



CELEBRATE
MESSIAH

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People Global Ministries

IS JESUS THE JEWISH MESSIAH?

לְמַנְצַחַּ עַל-אֵילַת הַאֲבֹתִים
 מִיְשׁוּעָתִי דְבַרִי שְׂאֵג
 דּוֹמִיָּה לִי: וְאַתָּה קְדוֹשׁ
 וְתִפְלֵטֶמוּ: אֵלֶיךָ זַעֲקוּ
 אִישׁ חֲרַפְתָּ אָדָם וּבְזוּי
 גַּל אֶל-יְהוָה יִפְלֹטְהוּ
 עַל-שְׂדֵי אֲמִי: עֲלֶיךָ
 מִמְּנֵי כִי-צָרָה קְרוּבוֹ
 כְּתָרוֹנִי: פָּצוּ עָלַי פִּיהֶם
 עֲצָמוֹתַי הָיָה לְבִי כְדוֹן
 מִלְּקוֹחַי וְלַעֲפָר-מוֹת
 כְּאֲרֵי יָדַי וְרַגְלָי: אֲסַפֵּ
 לָהֶם וְעַל-לְבוּשֵׁי יַפְיֹק
 חוֹשָׁה: הֲצִילָהּ מִחֲרָב
 וּמִקְרָגִי רַמְיָה עֲנִיתָנִי:

Matthew 27

³³ And when they came to a place called Skull,³⁴ they gave Him wine to drink. He was unwilling to drink.

³⁵ And when they had crucified Him, they divided His garments among themselves by casting lots. ³⁶ And they cast lots over Him there. ³⁷ And above His head they wrote a scroll which read, "THIS IS JESUS THE SON OF DAVID."

³⁸ At that time two robbers *were crucified with Him, one on the left and one on the right. ³⁹ And those passing by blasphemed Him, wagging their heads and saying, "You who destroy the temple and rebuild it in three days, save Yourself. God, come down from the cross."

And the chief priests, scribes, and elders, along with the scribes and elders, mocked Him, saying, "He cannot save Himself now, if He is the Son of God; let Him come down from the cross, and we will believe in Him." He said, "I am the Son of God, and I will not come down from the cross; LET GOD RESCUE HIM!"

Answering common Jewish objections

Shalom

Most years around this time, we prepare a special newsletter for our Jewish friends who might not yet believe that Yeshua



DR. MITCH GLASER
PRESIDENT of CHOSEN
PEOPLE MINISTRIES

(Jesus) is the Messiah. We also send this newsletter out to both Jewish and Gentile believers who already subscribe with the hope that you will take this issue and pass it along to a Jewish friend.

If you are one of those Jewish friends who has received this newsletter, I hope from the bottom of my heart, that you

will read it and be pleasantly challenged to consider whether or not Jesus is the promised Messiah of Israel.

I am the president of Chosen People Ministries, an organisation started in 1894 by a Hungarian rabbi who became a follower of Jesus the Messiah a few years earlier. Rabbi Leopold Cohn left his native Hungary to seek a better life for himself and his family in what so many Jewish people during the early years of the nineteenth and twentieth centuries called “the Golden Land.” Jewish people have had a love affair with America because of the incredible freedoms, especially the freedom of religious expression, our country has nurtured and cherished.

It would not have been easy for Rabbi Cohn to hear about Jesus or consider the claims of the Messiahship of Jesus in Hungary. Although he was born and raised in an Orthodox Jewish home and studied to be a rabbi, he did hear a little about Jesus from Christians in Hungary. However, it wasn’t until he came to the United States that he listened to a sermon by a Polish Messianic Jew who was preaching the Good News of the Messiah at a Dutch Reformed Church on the Lower East Side of Manhattan. This

young preacher eventually gave Rabbi Cohn a copy of a Yiddish New Testament, which he read carefully. The rabbi had a lot of questions and spent months discussing these questions with this Polish Messianic Jewish believer.

