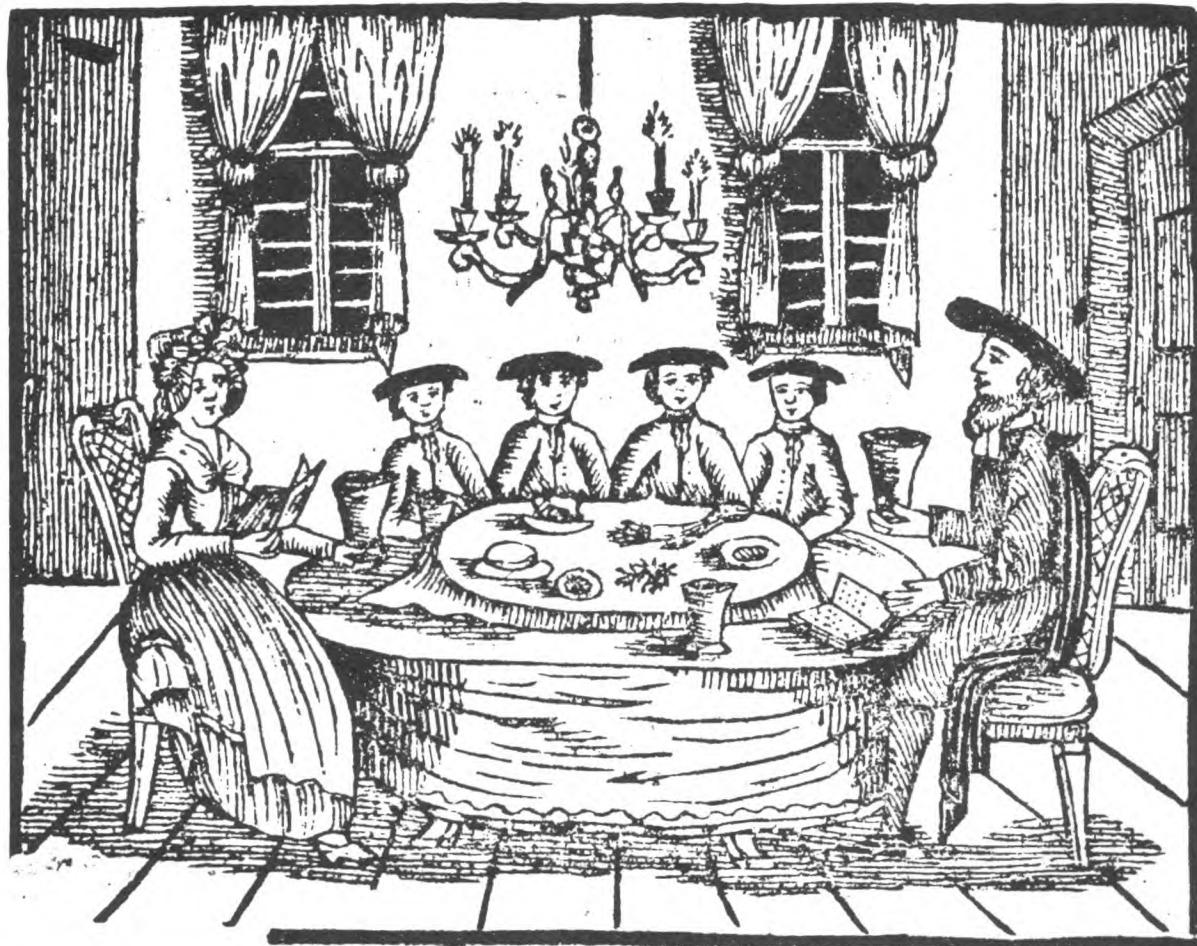


the APRIL 1978
**CHOSEN
PEOPLE**

PASSOVER april 21-29

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover.* I am the bread of life; he who comes to Me shall never hunger and he who believes in Me shall never thirst (John 6:35).



*From the Passover Hagaddah. A family Seder from Sefer Haminhagim (Amsterdam, 1768).

