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REACH
THE WORLD



I WILL
GO

CHOSEN FOR MISSION



“The publications distributed by missionary workers have exerted their influence... Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now... a large number take their stand upon the Lord's side.”

The Great Controversy, 612





REACH
THE WORLD



I WILL
GO

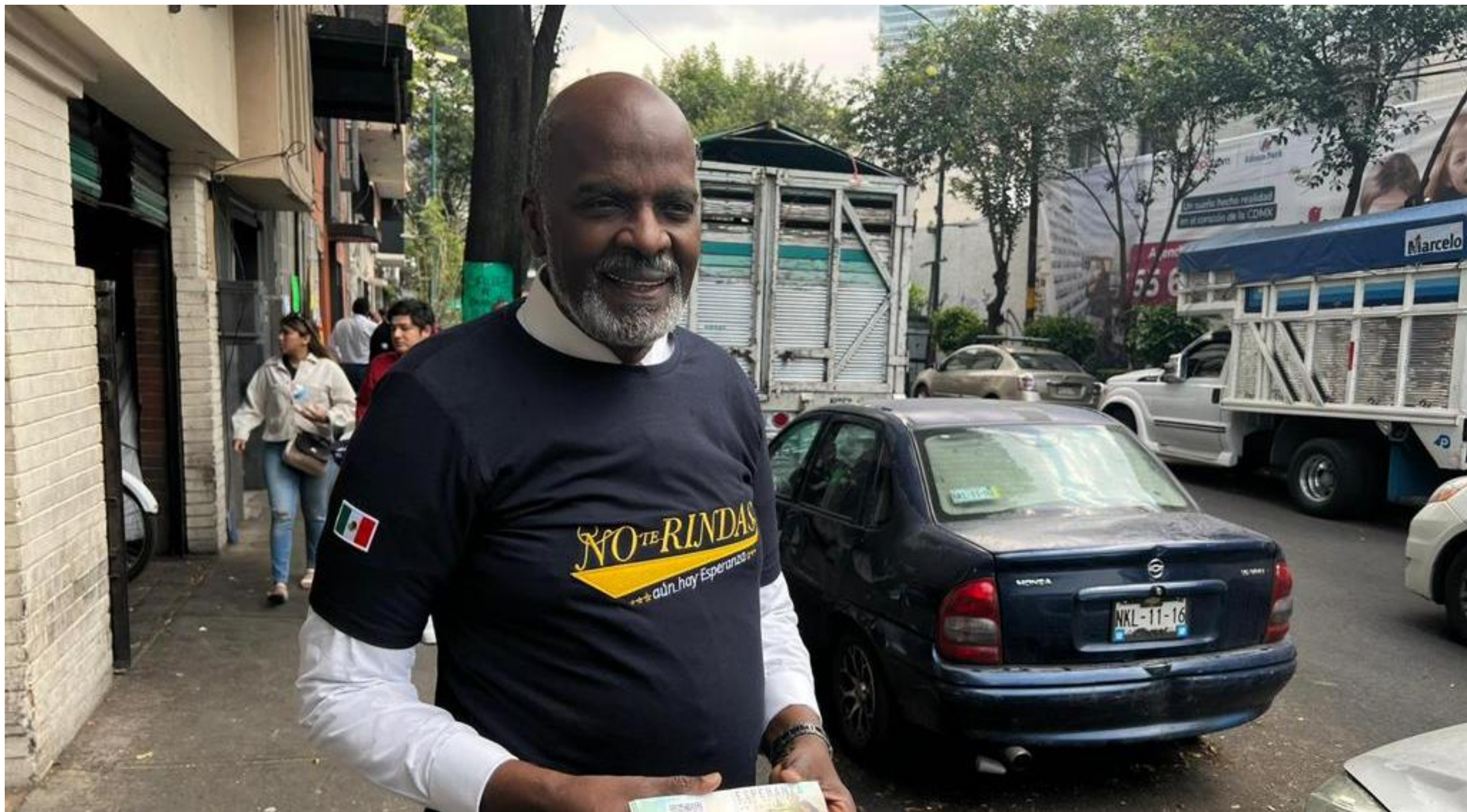
CHOSEN FOR MISSION























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THE GREAT CONTROVERSY PROJECT 2.0 – PHASE II



