I clicked on a site which listed the Messianic congregations in Montreal, and that is when I began attending Shabbat services at a congregation where they spoke about Yeshua as Messiah but not as Lord and Savior. It was around this time, in November of 2013, the night before Chanukah, that I opened my door to a group of people from Beth Ariel.<sup>2</sup> They gave me a Hebrew/English Brit Chadashah. I began to read it, and it gave me great joy and comfort.

Soon, the other congregation did not satisfy me anymore, and I began to listen to Beth Ariel's radio broadcasts. On one such show, I heard Sharon Gabizon's invitation to come spend Passover with Yeshua at Beth Ariel. So, it was that in April 2014, I came to Beth Ariel on Shabbat to have my first Passover with Yeshua!

I continued going to the congregation on Sabbaths and started attending Wednesday night Bible classes. It was there that I met Jackie Fierman. She became my teacher

and my friend. Slowly, I came to accept and acknowledge that I was a sinner and that no matter how many Mitzvoth, rituals, customs, and so-called good deeds I did, nothing would bring me salvation. I simply could not save myself! I understood that my sins could only be atoned for by blood—the blood of the Messiah Himself. In October of 2014, I accepted Messiah Yeshua as my Lord and Savior at the Beth Ariel's Women's Conference. I was finally reconciled with God! A few months later, in February 2015, I was baptized by Pastor Jacques Isaac Gabizon in the presence of the whole Beth Ariel congregation of Montreal.

As a Jewish believer, my life is now being renewed, and I have a deepening and ongoing relationship with God and His Word. As I study the Scriptures and pray, I realize more and more that the whole Scripture points to Yeshua. Since I have become a believer, God's Word has come alive and real to me with each passing day! Without Yeshua as my Lord and Savior, I would be like a car running on empty. I would continue to go through countless rituals and traditions, yet remain in my sins and far removed from God!

My God is a God who saves, as it says in John 3:16: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." Amen!



<sup>1</sup>The 613 commandments that God gave to the Jewish people at Mount Sinai.

<sup>2</sup>The congregation led by Ariel Ministries branch representative Jacques Gabizon.

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