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American Board of Missions to the Jews



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In Defense of Missions

Dearest Beloved Friends:
"Christ is the Hope of the world" except to the Jews. This startling statement is what Liberalism offered to the Jews a little less than 25 years ago. In 1954 the World Council of Churches met in Evanston, Illinois. The theme of the assembly was "Christ, the Hope of the World."

What a glorious fact to proclaim! Here at last there was a concise, clear statement that both evangelicals and liberals could support without mental reservations. Whoever wrote the theme "Christ the Hope of the World" was a brilliant strategist.

Shortly after the assembly I wrote in the February 1955 issue of *The Chosen People*:

But when our Lord Jesus Christ is proclaimed as the Hope of the World, it follows logically that He is also the Hope of the Jews. In recognition of this fact the proposed statement on the main theme asked for "a statement of the New Testament concept of the ultimate fulfillment of God's promises to the people of ancient Israel and the consequent special responsibility of the Church of Christ for the proclamation of the hope in Christ to the Jews."

Let us state at this point that the above quoted sentence is one of the most succinct statements that we have ever seen about the need for evangelizing the Jews. If the clergy really meant what it said when it lifted the banner, "Christ, the Hope of the World," then the proposed statement should have been unanimously adopted! But what happened?

Immediately there was excited heated discussion and debate. There were representatives of the churches in



from the president

Syria, Lebanon and Egypt present. They were afraid that such a statement might be construed as meaning that the Council had taken the side of Israel in the dispute between the Arabs and Israel.

A world-renowned lay leader of one of the largest denominations expressed strong objection to the statement. It would embarrass him among his Jewish friends and it would make for bad interfaith relations!

When the vote was taken the sentence was stricken from the statement. The vote was 195 to 150. What a tragedy! The theme became, by inference, "Christ, the Hope of the World" — except for the Jews!

How shocked we are to learn that the very people who are always talking about brotherhood, good will and tolerance, could possibly make such a wicked decision. But yet, why should we be so surprised? This conclusion is the only logical result of substituting the thoughts of man for the Word of God. God's Word says, "To the Jew first." Man's thoughts say, "That's not fair to the Gentile." So the mind of man is elevated above God's revelation. It may seem a minor point, just a matter of interpretation, but look at the final result. "To the Jew first" becomes "also to the Jew," then "to the Jew if," then "to the Jew last," and now "except to the Jew!"

Those who reject the Scriptures, which are the written Word of God, will also reject the Lord Jesus Christ, Who is the Eternal Word of God. Between the two there is a vital and organic connection.

Even though I was shocked, I was not overly surprised at the action of the World Council of Churches. You expect this from the liberals, but you can imagine my pain when Billy Graham recently came very close to the World Council attitude!

Like most Christian Fundamentalists, Graham once believed that Jews, too, were lost if they did not convert to Christianity. Today Graham is willing to leave that up to God. "God does the saving," Graham asserts. "I'm told to preach Christ as the only way to salvation. But it is God Who is going to do the judging, not Billy Graham."

Billy is particularly opposed to evangelical groups such as "Jews for Jesus" who have made Jews the special target of their proselytizing efforts. "If a person wants to convert to Christianity, that is his own freewill decision," Billy declares. "I would never go after someone just because he is a Jew, which is why I have never supported Jewish missions."

James Michael Beam, "I Can't Play God Any More," McCall's Magazine, January 1978, p. 158.

In other words Dr. Graham believes

it is wrong to single out the Jews and specialize in a witness to the Jews. I respectfully submit that it is Dr. Graham who is wrong. The Bible teaches that we must make the Jews a "special target" of our efforts. God seeks them out.

For thus saith the Lord God: Behold I, even I, will both search my sheep, and SEEK THEM OUT. As a shepherd SEEKETH OUT his flock in the day that he is among his sheep that are scattered, so WILL I SEEK OUT MY SHEEP, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country (Ezek. 34:11-13).

The Lord Jesus Christ made Jews "the special target" of the apostolic "proselytizing efforts." On the road to Emmaus He gave the two disciples their version of the Great Commission: "and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47).