The Great Controversy Tract





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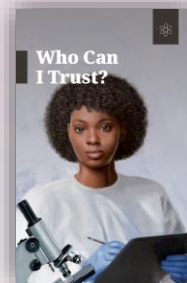
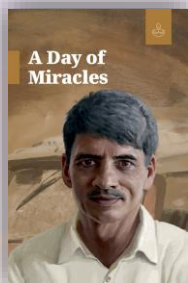
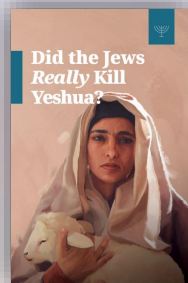
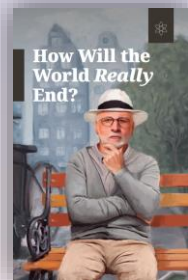
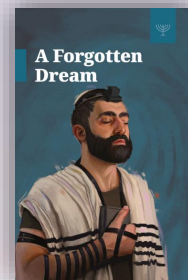
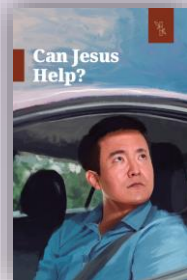
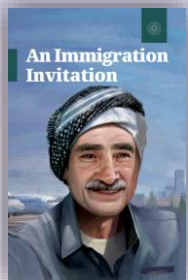
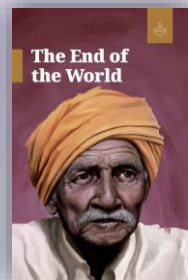
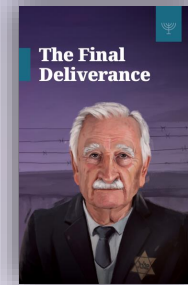
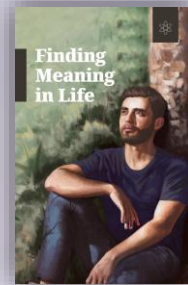
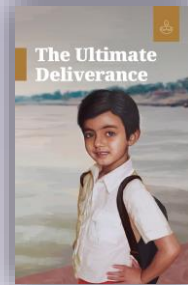
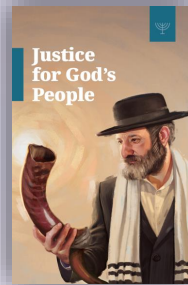
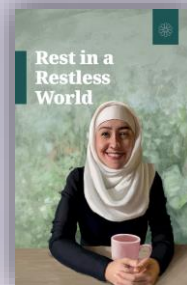
Tracts



SCORE Project

The Three Angels' Messages Explained for
Non-Christian Religions







The Suffering Servant

HASHEM'S PLAN
TO BE WITH YOU

A PROPHECY OF THE
MASHIACH'S ARRIVAL

HOPE THROUGH YOUR
SACRIFICES AND STRUGGLES



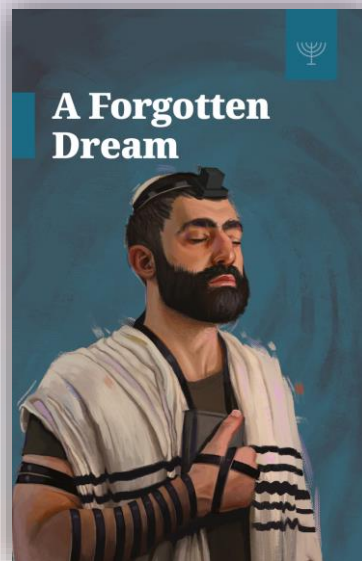
Justice for God's People



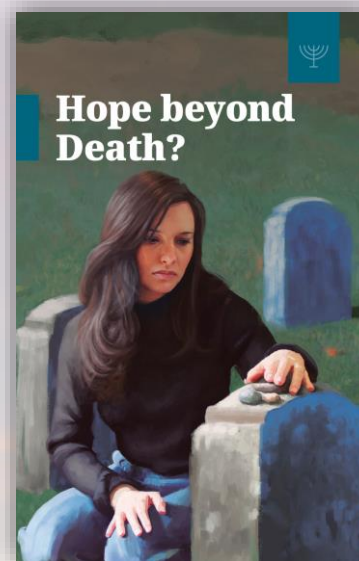
The Shabbat Kept Us



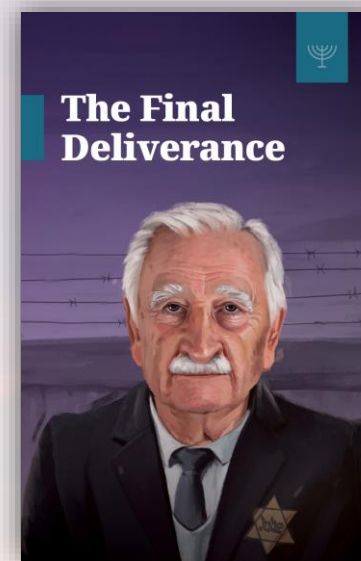
Did the Jews Really Kill Yeshua?