Within a year, Rabbi Cohn accepted Yeshua as his Messiah. This new belief was very difficult for him as his community ostracised him, and his wife even threatened to leave him. She and their youngest son, Joseph, were still in Hungary when Rabbi Cohn came to faith. However, God was merciful and his wife came to know Yeshua as her Messiah while he was attending a theological training course in Edinburgh, Scotland. Together they traveled back to Brooklyn and established the work of Chosen People Ministries, which I now have the privilege of leading.

I am so grateful that someone took the time to speak with Rabbi Cohn and answered his questions. I have been a believer in Jesus now for more than 45 years and still have questions about the Bible. After all, if we stop having questions, then we cease learning and when we no longer learn, well...it’s the beginning of the end!

I meet many Jewish people who have questions about God, Messiah, and the Bible. They want to know how it is even possible for a Jewish person to believe that Jesus is the Messiah. I am happy to engage in these conversations. We have selected a half-dozen questions that are commonly asked by Jewish people for this newsletter, which I hope you will read and appreciate. I hope you will also develop further questions and feel free to ask them of us. We would love to answer your questions either by email or in a phone conversation. Like the wonderful man who answered Rabbi Cohn’s questions, we really have all the time in the world to speak with or write to anyone who is seeking the truth.

There is no decision more important than trying to figure out if Jesus is the Messiah.



CELEBRATE MESSIAH

SPECIAL EDITION
Volume 23 Issue 5

“BRINGING THE MESSAGE TO THE ORIGINAL MESSENGERS”

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QUESTIONS!

May I tell you about a conversation I had with a very kind-hearted Hasidic rabbi a few years ago while I was talking to Jewish students about Yeshua at Brooklyn College? It happened on a Friday afternoon, and so the rabbi and I felt rushed because we had to get home for the Sabbath. I was also going to lead a Bible study in my home as I did each Friday evening.

Each of us were speaking to students about our faith while sitting next to each other at respective book tables on the Brooklyn College campus. He was trying to encourage Jewish people to follow Hasidic Judaism and I, of course, was trying to tell Jewish students that Jesus was the promised Messiah of Israel. Since our tables were next to each other we were able to strike up a conversation when students were not speaking to us.

We talked about everything: our lives, our families, and our faith. He was very friendly and I found the conversation easy. He was unthreatened by me and I was unthreatened by him. It was a very honest discussion because when either of us did not know the answer to a question we simply said, "I don't know." We went over many of the major Jewish objections most Jewish people have about believing in Jesus, some of which are covered in this issue of our newsletter. How can you be Jewish and believe in Jesus? How can we believe in a man who claimed to be God? How can we become part of a movement that believes in three gods? Jewish people have died for

the sake of the oneness of God! What about the Holocaust? Wasn't it Christians who perpetrated this terrible tragedy? How can we believe in a Messiah who allowed so many Jewish people to be slaughtered?

Fundamentally though, it all comes down to one big question: "How can you be Jewish and believe in Jesus?" This is still the question that cuts to the core of our entire

life, community, and relationship with our families. For example, Christians worship on Sunday, but Jewish people go to synagogue on Saturday. If a Jewish person becomes a believer in Jesus and does not become part of a Messianic congregation, which meets on Saturday, then they would go to church on Sunday. If they are in church, then they are going to probably miss quite a few family dinners and gatherings because Sunday is the day when so many Jewish families meet together. This may not sound like a big challenge, but it is—if you have a Jewish mother!

There are many other major differences between Judaism and Christianity. For example, Jewish people do not believe in original sin. Most

Jewish people believe that man was born neutral and has a propensity for both good and evil. A good healthy life requires a person to make the right choices and, in religious Jewish terms, to obey the Torah (God's laws revealed to Moses). If a person follows his or her evil inclination, then that person will have a bad life. Jewish people generally view mankind as essentially good, which is not the case

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according to the teachings of the New Testament.

