

## Are Christian Doctrines Anti-Jewish?

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### Intro:

When I first was challenged to investigate the claims of Christianity, my knee-jerk reaction was: “That’s not for Jews!”

Most Jewish people today would react similarly because we’re taught that the teachings of Christianity are not compatible with Judaism. Putting it another way, many of us feel that believing in Christianity is not a Jewish thing to do. Baptism, Communion, the Triune God, et cetera, all seem alien to most Jewish people today.

I’m going to devote the remainder of this essay to investigating whether or not the teachings of Christianity are in fact contrary to Jewish teachings. We will find that not only are they compatible, but the teachings of Christianity are found in the Hebrew Bible!

### Baptism:

New Testament times started historically with the advent of John the Baptist. The historian Luke records that “in the fifteenth year of the reign of Tiberius Caesar... the word of God came unto John the son of Zacharias in the wilderness” (Luke 2:1,3) This is the first major event dividing Old Testament times, or Hebrew Scripture times, from New Testament times. Something new was going on. But the important question to ask is this: was something *not* Jewish going on?

**“ The facts show that baptism was not a new idea thought up by John.”**

John was baptizing people. “Baptism” comes from a Greek word that literally translates: “to dip<sup>1</sup>.” So I ask you, is it un-Jewish to baptize?

Moise Rosen writes in his book, *Y’Shua*: “Another use of symbolic purification by water became part of early Jewish tradition. It was immersion, or *tevilah*, for Gentile converts to Judaism... Although the only Biblical requirements for entrance into the covenant was circumcision, baptism became an added requisite. No one knows exactly when or by whom the requirements were changed to include baptism, but it was before the time of Jesus, as we learn from the debates on the subject of proselyte baptism between the rabbinic schools of Shammai and Hillel, both contemporaries of Jesus.<sup>2</sup>”

The facts show that baptism was not a new idea thought up by John. It existed before the time of Jesus as a symbolic gesture of entering the Jewish covenant community. If John did anything new, he introduced baptism *to* Jewish people, to symbolically show their desire to be a part of the eternal covenant community.

### Jesus:

Jesus’ public ministry began with his baptism by John. The Bible records, “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day” (Luke 4:14-16.)

**“ Jesus did nothing in act or word that would separate him from his Judaism.”**

Every indication here tells us that Jesus intended in every way to remain Jewish. He stayed in Nazareth, a Jewish town, “where he had been brought up,” and he went into the Synagogue, the Jewish place of worship. Significant is that he went on the Sabbath, and that it was “his custom.” Jesus evidently had an amount of fame, because we are told that “there went out a fame of him through all the region round about.” Again, where did he teach? On the street somewhere? In a private home? No. The scripture is very clear, “he taught in their synagogues,” the Jewish synagogues, and the reaction of the crowd? He was “glorified of all.”

I realize that this may seem pointless, proving Jesus’ Judaism that is, but there are many who define Judaism as *not* believing in Jesus. Be clear, Jesus did nothing in act or word that would separate him from his Judaism.

At the end of His life, Jesus was asked by the Roman governor if he was the king of the Jews?

It is important to note that Jesus does not here forsake His Judaism. “King of the Jews?” he could have said. “Forget them. I’m here to start a new religion. Forget Judaism!” But that’s not at all what he said. He very appropriately said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17.)

### New Covenant:

Certainly the teaching of the new covenant must be incompatible with Judaism! After all, the Jews were a covenant people, so to bring up a *new* covenant sounds *non-Jewish*; but is it?

“And [Jesus] took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you” (Luke 22:19-20.)

**“ the Jewish prophet Jeremiah promised the new covenant 600 years before Jesus!”**

Now that the scene is set, we’ve read it, we know what he said, let’s ask: is this teaching about the new covenant somehow *non-Jewish*?

Certainly any student of Jewish ways at the time would have been very familiar with the thirty-first chapter of Jeremiah's prophecy. The Hebrew writer Jeremiah, writing approximately six hundred years before Jesus<sup>3</sup>, taught, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD... for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:31-33,34.)

