

THE
CHOSEN
PEOPLE
SPECIAL EDITION

AFRAID?

FINDING HOPE IN A TROUBLED WORLD

A person is sitting on a ledge in the foreground, looking out at a large crowd of people walking down a city street. The scene is bathed in warm, golden light, suggesting late afternoon or early morning. The crowd is diverse and moving away from the viewer, creating a sense of solitude and contemplation.

ALONE?

FINDING HOPE IN AN ANCIENT SONG: PSALM 22

Dear Friends,

Shalom in His grace! We all recognize that we are living in tough times. Wars in Israel and Ukraine, rising domestic violence, political and cultural polarization, and economic uncertainty cast a shadow on our lives as we try to do what is best for our family, ourselves, our communities . . . and our country! We are trying to stay positive and healthy at the same time, which makes hanging on to hope more important today than in days gone by. If we are to be fully honest with ourselves, each one of us is looking for solutions to the everyday stress that plagues our path during seasons of unrest.

We need to find hope in a dark and difficult world.

So, let us take a few moments and explore how we might find a source for hope that can fuel the inspiration and encouragement we need to keep our lives and those of our families healthy and moving ahead, and to be both happy and productive.

THE WORLD IS TURNING AGAINST ISRAEL AND THE JEWISH PEOPLE

For those of us who are Jewish, we often feel like the entire world is turning against Israel and the Jewish people! We cannot avoid following what feels like a never-ending war between Israel and its neighbors. We recently memorialized the second anniversary of the October 7, 2023, attacks by Hamas upon the Jewish people. That day remains seared in our collective memory—a day when thousands of terrorists stormed across Israel's border to murder, rape, and kidnap innocent men and women, young and old.

What makes this tragedy even more devastating, if you know the geography of Israel, is that many of the victims had dedicated their lives to building bridges with their Palestinian neighbors, which is why they chose to live on the Gaza border. Many of those killed believed in the possibility of peace and the dream of a unified society where Israelis and Palestinians could coexist. Hamas and Palestinian Islamic Jihad met their hopeful, outstretched hands with hatred and violence.

The war that followed has so far claimed the lives of more than 1,000 young Israeli soldiers and countless innocent Palestinian civilians—victims of Hamas and other jihadist groups who have shown no mercy even to their own people. The conflict has spread, and Israel continues to face attacks from Lebanon, Yemen, and Iran, while antisemitism surges around the globe. Just when we thought it was safe to be Jewish in the modern world, the oldest hatred has reared its ugly head once again. We live in tumultuous times! It is natural to ask where we should turn for hope and comfort.

A PSALM OF ABANDONMENT AND HOPE

For Jewish people, it is easy to feel abandoned once again by the God who promised us that He would never leave us or break His covenants and promises with our people. After the Holocaust, countless Jewish people asked, “Where was God when six million of our people were being slaughtered?” Today, we find ourselves asking similar questions, such as, “Where was God on October 7?” or “Where is God now amid such intolerable suffering?”

How can we come to grips with our disappointment and find ongoing hope in His promises??

These are not new questions. They are as old as humanity itself and find a most soulful expression in the songs of the psalmist king. In Psalm 22, King David cried out with startling vulnerability: “*My God, my God, why have you forsaken me? Far from my deliverance are the words of my groaning. O my God, I cry by day, but You do not answer; and by night, but I have no rest*” (Psalm 22:1–2).

Here we find a king—anointed by God Himself—feeling utterly aban-

doned. David did not pretend everything was fine. He did not offer vague statements about God's mysterious ways. Instead, he gave voice to the question that haunts every human heart in times of crisis: "Where are you, God?"

I love the humanity of the biblical authors, especially as seen in the life of King David. He was worn out and weak, but, unlike many of us, he admitted it! He did not hide behind his throne or shade his real-life struggles with pious language. He simply told the truth about his experience.

David's raw humanity and honesty are a foundation for healing and hope. He understood his own need for comfort and even transformation. He penned:

"Yet You are holy, O You who are enthroned upon the praises of Israel. In You our fathers trusted; they trusted and You delivered them. To You they cried out and were delivered; In You they trusted and were not disappointed" (Psalm 22:3–5).

David placed his personal suffering within the larger story of his people, which is one of deliverance—of promises and hope fulfilled, even in his darkest hours.