A Forgotten Dream



Hope beyond Death?



The Final Deliverance

God had an important lesson to teach them through this heartache.

But that connection between God and humanity was broken when Adam and Eve chose to disobey God. Because God is holy, sin cannot be in His presence. He could no longer be face to face with His people.

Like a father who would do anything to be with his children, Hashem needed a way to reconnect with those He had created, so He gave them the promise of Genesis 3:15. He also provided them with a visual reminder of it: the sanctuary system and its restorative ceremonies.

The First Sacrifice

Tears filled Rachel's eyes as she hugged her beloved pet. The dog had been hers for over ten years—even before she and her husband had had children. But after it bit a worker at their home and then a child in the neighborhood, Rachel knew they couldn't keep the dog any longer. The thought of giving him away filled her with

sorrow. The pain of losing an animal is difficult.

Think about how Adam and Eve must have felt when they saw the first animal die! They had never encountered death before; it must have caused their hearts to ache. But God had an important lesson to teach them through this heartache. Genesis 3:21 records, “*ADONAI Elohim* made Adam and his wife tunics of skin and He clothed them.”

God did not use linen, cotton, or any other material to clothe Adam and Eve. Instead, He killed an animal and used its skins to cover the two people.

Through the death of this animal, Adam and Eve learned that sin causes pain and death; it requires sacrifice. Later, we find Adam and Eve's son Abel bringing a lamb as an offering to God (Genesis 4:4).

From the time of Adam to the time of the Israelites in Egypt, God's people brought animal sacrifices to God. For example, Noah offered sacrifices to God after the flood (Genesis 8:20). The patriarch Abraham built altars to commune with God during His journey to the land of Canaan (Genesis 12:8; 13:4, 18). The sacrifices were symbols of their agreement with God's covenant—the promise God had given to save His people. And whenever they came into God's presence, they brought a sacrifice to symbolize

how the connection with God would someday be restored.

God's Plan to Be with His People

The descendants of Abraham grew into a great nation while in Egypt. Eventually, they were enslaved by the Egyptian people, and while there, many Israelites lost sight of their relationship with God. When God delivered them from Egypt, He longed to be close to His people once again.

We notice a glimpse of the fatherly heart of God as He declares, “Have them make a Sanctuary for Me, so that I may dwell among them” (Exodus/Shemot 25:8). The Hebrew word here for “dwell” is *šakan*—the same root as the word for the Shekinah, or the presence of the Almighty. His presence would be in the midst of

His people through this sanctuary in the center of their camp.

God gave specific instructions to Moses for the building of the sanctuary: “You are to make it all precisely according to everything that I show you—the pattern of the Tabernacle and the pattern of all the furnishings within—just so you must make it” (Exodus 25:9). He also provided him with directions for the sacrifices that would be part of the sanctuary service; many of them are recorded in Leviticus/Vayikra.

The Sacrificial System: God's Way?

Leviticus provided specific instructions for what an individual in the camp was to do if he or she sinned. That individual had to take a perfect lamb—perhaps one that he had grown fond of—and



stern man—joined the bidding battle. *Please don't allow him to purchase me*, the girl prayed in her heart, but she knew her preference didn't really matter; after all, she was a slave.

The stern man would not give up. At last, his competitor refused to go any higher. She had been sold to the one she most dreaded.

As the auction closed and the crowd dispersed, the slave master motioned to the girl he had just purchased. "Come." She obediently walked behind him, fearful of what her future would hold.

The man's home was not far from the town, and they soon neared it. The home was a simple cottage—far different from the elaborate houses of wealthy plantation owners. The girl began to wonder why he had paid so much for her. What value did she have in his eyes?

Before reaching the front entrance, the man turned around. His face had softened from its sternness, and he looked at her with kind eyes.

"You may be wondering why I have purchased you," he began. "My wife and I have purchased you so that you can be free. We will raise you like we would raise our own daughter, and when you are older, we will help you to reunite with your family."