**“ [Jesus] did not come to forsake his Jewish roots, but rather to give them meaning.”**

Notice what is promised here: a new covenant. But why? What was wrong with the old one? Well, the Scriptures say that nothing was wrong with the old covenant; the problem was in the fact that the people were unable or unwilling to follow it. It is in no contradiction to Judaism to talk about a new covenant. In fact, the Jewish prophet Jeremiah promised the new covenant 600 years before Jesus!

### **Broken Messiah:**

But what about all that business about Jesus' body being broken for them? I propose that it was in no way *non*-Jewish for Jesus to mention that, after all, it was the prophet Isaiah, who, talking about the coming Messiah, said that he would be "wounded for our transgressions... bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5.)

Jesus claimed to be the fulfillment of Judaism. He did not come to forsake his Jewish roots, but rather to give them meaning.

### **The Trinity:**

**“ Time and again we have seen that there is no Biblical contradiction to being both a Jew and a Christian.”**

Christians do not only believe Jesus to be the Messiah, but also the second person of the Trinity. Now many Jewish people will object to this. According to Judaism, Jesus cannot be God!

Given Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is one<sup>4</sup>," a very well-known verse recited in Temples weekly, it seems that Rabbi Stanley Greenberg's words are true when he says, "Monotheism, an uncompromising belief in one God, is the hallmark of the Hebrew Bible."<sup>5</sup> But we need to ask, is that *really* true? Let's look closer and use the original language as a tool to more accurate understanding.

Historian Arnold Fruchtenbaum writes:

The main argument lies in the word 'one,' which is the Hebrew word, *echad*. A glance through the Hebrew text where the word is used elsewhere can quickly show that the word *echad* does not mean an absolute 'one' but a compound 'one.' For instance, in Genesis 1:5 the combination of evening and morning comprise one (*echad*) day. In Genesis 2:24 a man and a woman come together in marriage and the two "shall become one (*echad*) flesh." In Ezra 2:64 we are told that the whole assembly was as one (*echad*), though, of course, it was composed of numerous people. Ezekiel 37:17 provides a rather striking example where two sticks are combined to become one (*echad*). Thus, use of the word *echad* in Scripture shows it to be a compound and not an absolute unity.

There is a Hebrew word that does mean an absolute unity and that is *yachid*, which is found in many Scripture passages, (Genesis 22:2,12; Judges 11:34; Psalm 22:21; 25:16; Proverbs 4:3; Jeremiah 6:26; Amos 8:10; Zechariah 12:10), the emphasis being on the meaning of "only." If Moses intended to teach God's absolute oneness as over a compound unity, this would have been a far more appropriate word.<sup>6</sup>

Time and again we have seen that there is no Biblical contradiction to being both a Jew and a Christian.

### **Pentecost:**

Pentecost was when God's Holy Spirit came down from heaven to live in the hearts of the believers<sup>7</sup>. This must be it! That's not Jewish! But is it? Peter, the leader of the Jewish Christians, explained this by quoting the Jewish prophet Joel, who wrote, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit... that whosoever shall call on the name of the LORD shall be delivered" (Joel 2:28-29, 32)

Peter, like Jesus before him and John before him, was able to appeal to Hebrew Scripture to back up everything he taught. If what Peter was preaching at Pentecost was *non*-Jewish, then the Jewish prophet Joel must also be *non*-Jewish, a statement no rabbi would agree to. In fact, it is significant that Peter opened up his speech by addressing the crowd, "Ye men of Judaea, and all ye that dwell at Jerusalem" (Acts 2:14.)

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## Gentiles:

It's interesting to note that a council had to be formed to discuss whether or not non-Jewish people, or *Gentiles*, could truthfully be a follower of Jesus without being Jewish. This we find in Acts chapter 10. For the purpose of context, I should explain that at this early point in the history of the new covenant church, it was actually against Jewish law for a Jew to associate himself with a gentile or to visit him<sup>8</sup>. But Peter was invited to the house of Cornelius, a Roman, a *Gentile!* Peter was now in a tricky situation; on the one hand, customs told him not to be in the presence of non-Jewish people, but on the other hand, they honestly wanting to know about the Jewish God.