FROM DESPAIR TO DECLARATION

The psalmist continues his journey from asking despairing questions to discovering a quiet confidence of hope and trust in God. By the end of the psalm, David made an extraordinary declaration: *"Posterity will serve Him; it will be told of the Lord to the coming generation. They will come and will declare His righteousness to a people who will be born, that He has performed it"* (Psalm 22:30–31).

What refashioned David's cry of abandonment into a song of hope? It was not the absence of suffering, as the psalmist never denies the reality of his personal pain. Instead, David's songs gave voice to a transcendent hope that rose above his difficult circumstances. The God of Abraham, Isaac, and Jacob called David *"a man after His own heart"* (1 Samuel 13:14)—not because David was perfect, but because he knew where to turn when attempts to find perfection failed him. David understood something profound about the human condition and the darkness of our hearts—our greatest strength

often emerges from brokenness and defeat rather than from victories.

HOPE FOR TODAY

Whether you find yourself wrestling with trauma, war, regret, or loss, Psalm 22 meets you exactly where you are. It speaks to the parent worried for their child's safety, the soldier carrying both visible and invisible wounds, the young person questioning their future, and the older person weakened by age and reflecting on a lifetime of many joys and too many regrets.

I invite you, regardless of your background or beliefs, to explore these ancient songs that have sustained the Jewish people through exile and persecution and led to celebration and renewal. David's words lead us to the hope he enjoyed through his deeply personal relationship with the God of Israel.

God loves you and offers you His shalom—a peace that transcends all human difficulties.

For millennia, everyday people have found comfort through the Psalms irrespective of their faith tradition. The Psalms welcome doubters, questioners, and the brokenhearted to encounter God Himself! The Psalms are so helpful for those who are struggling with faith or even questioning the existence of the God through whom King David found strength.

HOPE AMID REJECTION

In Psalm 22, David moves from complaint to praise and from suffering to hope. The Psalm reveals the arc of faith itself, which is not a neat, tidy progression, but a genuine journey from darkness to light. When Jesus quoted this psalm from Golgotha, He reminded all within earshot that His story, too, was a journey from death to life, from crucifixion to resurrection, and from apparent defeat to ultimate victory.

Both Christians and Messianic Jews believe the Messiah, Yeshua (Jesus), quoted the first verse of Psalm 22 while hanging on the cross. He cried out, "My

God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning."

When we find ourselves crying out, "My God, my God, why have you forsaken me?", we are joining a dialogue that started with David and one Yeshua reiterated—a conversation that concludes that *feeling forsaken is not the same as being forsaken*. The God who seemed absent was there all along. The God who appeared silent was orchestrating a symphony of circumstances leading to hope, which one only needed to recognize.

God's presence is at the very heart of Psalm 22 as He makes His presence known to us during hard times in ways that we can miss when we are riding the tide of success and approval. The hard times teach us to trust the Lord, and so often His presence is far more powerful amid our struggles than in times of great triumph. It permits us to be honest about our pain, enables us to be persistent when we do not hear an answer, and provides the realization that our story does not end with abandonment, but rather with a full-on encounter with His love.

Psalm 22 is one of those great poetic and prophetic moments that leads Christians and Jewish people to seek a deeper and more intimate relationship with God, even when it seems as if our loving Father is not listening! The question we must ask ourselves and of the Lord Himself is, "How do we find this relationship with the God of Israel?" We need to ponder this question and that of the Messiah's role. More specifically, we need to consider the Messianic psalms like Psalm 22 that find their fulfillment in the person of Jesus the Messiah.

As a Messianic Jew who has found Jesus to be the Messiah, this matter has been settled for me. If you do not yet have a deep personal relationship with the God who loves us, I hope you will continue to search for Him. I encourage you to keep reading, and if you do not have His shalom—a peace that transcends all human difficulties—my prayer is that you will keep reading and discover the One, the Messiah, to whom David pointed and through whom we can find peace with God!

Grace and pray to you,


Mitch Glaser, President

ANGRY?

WHY DOES A GOOD GOD ALLOW EVIL?

The brutal attacks of October 7, 2023, have once again caused the Jewish people to ask questions raised previously by the horrors of the Holocaust.

Put simply . . . “How could a good God permit this depth of unjust suffering and pain to fall upon His chosen people?”