The girl could hardly believe what she was hearing! Could she truly be free? And yet, weeks and months would prove his words to be true. The man and his wife were not wealthy, but they poured out their love, care, and protection, providing for all her basic needs and giving her an education. Her life would never be the same, for she had been redeemed.

Redemption in the Tanakh

Redemption/*ge'ulah* is a very important concept. During the celebration of Passover/Pesach, we are reminded of the history of our ancestors who were slaves in Egypt. We remember the way in which God redeemed them. Redemption is more than simply being freed from slavery. Redemption is about a complete restoration. Pesach is also a reminder of the coming redemption of God's people by the Mashiach. At that time, when God's people have been restored to what life was like before sin, they can live joyously during the reign of the Mashiach.

The book of Isaiah in the Tanakh refers to God as Redeemer 13 times (Isaiah 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7; 49:26; 54:5, 8; 59:20; 60:16; 63:16). God's people needed redemption from their enemies,

but they had a deeper problem: They also needed redemption from sin so that they could be connected with God once again. Isaiah writes, "Your iniquities have made a separation between you and your God. Your sins have hidden His face from you" (Isaiah 59:2).

But what was the solution to the problem of sin and separation?

The Servant in Isaiah

Isaiah 53 does not use the word *redeemer*, but it speaks of one who would take upon himself "the sin of many" (Isaiah 53:12). Who is this individual? The Almighty, speaking in Isaiah 53:11, identifies him as "the Righteous One, My Servant."

Many are quick to suggest that the "servant" of God referred to in Isaiah is Israel. They present verses such as Isaiah 41:8, 9: "But you, Israel, My servant, Jacob whom I



starting point. And even if we used one of the earlier decrees as our starting point, we would still only complete 367 or 370 years instead of the full 490 years of the prophecy.

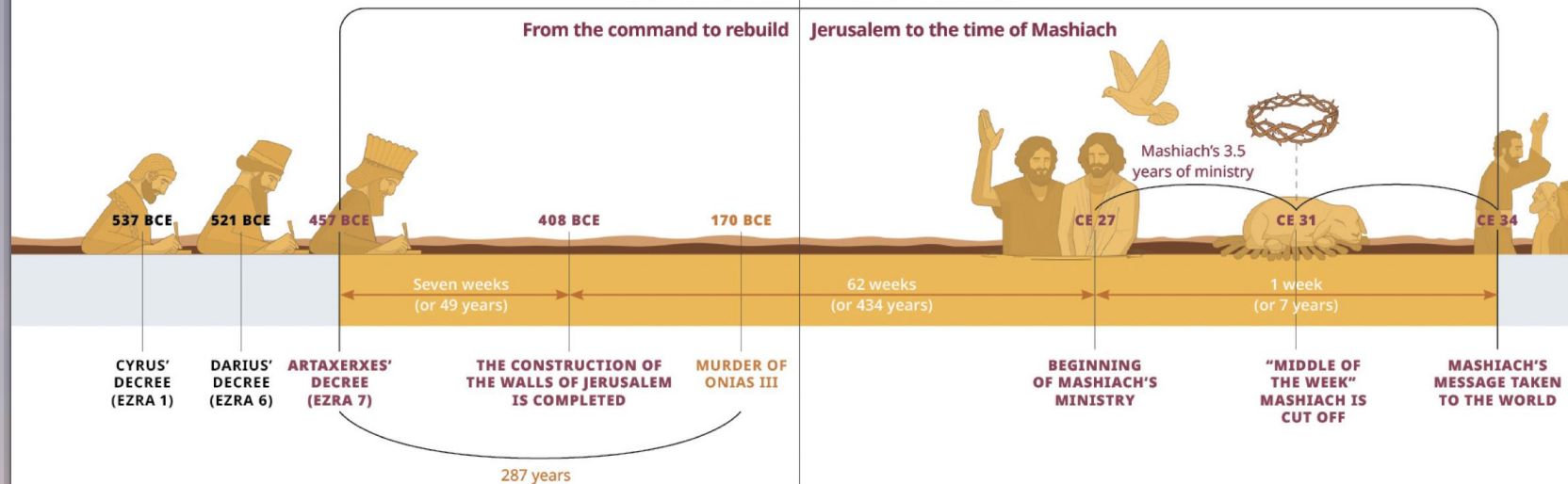
Second, Daniel 9:24 clearly delineates the purpose of the 490 years: "To put an end to transgression, to bring sin to an end, to atone for iniquity, to bring in everlasting righteousness,

to seal up vision and prophecy, and to anoint the Holy of Holies."

