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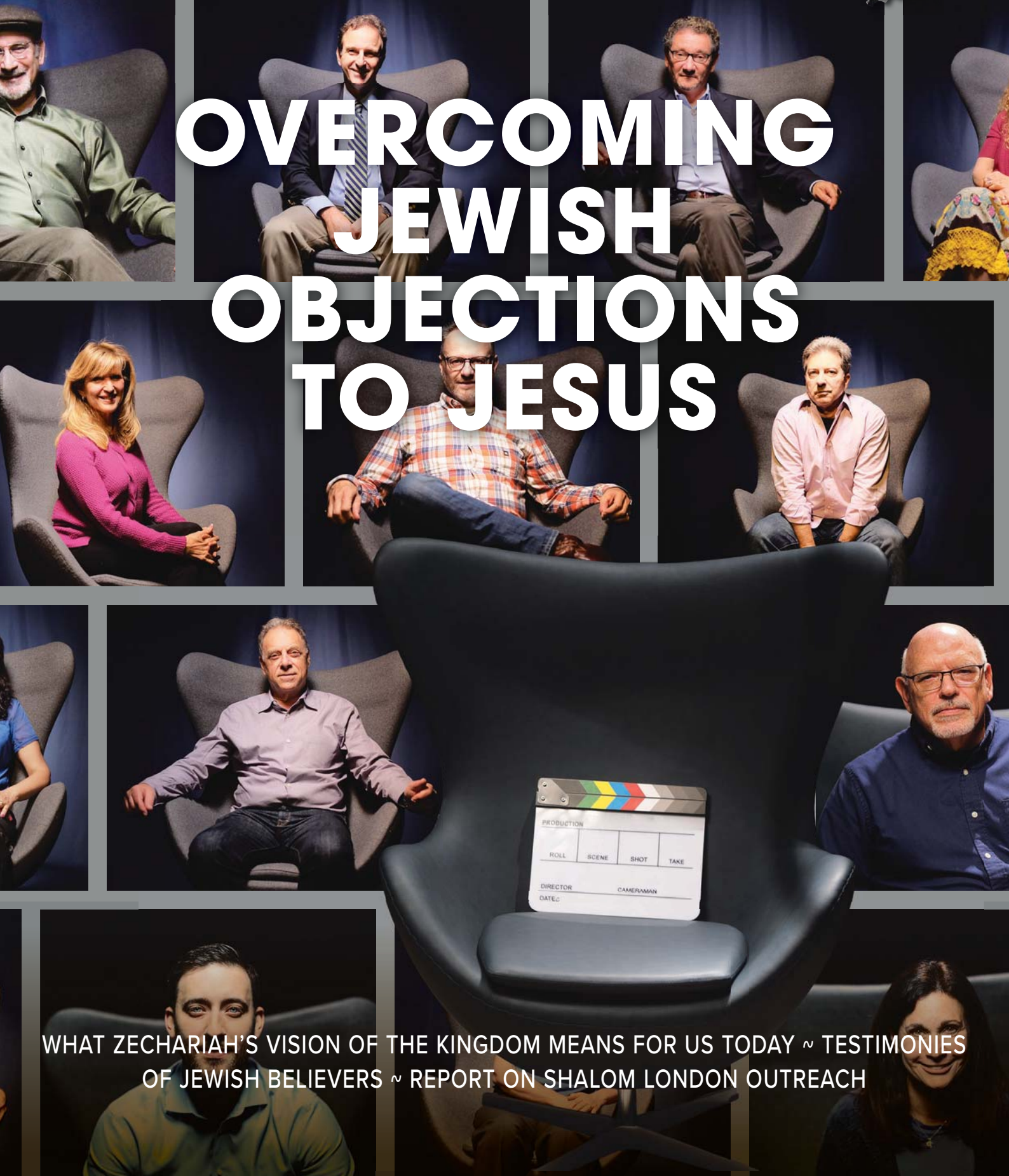