The rabbi and I spoke about all of these topics and I must admit he was an excellent listener. We spoke about the lifestyle of a Messianic Jew and whether or not we have abandoned our traditions, and no longer observe the holidays because we view them as fulfilled in Jesus. Jewish identity is a critical issue for us personally and an important part of our witness to our people!

I wish we had a chance to speak more about celebrating the Jewish holidays. This is a great challenge to Messianic Jews as when we believe that Jesus is the Messiah we are introduced to a new calendar. This is something I never thought of before I accepted Jesus. Not only is it the

Saturday versus Sunday issue, but we are now faced with choosing between Christmas or Hanukkah, Passover or Easter, and whether or not we should observe the fall holidays: the New Year (*Rosh Hashanah*), the Day of Atonement (*Yom Kippur*), and the Feast of Tabernacles (*Sukkot*).

It is important to understand that the Jewish holidays hold a great significance to the Jewish community that goes beyond their religious observance. The holidays are important to our identity as Jews.

We do not believe the Jewish holidays need to be abandoned because they are fulfilled in Yeshua the Messiah. In fact, the Messiah adds to their beauty and importance. The holidays are a roadmap to redemption, and Jesus is the jewel made more stunning when placed in the setting of the Jewish holidays. In fact, most of the Jewish believers in Jesus I know, whether they attend a local evangelical church or Messianic congregation, or even split their time between a synagogue and a church, do celebrate the Jewish holidays.

As followers of Messiah Yeshua, I believe that Jesus is our atonement and so I do not fast and pray for the forgiveness of my sins on the Day of Atonement (*Yom Kippur*). I fast and pray with thanksgiving because of what He's done for me and intercede on behalf of my beloved family and friends that they too might find Yeshua to be their atonement. I would say that this approach can be applied to all of the Jewish holidays.

The Jewish holidays, and even my personal sense of Jewish identity, became even more meaningful when I believed in Yeshua the Messiah.

For so many who do not fully understand that the core of our belief is all about having a personal relationship with God through Jesus the Messiah, the holidays are often viewed as *loyalty test points*. I'm often asked by Jewish people, "Do you celebrate the Christian holidays or the Jewish holidays?" Of course, my favorite answer is YES! This question is designed to try to figure out whether or not I am still living as a Jew. If not, then no matter how many times we say that you can be Jewish and believe in Jesus, our witness is empty. If we are not celebrating the Jewish holidays or taking part in Jewish community life our families will view our claim that you can be Jewish and believe in Jesus as shallow.

It's been very easy for me over the years to maintain my Jewish identity even though I've gone to both churches and Messianic congregations. I've had the joy of being part of Chosen People Ministries where we have Bible studies, retreats, children's camps, and trips to Israel, which make it easier for me, my family, and others to continue in their Jewish identity, as fulfilled in Yeshua the Messiah. One of the important reasons why Chosen People Ministries exists is to enrich the lives of Messianic Jews and this has been a vital part of our

ministry for the past 123 years. This is also the case with Celebrate Messiah, our partner in Australia. We've been used by God to share the Gospel with thousands upon thousands of Jewish people but also used by God to encourage Messianic Jews to live as Jews and to provide resources and opportunities to do so.

Back to the Rabbi!

As we were walking quickly to our cars to get home for the Sabbath, we could not stop talking! We finally landed on probably one of the most critical subjects that keep so many Jewish people from believing that Jesus is the Messiah: the topic of the incarnation, that God became man, and along with this, the doctrine of the Trinity. This is also covered in one of our critical questions in this newsletter that I hope you will read. This led to a somewhat humorous discussion with the rabbi as he looked at me and said, "May I ask you one more question?" Then he asked, "How can you believe in three gods?" I found it hard to believe that, after hours of discussion, he would still ask me this kind of question. But it's really hard for Jewish people to understand that as followers of Jesus we absolutely do not believe in three gods!