POST-HOLOCAUST JEWISH THOUGHT

Israeli poet Yehuda Amichai, in his poem “After Auschwitz,” powerfully captures this sentiment.¹ Amichai called the numbers tattooed on the prisoner’s arms “telephone numbers of God, numbers that do not answer.” His suggestion is clear: God does not answer; therefore, He must not exist.

The Holocaust was a catastrophe of moral evil. On October 7, 2023, the marauding murderers of Hamas—today’s Nazis—attempted to destroy the Jewish people, whose only crime was living in the land promised to them by God and affirmed by a variety of treaties and agreements leading to the establishment of the State of Israel in 1948.

Jewish people naturally wondered how this could happen again if a good God exists. Many Jewish people were tempted to reject God altogether because of the evil experienced during the events of October 7. Yet, the denunciation of God also brings with it a renunciation of any eternal evil and good. If this were true, it would mean we would need to accept the idea that we live in a universe with no ultimate reality or justice.

If there is no God who stands as a model and perfection of goodness, then how can we conceive of such lofty ideas as “good” and “evil”? Therefore, if there is no God, no transcendent authority, no ultimate lawgiver, then what basis would we have for declaring the Holocaust—or any act of brutality—truly evil? Without God, all thoughts of ultimate truth, justice, and morality would be reduced to mere opinion!

THE COLLAPSE OF HUMAN LAW

To illustrate this point, consider the historical context of the Holocaust. The Nuremberg Laws, enacted in 1935, defined who a “pure” German was based on arbitrary standards of ancestry. These laws, meticulously documented and brutally enforced, stripped Jewish people of rights, citizenship, and ultimately, humanity. Within the framework of German law at the time, these actions were legal, and Jewish people were treated as inhuman. It was a first step by the Nazis to justify the extermination of all Jewish people, which, if they had won World War II, would have been the eventual outcome.



The Nazis created a spate of immoral and even heinous laws to justify their genocidal actions. In hindsight, the only way we can claim that what the Nazis did was evil is to believe there is a morality beyond the realm of human opinion and to assert that human beings have a deeply embedded sense of right and wrong—a moral compass that transcends cultural boundaries and historical eras—because God created us in His image. The Nazis became a law unto themselves, ignoring the moral heritage of European Judeo-Christian values reinforced by the Reformation.

MORALITY DEFINED BY THE VICTORS?

In 1945, the Nuremberg Trials addressed this very issue. The Allied prosecutors asserted that the Nazis had committed “crimes against humanity.”

But what gave the international community the basis for charging the Nazi war machine with “crimes against humanity”? The Nuremberg Trials only claimed authority because the Allied forces won World War II. Had the Axis won, the victors would have forced the international community to agree that the Holocaust was justified. The problem with defining “good” through subjective human opinion is that it is arbitrary and shifts with whoever is in power.

The prophet Isaiah’s words and actions speak to us today as we wrestle with the question of evil. Isaiah repeatedly condemned the wealthy and powerful for oppressing the poor, exploiting workers, and corrupting the legal system. Some of his most famous passages include denouncing those who mistreat the poor, calling out judges who take bribes, and criticizing religious people who perform rituals while ignoring the suffering around them.

Isaiah’s prophecies often linked Israel’s spiritual unfaithfulness directly to their failure to protect the weak, making justice not just a noble ideal but a core requirement of faithfulness to Isaiah’s vision of God’s kingdom.

Like Isaiah, the prophet Micah called all humanity to treat one another with dignity and respect. He wrote: “He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?” (Micah 6:8).

The prophets of the Bible reminded us that God cares about character, and those who enact evil against their fellow human beings will suffer the judgment of a righteous and holy God who is the arbiter of eternal good and will judge evil accordingly. The perpetrators of the Holocaust and October 7 will meet a holy and perfect judge in the age to come, where God will mete out justice that goes far beyond whatever judgments He rendered on earth.

THE NEED FOR AN OBJECTIVE GOOD

There is a reason that Israel’s biblical prophets and the New Testament writers recognized that human notions about good

or evil always fall short of the standards of heaven. Humanity cannot define goodness; God alone can.

In the Hebrew tradition, God is the ultimate lawgiver and the source of all morality, justice, and goodness. His perfection never changes, nor does His goodness or His very nature. He provides humanity with unchanging standards revealed in the Five Books of Moses. It is through knowing His word that we can better understand both good and evil.

God's word is an expression of His nature, and living according to biblical standards is how we, as beings created in His image (Genesis 1:27), reflect the nature of the Creator. The Nazis and Hamas are evil, not because they transgressed the majority opinion of the international scene; they are evil because they transgressed the standards of a good and perfect God.