**“ Jesus is a Jew for Jews, but if the Gentiles want to be included, that's okay too.”**

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)... To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost” (Acts 10:34-36,43-45.)

It is clear that Peter in no way compromised the Judaism of Jesus. It was as if his attitude could be paraphrased as: *hey, Jesus is a Jew for Jews, but if the Gentiles want to be included, that's okay too.*

**“ a council had to be formed to discuss whether or not non-Jewish people, or Gentiles, could truthfully be a follower of Jesus.”**

Jesus Himself taught this same way. Matthew records that a Samaritan woman, a Gentile, approached him to heal her daughter. His answer was very clear: “I am not sent but unto the lost sheep of the house of Israel” (Matthew 15:24.) Jesus eventually did heal the girl because of her faith, but it was only after making it clear that Jesus was sent to save first Israel. Even the Apostle Paul, a man who proudly called himself a “Hebrew of the Hebrews<sup>9</sup>” writes in his letter to the church in Rome that the Gospel is “the power of God unto salvation to every one that believeth; to the Jew first, and also to the [Gentile]” (Romans 1:16, emphasis mine.)

## Paul:

With that we segue to discuss the Apostle Paul.

Historian Bruce Shelley writes: “No man-other than Jesus, of course- has shaped Christianity more than Saul (or, as Christians came to say, Paul, a name more familiar to the ear of Greek-speaking people).<sup>10</sup>” It was Paul who wrote thirteen of the twenty-nine New Testament books. It was Paul who spread Christianity throughout Asia, establishing more churches than any of the other Apostles. So let's ask of Paul what we've asked of John, Jesus, and Peter: Did his teachings conflict with Judaism?

**“ like John, Jesus and Peter, Paul's theology was strongly based on Jewish Scripture.”**

Paul's letter to the church at Rome begins this way:

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Romans 1:1-4)

Here Paul tells five significant details about the message he was teaching. First, it was “promised afore by [God's] prophets.” This is significant because like John, Jesus and Peter, Paul's theology was strongly based on Jewish Scripture. In fact, the second point is that this gospel is promised “in the holy scriptures.” Given that Paul wrote to the Romans circa 58 A.D.<sup>11</sup>, and the first New Testament Canon was not established until ca 140 A.D.<sup>12</sup>, a full New Testament “official” canon until 397 A.D.<sup>13</sup>, then one can safely conclude that what Paul meant when he said “holy scripture,” was in fact the thirty-nine books of the recognized Hebrew Canon. Paul was not departing at all from Jewish Scripture; on the contrary, he depended on it.

Point three about the Gospel is that it is about God's Son. Well, what about His Son? Point four is that God's Son's would be a descendant of David. This is of strong significance since it was well known that the Messiah would come from the ancestry of David. (Psalm 132:11; Jeremiah 23:5; 33:15; Isaiah 11:10). This is also important because Jesus was descended from David (Matthew 1:1-16, Luke 3:23-38). The fifth point is that all of these claims are proved true by Jesus' resurrection from the dead. Referring to his future resurrection, Jesus himself in three places called it the “sign of Jonah,<sup>14</sup>” once again depending on Hebrew Scriptures for the significance.

**“ All who study Paul's life will find him a Jewish Apostle preaching the Jewish Gospel to both Jewish and Gentile listeners, about the Jewish Messiah.”**

Referring to his message, Paul says that “it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the [Gentile.]” (Romans 1:16, emphasis mine.) Please note that in no way did Paul back off from the position that the gospel of Christ came first for the Jew. This is reminiscent of the story discussed earlier when the Samaritan (Gentile) woman wanted healing from Jesus and he replied that he came first for the lost sheep of Israel (Matthew 15:24). Paul’s position in the letter to the Romans is a peculiar one to the twentieth century reader. To us, Christianity is a *Gentile thing*. How odd it is for us today to hear of a Jew who trusts Christ. I hope I am proving that it was in fact the other way around in Biblical times. Listen to the language Paul uses:

**“ We must conclude that there is no teaching in the New Testament that contradicts Biblical Jewish teaching.”**

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. (Romans 3:29-30.)