I said to him that I believe that the Hebrew Scriptures, as well as the New Covenant Scriptures, teach that God is three persons: co-eternal, co-essential and co-equal. Words cannot possibly help us to

truly understand the depth of what we are discussing. He responded to me by saying, "You make God so complicated by believing that He is triune." I looked at the rabbi and gave him the best response I could, "Do you mean to tell me that if God is not triune and is singular, that this would make the nature of God uncomplicated?"

He smiled at me and said, "*Shabbat Shalom*" (have a peaceful Sabbath).

I believe that this very kind and thoughtful rabbi understood that understanding our Creator is very difficult for everyone. On a personal basis, this is why I'm so glad that God became flesh and revealed Himself to sinful human beings like you and me. The best way to know God is to have rubbed shoulders with Him, to see Him in action, to hear Him in conversation...to see Him laugh, cry, and love people. God becoming man makes sense to me as someone raised in a traditional Jewish home. How kind of God to take on humanity, endure suffering, and even the pain of death, in order to reveal Himself more clearly to humankind.

I hope that you will enjoy the rest of the publication and if you are not yet a follower of Yeshua the Messiah — whether you're Jewish or Gentile — please keep an open heart and an open mind. I hope that you will take the time to read through the rest of this newsletter, but most importantly, may I ask you to do two things? First of all, try reading the

Bible. Start by reading some of the Psalms of David and then maybe the book of Matthew or John in the New Testament. Don't just take the word of others for what is probably the most important decision of your life — find out for yourself.

Secondly, try talking to God. We call this prayer, which after all is simply having a conversation with your Creator. The one lesson we learned from God becoming flesh is that He wants to get close to us. He wants us to know him. He wants us to get personal with him. Jesus did not come to establish a new religion. If you read through the New Testament you will find that He was not particularly religious at all. He came to show us the Father. So please, try talking to Him. If you have questions, ask Him before you ask us. But, we are available to you if you have comments or questions about knowing God through Yeshua the Messiah.

Thanks for taking the time to read the newsletter, and may God bless you and show you His truth through the Messiah.

Warmly,



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IF JESUS IS THE MESSIAH, WHY ISN'T THERE PEACE IN THE WORLD?

YOU CAN'T BE JEWISH AND BELIEVE IN JESUS

I was raised to believe that Jews can't believe in Jesus and remain Jews. The vast majority of Jewish people would call this a "no brainer!" But how did this type of thinking come about?

The historical facts of the case would actually lead to the opposite conclusion. Jesus Himself was Jewish! Also, His disciples and nearly all the writers of the New Testament were Jewish. One of the very first controversies discussed by Yeshua's followers was whether *non-Jews* could believe in Jesus the Messiah and be viewed as equal citizens in the kingdom of God! The answer, of course, was a heartfelt and resounding "Yes!"

As these early Jewish Jesus-followers shared the message of His death and resurrection, Gentiles began to embrace the message in far greater numbers than Jewish people. Within two centuries, the communities of Yeshua's followers lost their Jewish character, as Gentiles became the dominant force within the community. Increased polarisation *on both sides* fueled the belief that Jews cannot believe in Jesus and that Jewish people who *did* believe must abandon Jewish customs. These positions became matters of Jewish and Christian law (in the Talmud, Roman Law, and Canon Law), leading to today's status quo.

Nevertheless, some Jewish people did believe and continue

to believe in Yeshua while remaining Jewish. They celebrate the Jewish holidays, identify with the Jewish past, present, and future, and keep many of the Jewish traditions that remain consistent with both the Hebrew Scriptures and New Testament message. Whether we speak of rabbis like Rabbi Cohn, or politicians like British Prime Minister Benjamin Disraeli, or Messianic Jews in Israel, North America or Australia, we find that it is indeed possible for Jewish people to believe in Jesus. There are also hundreds of Messianic Jewish congregations around the globe, and they are growing in number and vitality, without abandoning their Jewish identity.