FAITH IN THE FACE OF "WHY?"

We may not completely understand why God allows suffering. But the fact that the Holocaust and October 7 happened and that innocent people, including Gazans mistreated by their evil leaders, suffered unimaginable horrors, does not disprove God's existence. Instead, by recognizing the existence of a good God, we can define such horrors as evil.

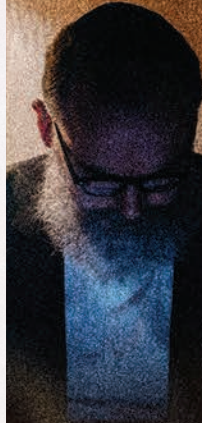
God has a plan to repair what is broken and to heal suffering hearts. Those who embrace the Jewish Messiah, Yeshua (Jesus), can take comfort in how God sent Him to suffer with us and make us whole. As Isaiah wrote of Him more than 700 years before He came, "Surely our griefs He Himself bore, and our sorrows He carried" (Isaiah 53:4a). In carrying our sorrows, Yeshua does not just transfer misery from one place to the next; He heals us and brings us shalom: "The chastening for our well-being fell upon Him, and by His scourging we are healed" (Isaiah 53:5b). Countless Jewish and Gentile followers of Jesus can testify to this healing in their lives.

The Scriptures beckon us to grab hold of the unshakable foundation of God's character—described in the Bible as "compassionate and gracious, slow to anger, and abounding in loving-kindness and truth" (Exodus 34:6b). He is good, holy, pure, and faithful. His promises will all come to pass. The shortfall of human values will one day give way to the ultimate justice of our Creator and King, and He will reign supreme. We can know His goodness for all eternity, as the death and resurrection of Jesus the Messiah defeated evil, and we can enjoy His victory today and forever.

1 Yehuda Amichai, *Open Closed Open: Poems*, trans. Chana Bloch and Chana Kronfeld (Orlando: Harcourt, Inc., 2006), 47–48.

ANXIOUS?

CAN WE TRUST GOD WHILE SUFFERING?



As Jewish people, we have had more than our fair share of suffering.

Our calendar has plenty of reminders of our plight throughout history. Passover retells the story of when we were slaves in Egypt. Purim reminds us of our near destruction in Persia. Hanukkah calls to mind how close we came to extinction at the hands of the Greco-Syrians. The saddest day on our calendar, the fifteenth day of the Hebrew month of Av, recounts the destruction of the First and Second Temples and many other tragedies we experienced on that day. It should not come as a surprise that some of our Jewish people considered abandoning God and hiding any public identification of being Jewish, especially in various countries in Europe where antisemitism is now on the rise.

AN ANCIENT QUESTION

We can ask, "What should our response be to this degree of targeting and the suffering that comes along with persecution?" Our own King David, a man after God's own heart (1 Samuel 13:14), cried out, "*How long, O Lord? Will You forget me forever? How long will You hide Your face from me? . . . How long will my enemy be exalted over me?*" (Psalm 13:1–2).

Any time we think about being mistreated or question God's care for us, our thoughts are almost immediately drawn to the book of Job as he endured sickness and the loss of life and property, making him ask in agony, "*Why did I not die at birth?*" (Job 3:11). The book of Lamentations, contains countless questions about God's love, power, and even existence. The prophet Jeremiah wrote, "*Why do You forget us forever? Why do You forsake us so long?*" (Lamentations 5:20).

SUFFERING AND HOPE

Suffering will undoubtedly challenge our faith in God, but we are not alone in battling our doubts. Many biblical kings and prophets of Israel also struggled, but they were able to push through and trust God despite their difficulties. David said, "*I would have despaired unless I had believed that I would see the goodness of the Lord in the land of the living*" (Psalm 27:13). Jeremiah prophesied to the people of Judah while in exile in Babylon, "*For I know the plans that I have for you . . . plans for welfare and not for calamity to give you a future and a hope*" (Jeremiah 29:11).

The words of Job inspire us in faithless moments: "*Though He slay me, I will hope in Him*" (Job 13:15).

For men like Job, David, and Jeremiah, suffering was not incompatible with God's existence, compassion, or ability to intervene in human history, especially for those who invited His help.