Did Onias III fulfill any of these goals through his death or ministry? No. He did not finish the

transgression, make an end of sins, make reconciliation for iniquity, or bring in everlasting righteousness. It's not possible that he was the fulfillment of this prophecy.

70 WEEKS = 490 YEARS



The Day-Year Principle

When God speaks through prophecy, days represent years. For example, God instructed the prophet Ezekiel to lie on his side for a certain number of days—each day representing a year (Ezekiel 4:5, 6).

Or, another time, when God required the Israelites to stay in the wilderness rather than entering the Promised Land, He referred to the same principle: "For 40 years, corresponding to the number of the 40 days

you explored the land—one year for each day—you will suffer for your iniquities" (Numbers 14:34).

This day-for-a-year interpretation has been held by Jewish scholars and commen-

tators, who interpret the 70 weeks in this passage accordingly. Using this principle, the prophetic 70 weeks in Daniel 9 represent 490 literal years. Or think of it this way: 70 x 7 days = 490 prophetic days = 490 literal years.

Whatever circumstance you're facing, he assures you that your life is not without a purpose.

be a suffering Servant—so that he could empathize with you and give you hope.

Whatever circumstance you're facing, he assures you that your life is not without a purpose. Someday soon, he will return as the Son of Man on the clouds of heaven to set up his eternal kingdom—a kingdom in which no tears fall, and sadness and pain will no longer exist. A place where happiness reigns, where our sufferings will be forgotten, and where we will finally be reunited with God. It will be a place where everyone will realize that all the sacrifices we have made—and above all, the sacrifice of the Mashiach—have been worthwhile to bring unity and restoration.

Many people who have claimed to follow Yeshua have misconstrued who he truly is. But this magazine has given you the opportunity to see him in a different light. He is the divine Mashiach who was foretold by the prophets. He fulfilled the prophecies of Daniel 9 and Isaiah 53 by coming to this earth to sacrifice himself for his people. He became the Suffering Servant of the Tanakh so that he could offer hope as the victorious Son of Man.

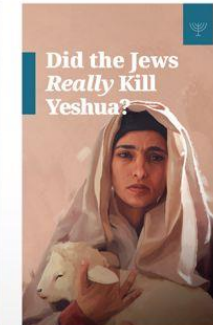
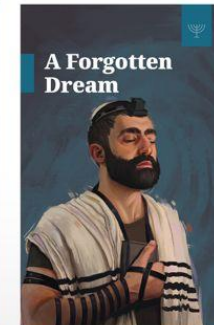
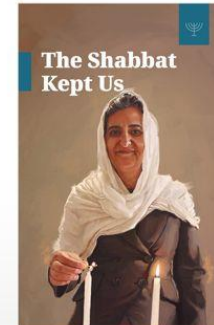
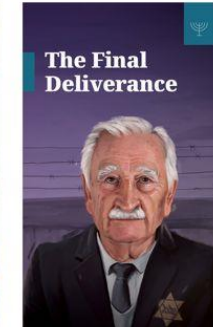
Will you grasp that hope of his coming reign by choosing to accept Yeshua as your Mashiach? You can take that step today by praying the following prayer:

Heavenly Father, I want to thank you for Yeshua and the sacrifice that he chose to make when he came to this earth. Thank you that he has given me an example of how I can live a life of selflessness for others. Today, I choose to accept him as my Mashiach from sin and to receive the hope of life in his eternal kingdom someday. Help my gratitude and love for him to grow each day. Amen.

To become better acquainted with Yeshua and learn more about that coming reign of the Mashiach, please see the information on the back of this magazine.