From the New Testament until today, Jewish people *have* believed in Jesus while maintaining their Jewish heritage. They believe despite the pressure of a growing secular culture, where neither being Jewish nor following Jesus is very popular. When asked why they believe in the Jewish Messiah, most of today's Jewish followers of Yeshua would simply say it's because Jesus fulfills the Messianic prophecies found in the Hebrew Scriptures. And even more so, these Messianic Jews have experienced God in ways they never had before they embraced Yeshua as their Messiah. It is hard to argue with another person's experience!

**BY BRUCE KLEINBERG,
A MESSIANIC JEW FROM
DALLAS, TEXAS**

If the Messiah snaps his fingers and, "poof," world peace is suddenly here, how long do you think it would last? Probably not too long based upon thousands of years of human experience. Ask yourself, "How quickly would the bickering start? How long would it take for wars, even small interpersonal ones, to heat up?" Clearly, humans are not naturally inclined toward maintaining *shalom* (peace).

What good would this finger-snapping messiah have really done in the long run? What is the point, if he had only quelled a few skirmishes, but left the human heart unchanged? As the great Jewish prophet Isaiah wrote,

"...And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, and never again will they learn war." (Isaiah 2:4)

How will this transformation happen? The

only hope for sustainable world peace is to change the hearts and the spirits of individuals and communities; not by solving all of the world's political disputes in an instant, because instants are over instantaneously! This is why the idea of two comings of the Messiah makes sense. The Messiah will bring *inner* peace to human hearts through His death and resurrection and then will come again to bring *external* peace. The heart of an individual must be changed before the global community can be transformed.

The idea of two comings lines up with the biblical hope of the Messiah who comes to die for sin, rise from the dead to give power to change, and will return again to judge the nations and transform the world. True peace comes one heart at a time, and it starts with you and me.

**BY ERIC MATTSON,
A MESSIANIC JEW FROM
ATLANTA, GEORGIA**





JEWISH PEOPLE DO NOT BELIEVE THAT GOD COULD BECOME A MAN

A popular Bible passage that is used by our rabbis to counter the idea of God becoming a man is Numbers 23:19. It says: “*God is not a man, that he should lie; nor a son of man, that he should repent...*” However, this verse has not always prevented Jewish people from believing in the possibility that God can become a man. For example, the first-century Jewish philosopher, Philo, speaks freely about God taking the form of a man: “Why then do we any longer wonder, if God at times assumes the likeness of the angels, as he sometimes assumes even that of men, for the sake of assisting those who address their entreaties to him?... (On Dreams, 1.238).” At other times, classical Jewish sources taught about God taking the form of the *Memra* (Aramaic for the *Word*) or the *Shekhinah* (the *Glory of God*), that is, divine intermediaries that were somehow physical and divine at the same time. Consequently, it is a relatively recent innovation that Jews cannot believe in the possibility of God entering His creation in physical form.

A more reasonable interpretation of Numbers 23:19 is that God does not have the same capability as man to lie or have the need to repent like a man because He is sinless. This interpretation takes the whole verse into account and is in harmony with historical Jewish thought. Furthermore, it does not deny the possibility that God could become a man, which we believe is what happened when Yeshua prophesied, forgave sins, and rose from the dead.

On the positive side, there are actually quite a few Bible verses in the Hebrew Scriptures indicating that God could in fact become a man. For example, in Genesis 18, there is the case of three “men” visiting Abraham, immediately preceding the destruction of Sodom and

Gomorrah. Abraham is described as speaking to the three men and then to one of the men whom he addresses as Lord (*Adonai*). A careful reading of the text shows that one of the men must have been God Himself taking the form of a man, at least temporarily.

There are many other passages indicating that God would become a man to complete His work of redemption, including some popular passages in the book of Isaiah. The prophet speaks of a future redeemer who will reign forever on the throne of His father David, and this “son” has titles that could easily be understood to mean that this person would be God in the flesh:

“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this.” (Isaiah 9:6-7)

We believe that Yeshua the Messiah is God “in the flesh” as described by the writer of the Book of Hebrews in the New Testament,

“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power....” (Hebrews 1:1-3)

ERIC MATTSON

WHY HAS CHRISTIANITY TREATED THE JEWISH PEOPLE SO POORLY?