The twentieth century has produced many missionary heroes bringing the Gospel to the Arabs. Most notable of all was Dr. Samuel Zwemer who also served as Professor of The History of

IF MISSIONS to the Jews is a mistake, as some allege, then the mistake and the folly rest on the shoulders of our Lord and of His apostles. They went first to the lost sheep of the house of Israel. That such work for our Jewish neighbors is difficult is no excuse for neglect. The more difficult the problem, the greater the need for power; the more baffling the situation, the greater the need for patience and love.

In fact, we need two kinds of leadership. First, leadership in the Christian churches to raise up people who believe in missions to the Jews. Alas, we have in our country distinguished Christians who repudiate the whole idea of Christian mis-

sions to the Jews. They advise a new approach without the offense of the Cross — without making proselytes.

We also need trained leadership to go out from the Church into this field and win the Jewish people. The character of the Jewish race demands that the quality of Jewish missionaries who are to win them for Christ must be exceedingly high. Who can estimate the cost of such spiritual leadership? We need men of spiritual vision, power and love.

Samuel M. Zwemer, *Into All The World*, pp. 121, 122.

Religion and Christian Missions at Princeton Theological Seminary. He wrote in 1953 about our Lord's words "beginning at Jerusalem."

When we recall the place, the occasion and the speaker, the words are the more remarkable. The Savior after His resurrection identified Himself by His voice to Mary, by the breaking of the bread to the two who went to Emmaus, by His scars to the ten disciples and a week later to doubting Thomas. But in these brief words recorded by Luke He identified Himself by the use of the word Jerusalem. No one but Jesus would have said it. No one but Jesus could have said it, after His rejection, His suffering and bitter

death on Calvary. It links close to the words, "Father forgive them; for they know not what they do" — "Beginning at Jerusalem." And in uttering these words Christ laid down a great missionary principle to which we desire to call attention, a principle which obtained in apostolic missions and has ever since been valid, although often forgotten.

Samuel M. Zwemer,
Into All The World, pp. 99, 100.

Paul certainly "made Jews the special target" of his "proselytizing efforts." He was *not* a missionary to the Jews, he was the apostle to the Gentiles; but every place he went he sought out the synagogues. On one occasion he de-

liberately by-passed two strategic centers. Amphipolis and Apollonia, and ministered in Thessalonica, because there was a synagogue there! (See Acts 17:1) For years he longed to preach in Rome (Romans 1:13). Finally towards the close of his world-wide ministry he reached Rome, and while still a prisoner and knowing he was facing death, "Paul called the chief of the Jews together" (Acts 28:17).

How utterly shallow the words, "If a person wants to convert to Christianity, that is his own freewill decision" as compared to Paul's attitude to the Jews. In all literature there is no nobler tribute to the Jews than that of Paul in Romans 9. The article in

Something new in Jewish evangelism has been taking shape in the Los Angeles area. An innovative and even radical program that ministers to a specific segment of the Jewish community has been started by ABMJ missionary, William Katin. Early reports of this new program's successful outreach to the intellectual quickened our interest.

A NEW APPROACH TO THE INTELLECTUAL

INTERVIEW WITH BILL KATIN



McCalls states that "In recent years Graham has shown particular affection for Jews." Here is a different degree of affection:

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh, Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God

blessed forever. Amen. (Rom. 9:1-5)

I praise the Lord for the myriads of believers whom Dr. Graham has led to the Lord. How I wish that all of them, including the famed evangelist himself, would study the Letter to the Romans, especially these verses. In one Greek sentence of thirty-one words which were written, not in ink, but by his life's blood, Paul shows what he thinks of Jewish evangelism. Paul exceeds Moses in his love for Israel (Ex. 32:32). Moses identified himself with his people and says that if they cannot be saved he would perish with them. Paul says that he would, if it were possible, perish for them.

Every Christian understanding the

truths in these words "the promises, whose are the fathers, and of whom as concerning the flesh Christ came" will gladly go out of his way to use every means to reach every Jew and say, "Thank you for what you have done for me. Thank you for the Scriptures, and thank you for the fact that you gave me the One you reject. You're missing your greatest heritage without Him."