The words of the psalmist are profound and comforting as he both asks and answers a critical question about God in the most beautiful



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poetry, which has become a standard Hebrew-language folk song throughout the ages. He wrote:

I will lift up my eyes to the mountains; from where shall my help come? My help comes from the Lord, who made heaven and earth. He will not allow your foot to slip; He who keeps you will not slumber. Behold, He who keeps Israel will neither slumber nor sleep. (Psalm 121:1-4)

They reveal that it is possible to have faith *and* question God's seeming absence *because* they trusted in His promises. These men of faith understood that God does not always keep His promises how or when we anticipate. Nevertheless, we can trust in God's promises, which is part of the mystery of faith. He is there, and as the great apologist Francis Schaeffer said, "He is there, and he is not silent."²

We simply need to learn how to listen and hear His voice as Job did in the whirlwind. God speaks loudest to those who have open hearts and are willing not only to hear but to obey and follow His lead in their lives. And sometimes He uses the difficulties of life to augment His voice and cause us to hear Him. God often uses struggling and suffering as an echo chamber to speak to our hearts

The prophet Micah, a contemporary of Isaiah, watched as the northern kingdom of Israel fell to the Assyrians in 722 BCE. He suffered alongside his people, yet he had a certain hope he expressed in these words, "Do not rejoice over me, O my enemy. Though I fall I will rise; though I dwell in darkness, the Lord is a light for me" (Micah 7:8).

Micah held on to hope while suffering: "I will watch expectantly for the Lord; I will wait for the God of my salvation. My God will hear me" (Micah 7:7). Ultimately, what provided hope for Micah in his suffering was the promise that God would return to save him and his people.

A MESSIAH WHO SUFFERS AND DELIVERS

The God of Abraham, Isaac, and Jacob offers the same promise to us today. He will meet us amid our suffering. One of the ways He does this is by entering the human experience, taking on humanity with all its weaknesses yet without sin, to "feel" what it is like to go through hard times. I love the passage in the New

Testament where the great Messianic Jewish apostle Paul wrote,

He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (2 Corinthians 5:21)

Our great prophet Isaiah painted a picture of this suffering servant, who was God Himself, who would take on the sins of our people, our iniquities, and our diseases to provide a means of healing and peace with God (Isaiah 53). This servant would endure hatred and betrayal on our behalf. All the suffering we deserve, He would take upon Himself to free us, deliver us, redeem us, and take us to be His people. Through the suffering servant, we would have hope.

Seven centuries after Isaiah penned this prophecy, God was born in the flesh of a Jewish virgin (Isaiah 7:14, 9:6-7), joining in the fullness of our human experience of both joy and suffering. He fully bore our sin and rose from the grave on the third day, conquering evil, sin, and death, proving Him, once and for all, to be the promised Messiah. As Isaiah wrote in chapter 53:11-12,

By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. . . . Because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.

We will experience suffering—as October 7 and the increasing violence toward Jewish people since that tragic event demonstrate. Yet we can see His light in the present darkness when we use eyes of faith and embrace the triumph of our risen Messiah who conquered sin and death. He came to suffer with and for us, and when we believe in Him, He joins us by placing His Spirit in our hearts and walking with us through every betrayal and each pain of soul, body, or broken relationship.

We never suffer alone when we know the Lord God of Israel through the work of His Son, Jesus the Messiah.

² Francis A. Schaeffer, *He Is There and He Is Not Silent: Does It Make Sense to Believe in God?*, 30th Anniversary Edition (Wheaton, IL: Tyndale House Publishers, Inc., 1972), 16.

GOD'S MERCY

DURING DARK MOMENTS: ELLIS' STORY OF FAITH



ELLIS GOLDSTEIN IS A JEWISH BELIEVER IN JESUS. YOU CAN WATCH HIS ENTIRE TESTIMONY AT IFOUNDSHALOM.COM/ELLIS-GOLDSTEIN. YOU CAN ALSO TALK TO SOMEONE ABOUT YOUR QUESTIONS WHEN YOU VISIT IFOUNDSHALOM.COM.

Ellis Goldstein was born into a traditional Jewish family with roots in eastern Europe. Religious ritual without relationship marked his early years. Like many boys of his generation, he attended Hebrew school and prepared for his Bar Mitzvah, dutifully learning the language and customs of his faith. Yet something essential was missing—he relayed that no one had ever explained to him the deeper purpose, spiritual significance, or—most importantly—possibility of a personal relationship with God. Ellis describes his religious education as feeling hollow. Filled with a deep love for his Jewish heritage, his soul yearned for a deeper union with the God of Israel—one that would provide a more profound spiritual reality and connection.