The Chosen People

SERVING THE JEWISH PEOPLE SINCE 1894



OVERCOMING JEWISH OBJECTIONS TO JESUS



WHAT ZECHARIAH'S VISION OF THE KINGDOM MEANS FOR US TODAY ~ TESTIMONIES
OF JEWISH BELIEVERS ~ REPORT ON SHALOM LONDON OUTREACH

One Name, One King, One People

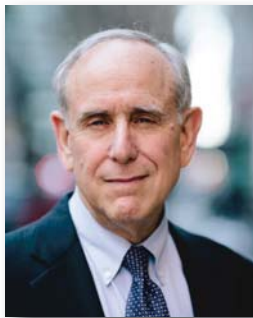
What Zechariah's Vision of the Kingdom Means for Us Today

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה אֶחָד וּשְׁמוֹ אֶחָד

"And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one." ZECHARIAH 14:9

A PROPHET WHO REMEMBERED

In this newsletter, you will read the stories of Jewish men and women whose lives have been transformed by the Messiah of Israel. We have a website, ifoundshalom.com, with a hundred testimonies of Jewish followers of Jesus (Yeshua) the Messiah, so we have written about some of what they have experienced in their process of coming to know the Lord. I hope this will encourage you! There are so many ways to share the gospel with your Jewish friends, and we want to help you become more effective in Jewish evangelism.



Dr. Mitch Glaser
International Director
Chosen People Ministries

frame and lean on the words of the prophet Zechariah.

Zechariah's name means "God remembers." It is the theme of his entire prophetic ministry. He wrote to a people who feared they had been forgotten as the first Temple was destroyed and lay in ruins.

One of the great passages in Zechariah is found in chapter 14 verse 9. In this passage, he reminds the Jewish exiles that the God of Abraham, Isaac, and Jacob will not forget His promises. The gifts and the calling of God, as Paul would later write, are irrevocable (Romans 11:28–29).

He writes of history's destination: one King and one name. One undivided humanity will be gathered under the reign of the God of Israel. In this passage, and in all

of chapters 12–14 in the book of Zechariah, he describes the end-times prophetic journey ahead.

THE DAY THAT IS COMING

Zechariah 14 describes the final act of history with stark, unsparing vividness. All the nations of the earth are gathered against Jerusalem. The city falls into distress. It is the darkest hour. Then, everything changes.

The Lord Himself goes forth to fight. He stands on the Mount of Olives, and the mountain splits in two—a geological transformation that creates a valley of escape for the remnant of His people. Signs appear in the heavens. Living waters flow out of Jerusalem, and the Messiah King takes His throne.

This is not a metaphor. This is the literal fulfilment of every promise God made to Abraham and King David, and through the voices of the prophets. In chapter 12, Zechariah describes the great outpouring of the Spirit upon the house of Israel, a national mourning, and a recognition of the One who was pierced.

"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son."—Zechariah 12:10

"Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south."—Zechariah 14:3–5

As Paul writes in Romans 11, Israel has experienced a partial hardening in this age until the fullness of the Gentiles comes in. Then all Israel will be saved. The Deliverer will come from Zion. This is not a footnote in God's plan—it is the climax.

I well remember the day when, at 19 years of age, my eyes were opened to the truth of Yeshua . . . my King and Messiah, who died for my sins, rose from the dead, and will return at the time appointed by the Father. Zechariah is describing this great day and the dramatic, all-transforming moment of His return. Additionally, the prophet is detailing the role of the Jewish people in the second coming of Jesus.

UNITY IS OUR DESTINY: THE REVERSAL OF BABEL

When Yeshua returns and establishes His kingdom, Zechariah tells us that all the nations of the earth—nations that were enemies (Zechariah 14:16–21)—will come up to Jerusalem year after year to worship the King, the Lord of Hosts. Peoples divided by language, blood, history, and hatred, both Jewish and Gentile people, will join one another around the throne of the Lamb of God who was slain for all people.

This is the reversal of the curse of Babel.

"'Come, let Us go down and there confuse their language, so that they will not understand one another's speech.' So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth."—Genesis 11:7–9

At Babel, God scattered a humanity that had united in rebellion against Him. Languages fragmented. Nations dispersed. The human family, already fractured by sin, was divided further still. Every ethnic conflict, every national rivalry, every wall between people traces its roots back to that catastrophe.