Faithfully yours in His service,



Dr. Daniel Fuchs
President

What were the reasons for its inception; how did it get rolling and was it a program that could be easily adapted elsewhere? We took these and other questions to Bill for further explanation.

CP: *Exactly what type of program have you developed?*

KATIN: We've established a "pre-evangelistic" lecture seminar series aimed at the Jewish professional. This series promotes "friendship-evangelism" as Christian couples invite their Jewish acquaintances to intellectually stimulating seminars.

The whole point is to reach professional, educated Jewish people who are not usually interested in religious activities and would not attend evangelistic meetings.

This group is usually excluded from evangelistic efforts even though they are highly visible community members. Educated Jewish people need to hear the Good News as much as college students or elderly people.

CP: *Why is the series' appeal so unique?*

KATIN: Well, it's designed to be intellectually stimulating. We invite Christians from various professions to address topics of interest within their fields. Dr. George Giacomakis, President of The American Institute of Holy Land Studies in Jerusalem spoke on the topic, "Archeology and Its Significance for Contemporary Religion."

In December, Dr. Steve Brown, a Ph.D. from Brandeis University lectured on "The Maccabees and the Defense of Israel Today." A Hebrew-Christian psychiatrist addressed the subject of "Moses, Freud and the Need for a Father Image." We also had con-

certs by two Hebrew Christians, so you can see that variety has been a special concern of ours.

CP: *How did you organize the series?*

KATIN: First, I went to five churches in key areas with a large membership of professional people. These churches were enthusiastic and most encouraging. They supported our program in every way, publicizing the program among their members.

They encouraged professional couples to invite Jewish professionals of their acquaintance to the lecture series. The cost was a nominal \$5.00 per couple, which made it possible for the Christian couple to invite the Jewish couple for just \$10.00 a lecture. Thus, those who attended the programs actually paid all the expenses.

CP: *Where were these lectures and concerts held?*

KATIN: Our first event was held in a local hotel. Because it was a "neutral" location, everyone felt comfortable. The rental situation proved to be somewhat beyond our means but the Lord later opened conveniently-located homes.

Several Christian couples have entertained us and others have offered to do so since our initial seminar. There is a definite warmth in this kind of atmosphere and our series has prospered in it.

CP: *What do you hope to accomplish through this series?*

KATIN: We have established this program as a way in which Christians can become better acquainted with Jewish people. So many times Christians are associated with Jewish people in their businesses or professions but are un-

able to get close to them.

An intellectual series of this sort can break down existing barriers, begin a real exchange of ideas, and help to create a friendship. Christian couples can likewise get involved in a relationship through which they can demonstrate love, concern and interest. Eventually, as the friendship grows, Christians will have an opportunity to share their relationship with God through Jesus the Messiah.

I think the whole process demands a commitment on the part of Christians who really want to share their faith with Jewish people.

Looking ahead, we plan to continue the program on a six-month basis. During the six-month period we hope to see developing the kind of relationships we just described. We hope that each future six-month series will see new couples in attendance while couples from previous series become more socially involved with one another.

We hope to see many other areas developing a program such as this to reach the educated Jewish person. We know that with God all things are indeed possible. Intellectuals need to know the message of salvation but they need to hear it in such a way that the Holy Spirit will have free access. To paraphrase Paul, "to the intellectual I became as the intellectual . . . that by all means I might win some."



Rev. William Katin serves with ABMJ in North Orange County, Ca. with emphasis on campus and youth work and to intellectuals. Bill, a Hebrew Christian, holds degrees from U.C.L.A., Talbot Theological Seminary and is presently into graduate school study.

A few months ago we received a phone call from a Jewish woman named Sarah. She had never attended any of our meetings or Bible studies, but had some contact with Beth Sar Shalom. Sarah was suddenly interested in what we were all about. After a few phone conversations she was challenged to attend a Bible study—just to see what it was like.