Paul is actually defending that it’s okay for Gentiles to believe in Jesus too. Over the past 2,000 years this has completely reversed!

The worst accusation that could be made against Paul is that he was including Gentiles into the things of Judaism. But even that is not new! The Jewish prophet Isaiah, writing hundreds of years before Paul, prophesied this about God’s plan: “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Isaiah 49:6.)

Even in Paul’s argument that we are justified by faith and not by works, Paul uses the example of the Patriarch Abraham to prove his point. Paul devoted a whole chapter to Abraham (Romans 4). I conclude that there is no departure from Judaism in Paul’s theology.

If there were any doubts about Paul’s loyalty to his Judaism, he testified about himself, “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee” (Philippians 3:5.) Paul unashamedly called himself a “Hebrew of the Hebrews.” If there were a contradiction to being both Jewish and believing in Jesus as Messiah, then Paul was unaware of that contradiction. All who study Paul’s life will find him a Jewish Apostle preaching the Jewish Gospel to both Jewish and Gentile listeners, about the Jewish Messiah.

**“ People act as if Christianity is a new religion which just sprang up two thousand years ago, but it is not new, it is simply a continuation. It is a fulfillment. It is a next step. It is the proof that the covenant with Abraham is true. It is Jewish<sup>16</sup>.”**

## Conclusion:

We must conclude that there is no teaching in the New Testament that contradicts Biblical Jewish teaching. Any Jewish person who honestly looks at the Scriptures and sees that they were fulfilled by a rabbi from Nazareth approximately two thousand years ago can feel very secure in the fact that he or she is still Jewish and has not become a Gentile.

Historian Hugh J. Schonfield comments regarding the Jewish believers in relation to Jewish non-believers right after the crucifixion and resurrection of Christ, “Their life remained unaltered; they worshipped in the synagogues with their fellow Jews, and were distinguished only by their adherence to the Galilean Wonder-Worker, whose claims they no doubt pressed as occasion offered.<sup>15</sup>”

I conclude with a quotation by author Edith Schaeffer. She says, “People act as if Christianity is a new religion which just sprang up two thousand years ago, but it is not new, it is simply a continuation. It is a fulfillment. It is a next step. It is the proof that the covenant with Abraham is true. It is Jewish.<sup>16</sup>”

## Endnotes:

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- 2 Rosen, Moise, *Y’Shua, The Jewish Way to Say Jesus*, Moody Press, Chicago, IL, 1982, p. 79
- 3 *The Ryrie Study Bible*, Moody Press, Chicago, IL, 1986. “Introduction to the Book of Jeremiah,” p. 1008
- 4 “The Holy Scriptures,” Jewish Publication Society of America, Philadelphia
- 5 Greenberg, Stanley, Rabbi of Temple Sinai in Philadelphia. As quoted by Fruchtenbaum in his article “Jewishness and the Trinity,” *Issues Vol. 1:8*, Purple Pomegranate, San Francisco, CA, p. 3
- 6 Fruchtenbaum, Arnold, “Jewishness and the Trinity,” pp. 7-8; Scripture references are from the New King James Version of the Holy Bible (Thomas Nelson Publishers)
- 7 *Acts 2:2-4*
- 8 *Acts 10:28*
- 9 *Philippians 3:5*
- 10 Shelley, Bruce, *Church History in Plain Language*, Word Books, Inc., 1982, p. 32
- 11 *Ryrie*, “Introduction to the Letter of Paul to the Romans,” p. 1541
- 12 McDowell, Josh, *Evidence that Demands a Verdict: Volume 1*, Here’s Life Publishers, Inc., 1990, p. 37
- 13 *Ryrie*, “How We Got Our Bible,” p. 1783
- 14 *Matthew 12:39; 16:4; Luke 11:29-30*
- 15 Schonfield, Hugh J., *The History of Jewish Christianity: From the First to the Twentieth Century*, Duckworth, London, 1936, p. 19
- 16 Schaeffer, Edith, *Christianity Is Jewish*, Tyndale House Publishers, Wheaton, IL, 1975, p. 121