But at the return of the King, Babel is undone. Every knee bows. Every tongue confesses. Paul captures this in Philippians 2: that at the name of Yeshua, every knee will bow in heaven, on earth, and under the earth. Every tongue will confess that Jesus the Messiah is Lord, to the glory of God the Father—the name above all names.

The curse of sin will be lifted, and we will enter the blessings and joy of a re-unified humanity, united in worship of the one true God who created us, redeemed us, and has never once forgotten His covenant promises. The times of the Gentiles will be complete, and all Israel will be saved (Romans 11:25–27).

THE PRAYER OF JESUS ANSWERED

On the last night of His earthly life, Yeshua prayed:

"I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also

may be in us, so that the world may believe that you have sent me."—John 17:20–21

He did not pray for the safety or success of His disciples.

He prayed for their unity because our unity reveals Him, the Triune God, in all His glory!

Consider this: when a Jewish person embraces Yeshua, we carry centuries of painful history—the Crusades, the Inquisition, forced conversions, and pogroms carried out under the sign of the cross. We have every reason to ask whether the community that bears His name reflects His character.

The testimonies you will read are powerful, as a changed life is a compelling witness. But something even more powerful than a changed individual life is a changed community—Jewish and Gentile people of every background and nation, loving one another with a love that the world cannot explain and cannot manufacture. It is living proof that Yeshua does what He said He would do.

One of the most well-known prayers of the Jewish people is found in Deuteronomy 6:4 and is called by the first word of the verse, the *Shema*...the word for "hear," or better even, "to pay attention," is as follows: Hear, O Israel, the Lord our God, the Lord is one. The unity that characterizes the Godhead is the unity Jesus prays for in John 17. The community of believers then becomes a living unity that mirrors the Trinity, and the prayer that Yeshua prayed in the garden will be answered at last.

I FOUND SHALOM

What you will be reading in this newsletter are the stories of Jewish men and women who have found in Yeshua the fulfillment of Israel's hope. They are a foretaste of the day when all Israel will be saved, and the whole earth will recognize the One whose name is above every name.

But the testimony of individual lives is not complete without the testimony of a community. The watching world needs to see not only changed individuals, but a community of Jewish and Gentile people who love one another across every division that has torn the human family since Babel. What others see when they look at the way we treat one another will show them a glimpse of the coming Kingdom. We look forward to welcoming the One whose reign will bring true peace and unity among all races, all nations, all ethnic groups, between Jewish and Gentile people, and all the divisions that have torn humanity apart since Babel.

Until then, let our love and unity show in the way we treat one another. Our unity adds power to our personal testimony. We are—and will be—one community forever . . . in our beloved Messiah.

Yours in our One Glorious Lord,



Mitch Glaser
International Director

JEWISH TESTIMONIES AND OBJECTIONS TO MESSIAH



For Jewish people, faith in Jesus raises difficult questions about identity, theology, family, and history. Each of the Jewish believers featured here wrestled with such questions. Their testimonies remind us that faith is a transformative yet often complex process, touching every dimension of life—the personal and familial, the mind and the heart, hopes and disappointments. Jewish people need solid resources and the encouragement of believers in each area and for every question.



Debra is a wife and a mother. Her son, Brian Goldstone, is this year's Pulitzer Prize winner in the General Non-Fiction category for his book, *There Is No Place for Us: Working and Homeless in America*.

PERSONAL FAITH— DEBRA GOLDSTONE

Is Jesus worth the rejection?

Debra was raised in a home fraught with tension and deeply fractured relationships between family members. She was also taught to believe that the biblical stories behind the Jewish holidays were mythical tales. By the time she went to college, Debra had grown into an angry and rebellious young woman; she used drugs, dressed provocatively, and lied constantly. At the same time, Debra devoted years to searching for spiritual truth and meaning through Hinduism, Buddhism, transcendental meditation, and other paths that promised enlightenment. Then she met Michael, a kindred spirit and nice Jewish boy.