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Further Reading



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**El siervo
sufriente**

EL PLAN DE HASHEM
PARA ESTAR CONTIGO

UNA PROFECÍA DE
LA VENIDA DEL MASHÍAJ

ESPERANZA EN MEDIO DE TUS
SACRIFICIOS Y DIFICULTADES



**Der leidende
Knecht**

HASCHEMS SEHNSUCHT,
DIR NAHE ZU SEIN

EINE VISION ÜBER DAS
KOMMEN DES MASCHIACH

HOFFNUNG INMITTEN VON
OPFERN UND KÄMPFEN



**Le Serviteur
souffrant**

LE PLAN DE HACHEM POUR
ÊTRE AVEC VOUS

UNE PROPHÉTIE SUR LA VENUE
DU MACHIA'H

L'ESPÉRANCE À TRAVERS VOS
SACRIFICES ET VOS LUTTES



**העבד
הסובל**

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להיות איתך

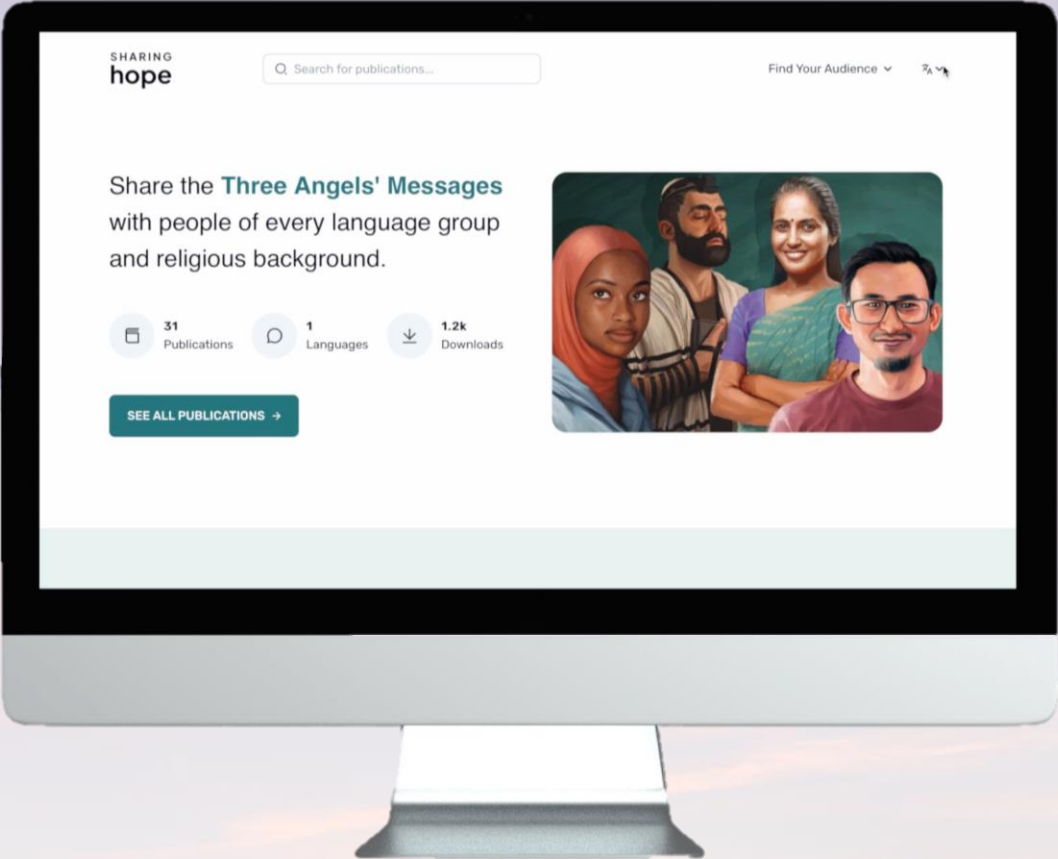
נבואה על ביאתו
של המשיח

תקווה באמצעות
הקרבותיך ומאמציך

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Hinduism



Secularism



Buddhism



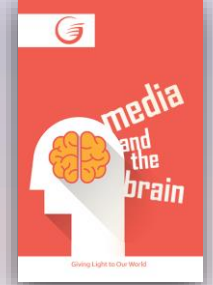
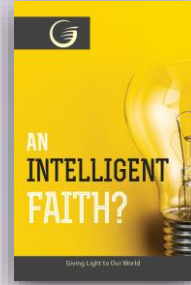
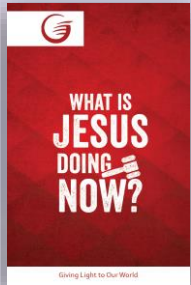
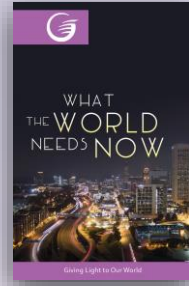
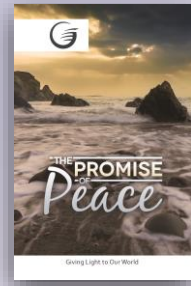
Judaism



Islamism



Christianity



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175

175th
Anniversary
of Adventist
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