# A Jew & His God

Even as a small child, I knew Hitler wanted to kill every Jew. I also knew that as a Jew, my duty is to always remain a Jew. I was also taught about Gentiles. Actually, they were called *Goyim*, and it was quite understood that I was **not** one of them.

You see, I am a Jew, and being Jewish has always been a privilege and a joy for me. Even as a child I loved memorizing prayers in Hebrew, and reciting them to my parents. They often told me that I filled them with so much *nachas*.

I had a Bar Mitzvah. I prayed. I went to Shul. But G-d was very distant from me, quite far away. I dared not even write his name without substituting the 'o' with a hyphen.

"I don't know" characterized my life. Is there a G-d? I don't know. Does G-d care about me? Maybe, but I don't know. I just did not know.

I did know a lot about memorizing prayers in Hebrew and about going to Shul. I knew about Rosh Hashanah and the Day of Atonement. I certainly knew about the Holocaust. I knew a lot about rituals I did for this unknown G-d of mine, but I didn't know anything about who this G-d was. I certainly didn't know what G-d wanted from me, if anything.

After thinking it over, I discovered that though I was very "religious," I had no relationship with him. The *Tanach* (Jewish Bible) says "this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (Isaiah 29:13).

I realized that though I was outwardly "religious," my heart was far from G-d.

Like most people, I spent more time and energy planning my weekend than I did thinking about the creator of the universe! In practice, I wasn't too interested in what G-d had to say. Like the Bible said, my heart was far from G-d.

A friend of mine asked me one day if I had ever read any part of the New Testament. My answer: "that's NOT for Jews to read!"

But I decided I wanted to read it. I expected to find anti-Semitism. I expected the stuff that inspired Hitler! I found neither.

Instead I found Jesus; humble, meek, desiring to fulfill the Law of Moses and being successful. He quoted Hebrew Scripture and said "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).

I had thought that Jesus was just for Gentiles! But you know, just about everyone who believed in him at first were Jews. I found that Jesus was Jewish, that he was interested in Torah, and that he is our Messiah.

"I don't know" will never again be a part of my relationship with G-d. You see, "G-d" became "God!" God became Father. God became personal. The Prince of Peace came into my life, and now I know God.

Solomon, King David's son, was said to be the wisest man who ever lived, and he said, "*there is not a just man upon earth, that doeth good, and sinneth not*" (Ecclesiastes 7:20). The Hebrew Bible is clear: all of us have hearts that are far from God. The great Jewish prophet Isaiah tells us: "But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear" (Isaiah 59:2). The bedrock of Judaism is found in the 20<sup>th</sup> chapter of Exodus. There Moses records the Ten Commandments. "Thou shalt have no other gods before me." Had I always put God first in my life? Of course not. "Thou shalt not take the name of the LORD thy God in vain." Had I ever used God's name as a swear-word? I had. "Thou shalt not steal." Had I ever taken anything that didn't belong to me? A pen? A paperclip? *Creative* tax preparation? The value of the object didn't matter. Who can say they've followed this command always? "Thou shalt not kill." Another place in the Bible says that if you think evil thoughts towards someone without cause, you are guilty of murder. "Thou shalt not commit adultery." The Bible says that if you think lustful thoughts then you are guilty of adultery. Who of us can say we have never had lustful thoughts? And there were others: "Do not covet," "Honor your mother and father," "Do not lie."

I learned that while man judges the outside actions, God judges the intents of the heart. Isaiah the prophet was right: our hearts are very far from God.