Her hopes in that relationship, however, were dashed just one month later when Michael became, in Debra's eyes, "a Jesus freak." Although disappointed, Debra couldn't deny the genuine change she saw in Michael's life, which made her open to listening to a passage from the New Testament he wanted to read to her. She was immediately absorbed in the story of the woman caught in adultery in the book of John, and when she heard Jesus's words, "*He who is without sin among you, let him be the first to throw a stone at her*" (John 8:7), something opened within Debra, and she immediately began to weep. Within seconds, she knew this Jesus was different from Buddha, Krishna, and all the other "gods" she had learned about. She recognized Jesus's words as the voice of God.

She knew the history between Jewish people and Christians, and she knew the stakes, especially concerning her family. So, she prayed, asking God that if this Jesus truly is the Messiah, he would prove it to her personally and confirm that she was pursuing the right path.

The next day, she was invited to a meeting and sat in front of a five-year-old boy and his mother. When the speaker asked if anyone needed prayer, the mother raised her hand and said her boy was deaf in one ear. Laying his hand on the boy's ear, the man simply prayed, asking God to heal the boy's deafness in Jesus's name. Debra recalls what happened next vividly: "Right there, in front of my very eyes, I saw this little boy get his hearing. And when I saw that it was done in the name of Jesus, that's all I needed!"

Debra's joy turned bitter-sweet when her mother exploded with fury at the news and expressed deep resentment toward Michael, whom she held responsible for influencing her daughter. She quickly called the rabbi and set up an appointment for both Debra and Michael, hoping he could dissuade them from Jesus. When that didn't happen, the rabbi told Debra's mother that the couple was on the verge of a nervous breakdown, in a cult, and that they were "potential Nazis."

After Michael and Debra got married, Debra wanted to call her mother to tell her how happy she was with her loving husband, but the conversation went south, and Debra hung up, enraged and ready to cut her mother out

of their lives. But Michael's gentle response put things back into a holy perspective for Debra: "Deb, call your mom back and apologize for hanging up. We are going to love your mom."

Today, in the eyes of Debra's mother, Michael is one of the best men walking the face of the earth—next to her grandson, of course. God has redeemed Debra's childhood and teenage trauma by multiplying the joy, peace, and wholeness in her marriage and family that she had always yearned for as a child. In all of Debra's seeking, Jesus had been pursuing her the whole time.

THEOLOGY—MICHAEL RYDELNIK

Is Isaiah 53 about Israel or the Messiah?

Raised in a Jewish family deeply shaped by the tragedy of the Holocaust, Michael viewed faith in Jesus not only as a betrayal of the Jewish people, but as theological nonsense not worth the breakup of his already broken family. When his mother openly professed and practiced her faith in Jesus after twenty-five years of secrecy, Michael's father divorced her, and Michael's world was torn apart. Furious at the breakup of his family over such "ridiculous" notions, Michael grew determined to prove to his mother that she had been deceived.

One day, Michael and his sister picked up their mother from her Bible study and met the Messianic Jewish teacher, Hilda Koser. Michael's first thought was that if he could convince her that Jesus was not the Messiah, then his mother would surely give up on this "foolishness" in which she was entangled. He began to meet with Hilda to study and, of course, argue about messianic prophecy.

Seeking to disprove Jesus's messianic claims, Michael turned to the Hebrew Scriptures, convinced that they would expose the error of believing in Him. To his surprise and dismay, he sensed that Hilda's theological explanations made more sense of the biblical text than his reasons for why Jesus couldn't be the promised Messiah.

Slowly—and uncomfortably—Michael's investigation began to get personal and not merely intellectual. Hilda asked him, "What do you do for forgiveness when you sin?" The question prompted an even deeper Bible study specifically into the need for blood sacrifice for the forgiveness of sins, which drove Michael's investigation to Isaiah 53 and the atoning sacrifice of the suffering servant.

After much prayer and wrestling with the text alongside Jewish objections to it, Michael became persuaded that the suffering servant could not refer to Israel but to the messianic and righteous representative who would suffer in the place of Israel, his people. After all, verse 8 says the servant died "*for the transgression of my people, to whom the stroke was due*" (Isaiah 53:8). How could Israel die for Israel?