Jewish New Testament scholar Amy-Jill Levine writes, “[Neither] Jesus, Paul nor the New Testament is anti-Semitic.”¹ She’s right! It’s illogical to think that a movement which was comprised originally of only *Jewish* Jesus-followers could be antisemitic. Historically, some followers of Jesus have combined the anti-Jewish sentiments of the times in which they lived with their understanding of religion. This was especially true during the early days of the institutional church and throughout the Middle Ages. In some cases, these instances of antisemitism were theologically driven by Christian groups who believed that the Church had replaced the Jewish people in the plan of God.

But the Apostle Paul, a disciple of the great Jewish teacher Gamliel, said this: “*I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew....*” (Romans 11:1-2)

Just because some of Yeshua’s followers abused His teachings does not mean that Jesus Himself and His early disciples were antisemitic.

There are many Christian groups today that have repented of antisemitism and view this disparaging of the Jewish people as sin. They have recognized that the New Testament is a pro-Jewish collection of works by Jewish authors writing about the Jewish Messiah!

JONATHAN MANN

¹ Amy-Jill Levine, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*, (New York, NY: HarperOne, 2006), 87.

WHY DID GOD ALLOW THE HOLOCAUST?

Many of us find the horror and scope of the Holocaust inconceivable, even though we know it happened. Human-kind's capacity for cruelty is hard to grasp; harder still to imagine being subjected to it. Where was God? How could God allow this? Does God even exist? These are very difficult and agonising questions. But let's attempt to shine a light of clarity on this issue. If someone told you every day, "I love you," but they were *forced* to do this, would that be real love? No. True expressions of love come from an active choice to love. However, because we have this freedom to love, we also have the freedom and opportunity to hate and do evil, often with horrible results.

The Holocaust is a prime example of the evil humanity is capable of perpetrating. We may not know the reasons why God allowed this. Yet God shared the suffering of His chosen people. He was not distant.

We believe that the God of

Israel entered this world and experienced the most painful death imaginable, by crucifixion. Yet He also rose from the dead. Consequently, as philosopher John Lennox said, "God has not remained distant from our human suffering but has become part of it." We can trust God not only because He has experienced human anguish, but also because He gives us hope of eternal life through His resurrection.

One cannot equate the cross where Yeshua suffered for our sins with the death camps like Auschwitz. Yet the Messiah, destined to die and fulfill the prophecy of Isaiah chapter 53, understood the anguish of human suffering at a level very few of us, other than Holocaust victims, could imagine. His suffering does not make the Holocaust more palatable, but it helps us to see that God might understand our anguish a little more than we thought.

**JONATHAN MANN AND
BRUCE KLEINBERG**

JEWISH PEOPLE DO NOT BELIEVE IN THREE GODS

Of course we do not believe in three gods! That belief would be very un-Jewish and in no uncertain terms should be called idolatry! The *Torah* (Five Books of Moses) clearly states in the *Shema* (Deuteronomy 6:4) that there is only one God. However, there have been Jewish scholars from earlier generations who did not see a problem with God being understood as three-in-one.

For example, Jewish Theological Seminary's Benjamin Sommer writes, "No Jew sensitive to Judaism's own classical sources, however, can fault the theological model Christianity employs when it avows belief in a God who has an earthly body as well as a Holy Spirit manifestation, for that model... is a perfectly Jewish one."²

This is an astonishing statement, but the evidence in the Hebrew Scriptures and ancient Jewish tradition supports the idea. As Messianic Jews, we affirm that the New Testament reveals the mystery: God is three-in-one! Certainly this is beyond our ability to truly comprehend, but as the prophet Isaiah writes, "*For My thoughts are*

not your thoughts, nor are your ways My ways," declares the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isaiah 55:8-9)

More importantly, the Bible uses the word *echad*, translated as "one" in the great *Shema* prayer, as a way to indicate a composite unity. Another example of composite unity is when God created Adam and Eve, the first husband and wife. The Bible describes their union in the following way, "*For this reason a man shall leave his father and his mother, and they shall become one flesh.*" (Genesis 2:24)

The "oneness" of the first couple was described as a composite unity. The term used is *echad*, the same Hebrew word used in Deuteronomy 6:4. This does not prove the triune nature of God, but challenges the idea that the term was always used to indicate singularity without some type of unity among equals.