In the Hebrew Bible I learned that we are accountable to God just like a criminal is accountable to the criminal justice system. We have broken God's law, the Ten Commandments, and we stand guilty before the judge. There is coming a day when God will judge us all based on the intents of our hearts. There will be no appeals, no technicalities, and no evidence thrown out. If we defend ourselves based on our own actions and intentions, we will be condemned.

The Ten Commandments are summed up in the *Sh'ma* and *Viahavta*, two of the holiest of all Hebrew prayers: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5). We are all guilty; none of us even come close to the standard that God demands.

It is only when we realize that we have violated the laws of the Holy God that we can appreciate what atonement means. The Temple sacrifices of the Hebrew Bible find fulfillment in the sacrifice of the Messiah.

Our loving God is about hope, so just as he provided a sacrifice for Abraham in Isaac's place, so he provided a sacrifice for us in our place. The Hebrew Bible says that Messiah "was cut off out of the land of the living: for the transgression of my people was he stricken" (Isaiah 53:8). The Messiah was stricken for us and our people. It says, "*he was* bruised for our iniquities" (vs. 5). This is all found in the *Tanach*, the Hebrew Bible!

If you're Jewish, then know that God provided Messiah Jesus as an offering for you. If you're a Gentile, then you're invited too because God promised Abraham that through his seed he'd bless "all the nations of the earth" (Genesis 22:18).

The Old and New Testaments agree that *both* Jews and Gentiles need Jesus. Our hearts are indeed far from God. We need atonement.

It's actually very simple. It's actually very Jewish. God calls us to return to Him. Though every one of us has hearts that are far from the God of Abraham, Isaac, and Israel, through our Messiah Jesus, we can return to God. God says, "I will give them a heart to know me, that I *am* the LORD... for they shall return unto me with their whole heart" (Jeremiah 24:7).

The tough thing about this is that as Jews we can think that believing in Jesus makes us somehow "un-Jewish." Isn't it a strange contradiction that no one questions a fellow Jew who claims to be an atheist or an agnostic or a Buddhist, but say that you believe in the Messiah of the Hebrew Bible and no one knows what to do!?

The message is this: God sent Messiah to atone for our sins, and that's good news for us because we never could have atoned for ourselves. Remember, the Hebrew Bible says, "*there is* not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). We owe a sin debt to God. Jesus paid the debt in full!

Your sin debt can be cleared forever right now through prayer:

*God of Abraham, God of Isaac, God of Israel: I know I have sinned and I know You will judge. I ask the blood of Messiah to be applied to the doorposts of my heart. Give me, I pray, a new heart, as Your prophet Jeremiah wrote. Lord, by Your power, and by the finished work of Your Messiah, I return to You Lord. I ask these things according to Your righteousness and in Jesus' name.*

Since I prayed to receive Jesus Christ as Messiah and invited him into my life, I have never believed that I have become "un-Jewish." I have never believed that somehow I have become a Gentile. What could be more Jewish than believing in the Messiah?

The truth is that many Jews and many Gentiles have received Jesus as Messiah. Jesus offers us atonement so that we can return to the God of Abraham, Isaac, and Israel. When we do, He will give us a new heart. God has provided a sacrifice for our sins, and it is up to us as Jews to thank him for that, follow him, and believe on the name of his Son. That is Jewish!

Please find out more about Jesus' claims and what our Hebrew Bible says about him. It may surprise you as much as it surprised me. Please read Isaiah chapter 53 as a good start. Then read the book of John in the New Testament (written by a Jew.) Please ask Jesus to be your king. And please feel free to contact me. Shalom and God bless.

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If you're in the area, please be my guest at a Bible-believing congregation:

Fellowship Bible Church  
48 Rod & Gun Club Road  
Chester, NH 03036  
603-887-2599

www.fellowshipbiblechester.org  
Sunday Morning Worship: 10:45 am

By the way, the reason the photo at the top of this essay is of me as a child is because it reminds me that our Messiah has said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

Please study the prophecies, pray, and then gladly receive the kingdom of God as a child with joy in your heart and hope for your future.

May the Lord bless you in the name of Y'Shua (that's Jesus' Hebrew name!)  
Mazol Tov.