After seeking divine confirmation, Michael came to believe that Jesus is not only the promised Messiah but also his personal Saviour, as theology is never isolated from the personal.

After coming to faith, Michael's sister was furious with him because she had wanted to believe in Jesus but said he had kept her from it—which goes to show the

power of personal influence! But praise God, Michael's sister also put her faith in Jesus that same afternoon, and Michael went on to have an enormous influence for Jesus on thousands of students as professor of Jewish Studies at Moody Bible Institute.



Dr. Michael Rydelnik is Professor Emeritus of Jewish Studies and Bible at Moody Bible Institute. He is also the host and Bible teacher of Moody Radio's *Open Line with Dr. Michael Rydelnik*, broadcast on more than 230 radio stations nationwide.

While traditional Jewish objections to a messianic interpretation of Isaiah 53 include that the servant's suffering describes Israel's historical persecution at the hands of Gentile nations, that the grammatical features of the Hebrew text do not require an individual referent, and that a suffering, dying Messiah contradicts the expectation of a triumphant, conquering redeemer, the dominant rabbinic objection is the collective interpretation. This view identifies the suffering servant as the nation of Israel rather than an individual Messiah. Notably, this collective interpretation was not widely applied to Isaiah 53 until the medieval period. Today, many Jewish people find the Jewish Messiah, Jesus, through Isaiah's ancient prophecy.

SHALOM LONDON 2026



Alison

We had several very interesting and provoking encounters with individuals during our time in London. We had a long conversation with a family who were also staying in the same hotel. The wife was an Israeli Jew from Yemeni background, married to a British man, living in Ireland. The lady had noticed our Isaiah 53 t-shirts as we were meeting together for study and planning in the foyer of the hotel. We had a long, interesting conversation about what a Messianic Jew actually believes and although the husband was quite overpowering, the Jewish lady was interested and engaged in the conversation. We continue to pray for them.



by **Mitch Forman**,
VP of US Ministries
(CPM US)

them. Our team had some wonderful interactions and conversations with Jewish people in the area.

We also visited some of our favourite outreach locations in central London, including **Piccadilly Square**, **Leicester Square**, **Covent Garden**, and **Embankment**. Our first outreach at Leicester Square was especially memorable. At first, things were going well but did not seem extraordinary, so we decided to close down our table. Interestingly, as we began packing up, people started coming over.

During that time, a Jewish man who was considering moving to Israel stopped by our table. He spent about 30 minutes speaking with one of our staff members and left with literature. While this conversation was happening, a sceptic approached us, and we had an interesting discussion with him. Although he was not open to the message, it was still a meaningful interaction.

During the same outreach, we also met a Christian filmmaker and a mother and daughter who had recently come to faith. We were able to exchange contact information, encourage one another, and see how the Lord was connecting people.

Embankment became one of our most fruitful outreach locations. We found that each day there brought wonderful opportunities. While there, several believers stopped by who wanted to learn more about CPM-UK. We also had conversations with Jewish people who came to our table. One man shared that he had been raised with both Jewish and Christian backgrounds but had never fully committed his life to Jesus. After speaking with one of our team members, he agreed to continue the conversation afterward.

After completing our mid-week outreaches, some of us went out for a meal in the Jewish neighbourhood where we were staying. We were wearing our "I Found Shalom" T-shirts, and shortly after being seated, a couple sitting nearby noticed our shirts and commented that they loved the message. As we talked with them, we discovered they were both Jewish and had never met





Danny

We had a wonderful conversation with a gentleman from Spain named Enrique. He grew up with a Jewish father, but with a Catholic mother, he was baptised in the Catholic Church. Growing up he didn't engaged in much of anything religious, but recently he's be going to a Bible study trying to figure out who Yeshua is. We had a delightful conversation sharing the Jewish roots of Jesus and encouraging our brother that Yeshua is in fact the long awaited Messiah! We got his information and look forward to follow up.