Everything changed for Ellis during his college years at Penn State. Through conversations with a campus mentor, he began exploring passages in the Hebrew Scriptures about the Messiah. Initially skeptical and confused, he struggled to understand how these ancient biblical prophecies could have relevance to his modern life. Then, in a moment of divine revelation that Ellis refers to as having “a veil lifted,” he suddenly understood that Jesus was his Messiah. This revelation was not merely an intellectual acknowledgment but a deep recognition in his heart that transformed his entire worldview. The same Scriptures he had studied mechanically as a child now came alive as God’s personal letter to him.

This newfound faith became the cornerstone of Ellis’s family life. He and his wife, Colleen, raised their daughter, Heather, with this same vibrant faith that had transformed their own lives. Their joy knew no bounds when, at a very young age, Heather made her own decision to embrace Jesus as her Messiah. She grew into an exceptional young woman—academically gifted, wise beyond her years, and someone her peers sought out for guidance and counsel.

Then came the phone call that would shatter their world. On January 19, 1994, as Ellis stood in the family’s garage preparing to leave, state police pulled into their driveway. They handed him Heather’s driver’s license and delivered devastating news: Their seventeen-year-old daughter had died in a car accident. The tragedy that no parent should ever face became their reality.

Years later, another crushing blow struck the already wounded family. Colleen began

experiencing throat problems that led to a daunting diagnosis: She had amyotrophic lateral sclerosis (ALS), also known as Lou Gehrig’s disease. Ellis watched helplessly as this cruel neurodegenerative disease systematically robbed his beloved wife of her ability to speak, write, and eventually breathe properly. When Colleen expressed that her suffering had become unbearable and that she longed to be with the Lord, he faced the agonizing reality of losing his remaining family member. After a Sunday of labored breathing, hospice nurses gently informed him that Colleen would not be coming home. At 3:30 a.m., nurses woke him with words every spouse dreads hearing: “Your wife is gone.”

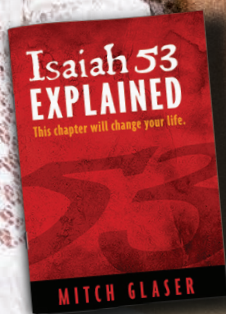
Finding God amid life’s greatest difficulties enable us to endure and have hope despite loss.

Standing alone in that hospice room, having lost both his daughter and his wife, he cried out to God in raw anguish: “You’ve taken away my entire family! What am I supposed to do?” The loneliness felt beyond description—a pain he described as deep enough to challenge the very foundation of his faith. Yet it was precisely in this darkest valley that God’s grace became most visible.

While Heather’s death caused Ellis to question God’s love for a long time, Colleen’s passing revealed something different—not doubt, but profound assurance. He saw God’s mercy and grace displayed in ways he never expected. He recognized that both his daughter and his wife had transitioned from earthly bodies into God’s eternal presence. Their faith in Jesus as Messiah had secured their place in God’s presence, transforming death from an ending into an eventual reunion.

Through unimaginable loss, Ellis’s testimony reveals how God provides strength during life’s tragedies and even the ability to find hope, purpose, and gratitude despite them. His story echoes the psalmist’s journey through dark valleys, ultimately discovering that God’s love and presence remain constant even when everything familiar is stripped away (Psalm 23). This faith, tested by fire and found genuine, is a testament to God’s sustaining power when human strength fails.

WHAT IF JESUS IS THE JEWISH MESSIAH?



For more information and to request a free copy of the book, *Isaiah 53 Explained*, please visit Isaiah53.com.

To view video testimonies of Jewish people who believe Jesus is the Jewish Messiah, visit ifoundshalom.com.

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.

TURN 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, “Behold, the Lord’s hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear” (Isaiah 59:1–2). Recognizing our sin is the first major step toward 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 about Abraham, “Then he believed in the Lord; and He reckoned it to him as righteousness” (Genesis 15:6). The New Covenant Scriptures* say, “For the wages of sin is death, but the free 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 (Paul), 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 might 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 are 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).

*New Testament

We would love to help you discover how Yeshua can transform your life—please do not hesitate to contact us! Email ask@chosenpeople.com or call 212-223-2252.