**BY JONATHAN MANN, A
MESSIANIC JEW FROM
ATLANTA, GEORGIA**

ADDITIONAL COMMENTS

Where was the Messiah Yeshua during the Holocaust? If He was indeed the Messiah then why did evil run rampant and why didn't He save His chosen people? These are questions that are difficult to answer, but there is one verse in the New Testament that helps us understand the relationship between Yeshua and His people. The verse is one of the shortest in the entire Bible and is as follows: "*Jesus wept.*" (John 11:35)

He wept because of the death of His friend Lazarus and because He loved His fellow Jewish people. But, this is not the only occasion where Jesus wept for the Jewish people.

In the Gospel of Luke, we read the following passage, "*When He approached Jerusalem, He saw the city and wept over it.*" (Luke 19:41)

This time He wept because He knew that, in the near future, the Romans would destroy the city of Jerusalem. The One so many of us claim is the promised Messiah of Israel loves His people. According to the New Testament, He will one day return to reign as King of Israel, destroy the enemies of the Jewish people, and judge those who tried to destroy the Jewish people throughout the centuries (Revelation 19:15, Zechariah 14:1-5).

This might not answer the entire question as to why He allowed the suffering of the Holocaust. Jewish people have tried for decades to figure out where God was during the Holocaust. Again, we do not fully understand the reasons why the Lord allowed His chosen people to suffer, but we do know that He loves His people and those who persecuted the Jewish people will one day be held accountable before our Jewish Messianic judge.

**DR. MITCH GLASER, A MESSIANIC
JEW FROM BROOKLYN, NEW YORK**

² Benjamin D. Sommer, *The Bodies of God and the World of Ancient Israel*, (Cambridge: Cambridge University Press, 2009), 135.



WHAT IF JESUS IS THE JEWISH MESSIAH?

You might be ready for the next step—to acknowledge Yeshua (Jesus) as Israel's long-awaited Messiah. Here are some simple steps to take as you continue your journey.

- ☑ **REPENT** - God is holy and we are not! We frequently behave in ways that separate us from Him, and we need His forgiveness. The Hebrew Scriptures say, "Surely the arm of the Lord is not too short to save, nor His ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden His face from you so that He will not hear" (Isaiah 59:1-2). Recognizing our sin is the first major step towards an intimate and personal relationship with the Lord.
- ☑ **BELIEVE** - We cannot earn God's forgiveness through good works or keeping the Mitzvot. The Torah says, "Abraham believed the Lord, and He credited it to him as righteousness" (Genesis 15:6). The New Covenant Scriptures say, "For the wages of sin is death, but the gift of God is eternal life" (Romans 6:23). Personal salvation is a gift from God that we accept by faith.
- ☑ **ACCEPT YESHUA** - The great Rabbi Saul, writing in the New Covenant Scriptures, tells us what we should believe to receive the gift of personal salvation: "That Messiah died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (1 Corinthians 15:3-4). If Yeshua is both divine and the rightful king of Israel, then He deserves our full allegiance.
- ☑ **PRAY** - Prayer is a personal conversation with God—heart to heart. You can pray in this way: "God, you are righteous and I am not. I have disobeyed your commandments. I believe Yeshua is my Messiah. His death and resurrection is my only hope. Please forgive me and give me a new life with you." And God will answer, as we read in the New Covenant Scriptures, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name." (John 1:12).

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