Messianic Jews before. We spent the next hour sharing who we were, what we believed, and explaining the hope we have in Yeshua. Before leaving, we gave them literature and encouraged them to visit the testimonies on our website to learn more about Messianic Jewish faith.

On our way back to the hotel, we encountered another team from our group engaged in a conversation with an Israeli woman and her husband. The woman was Israeli, and her husband had been raised in the Church of England. The team spent the next two hours talking with them, sharing testimonies, discussing faith, and building a relationship. The woman agreed to stay in contact with one of our team members and provided her phone number.

It is exciting to see how the Lord opened doors this year that seemed closed last year. We handed out many tracts, had countless conversations, and were able to lift up the name of Yeshua throughout London.

One of the greatest blessings of this team was seeing those who came from the UK become more involved. After receiving training and experiencing outreach first-hand, several committed to continue serving with us. As a result, we now have the beginnings of the first UK Volunteer Program, expanding our sphere of influence from London to Birmingham and Scotland.

Praise the Lord for all He has done! Thank you for all your prayers and support of this ministry that helped make Shalom London happen.

MITCH FORMAN



Frazer

Going into Shalom London, I was nervous yet excited to see what the LORD would do. I'm a bit of a reluctant evangelist in that I am not so bold to approach people, rather praying and waiting for folk to come to me, which is why I brought a sign along with me. There several wonderful interactions and the LORD brought wonderful people to us. However there was one instance where God revealed His tenderness, mercy and glory to me. As I said, I am a reluctant evangelist. So I was asked to go out of my comfort zone, away from the sign and approach people in a park. I found it very difficult, so I asked our Heavenly Father to provide a Jewish person to come and sit next to me to have a chat to. Slightly demanding, I know. I sat on a bench for 15 minutes. A man with sunglasses and an accent came and sat next to me. I comment on his sunglasses and gave him a CPM flyer. I ask where he's from. Israel! Praise Him above all heavenly hosts to be so kind in answering the prayer of a reluctant evangelist so specifically and so graciously. To Him and for His glory!



A LEGACY OF HOPE & TRANSFORMATION

Your partnership with Chosen People Ministries (UK) brings the message of Messiah to Jewish communities worldwide.

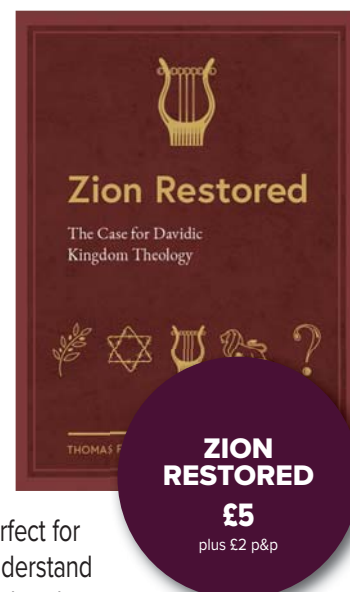
You are faithful in reaching Holocaust survivors with compassion, assisting Jewish refugees fleeing conflict, combating antisemitism, and sharing God's love in tangible ways. Every gift makes an eternal difference. Have you considered how you can impact generations to come? By including Chosen People Ministries (UK) in your will, you can ensure that your commitment to Jewish evangelism and ministry continues well into the future, creating a lasting legacy. A bequest makes a powerful statement to others, including family members, about what matters most to you. You would be planting seeds of hope to bear fruit for generations. Your legacy ensures that Jewish people will continue to hear about the Messiah and experience His love through our historic ministry.

For answers to your questions regarding legacy giving or other strategic planning information, contact NatalieC@chosenpeople.org.uk today.

■ *Zion Restored* is the third book in the Israel series k written by Thomas Fretwell of The Ezra Foundation. *Zion Restored* offers a fresh biblical framework to help readers understand Israel's important role in God's coming Kingdom. By tracing the key themes of Israel's restoration and redemption throughout the Scriptures, this book shows how central Israel is to God's unfolding plan. It is perfect for anyone who wants to better understand the future, Bible prophecy, and the glory of Jesus' coming reign on earth.

Have you ever wondered how Israel fits into God's big story? Not just in the past, but in the future — this book is for you.

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