Sarah did come, but only after assuring us that she could *never* believe in Jesus. We did not press her. When Sarah arrived she was warmly welcomed by everyone. This really impressed her. Our study was in chapter three of Matthew, dealing with the ministry and message of John the immerser. Sarah said that she had enjoyed the study and would return the following week.



Sarah came to the next meeting. We were continuing our study of John's message when Sarah began to cry. She left the room to compose herself, but returned for the remainder of the study. After the meeting was over, I took Sarah aside and asked her what was bothering her. She answered, "I want to do good and to please God but I don't know how. Can you help me?"

I shared the Good News of the Messiah with her, presenting passages from both the Old and New Testaments. When I was sure that she understood God's plan of atonement and salvation, I asked her if she would like to accept Jesus as her Messiah and Savior. She answered, "Yes," and prayed right then and there for the Lord to save her from sin and take

control of her life! Almost immediately Sarah wanted me to contact her sister, Muriel. She knew that Muriel needed the Lord, too. But try as I might I was unable to reach Sarah's sister.

Just as I was about ready to give up, I received a phone call from Muriel. She was upset with us and swore we would never get *her* to believe in Jesus. Not only that, she declared that we would never even convince her to attend a meeting. She also told us quite pointedly that she didn't want us to try to contact her and that she wanted to be left alone! We respected her wishes and did as she has requested. We "left her alone," but we prayed for her. God did the work.

Unexpectedly we received a call from Muriel. She said she had changed her mind and now wanted to attend our Friday evening meeting. She came that Friday and promised to return on the following Friday. Less than a week later Muriel called me. She said our study in Matthew had been so interesting she had decided to read the entire book. After reading about the sufferings of Jesus she cried and was so upset she called me to find out why this had happened.

I read Isaiah 53 to her right over the telephone. Then I explained the necessity of Jesus' sacrifice for the forgiveness of the sins of mankind. Muriel wanted to know how she could have the benefit of this atonement so that her sins would be forgiven. I told her all she had to do was ask God to forgive her of her sins, believe that Jesus had died for her, and accept Him as her Messiah and Savior.

It was the desire of Muriel's heart to do just this. Together we prayed and she received Jesus as her Lord and Savior. Both Sarah and Muriel found salvation through God's grace! Muriel is doing very well and although she is a slow learner she is growing in her faith. Sarah is having some problems mostly due to pressure from her father. But we are trusting God to bring her safely through these trials, with your prayers. We know that God, Who has begun a good work in these two lives will perfect it (Phil. 1:6).

evangelism

Missionary Goes Ape!

Have you ever come to a point in your life when you just wanted to let go and be yourself? One of our missionaries in Philadelphia actually did have such a glorious opportunity. He threw himself into the role with zeal on the campus of Temple University this past semester and loved every minute of it. Having been recently transferred from Peoria, Illinois to Philadelphia, there were some talents in Rev. Lawrence Caruvana that had gone previously unexplored.

But as a publicity stunt for our regular campus meeting on the modern myth of evolution, Larry consented to a little "monkeying around."

To draw extra attention to our program, which consisted of a film, "The World That Perished" on the Genesis flood, and a speaker, Dr. Austin Robbins, a professor of Dentistry at University of Pennsylvania, we rented an ape costume.

Not only did Larry volunteer to be the ape, handing out some of the 5,000 banana yellow flyers advertising the event, but he also succeeded in scaring unsuspecting students half to death, effortlessly drawing attention to himself and thus the meeting.

The results of such publicity were very rewarding. Most people on the apathetic campus who would normally never bother to accept our flyers gladly received them from the ape. Some commented that if we were willing to go to such great lengths to publicize something it must be worthwhile.

Many stopped and smiled or laughed, and some even got a big ape hug. All across the campus, through the halls, around the courtyards, and in the lounges, the reaction was the same.

In the biology building an instructor invited the ape into the lab already in session so that each student could receive a copy of the flyer. Thrilling opportunities were opened up by the ape. With a female escort, the ape even got to go through the dorms.

With all of this chest-pounding and cavorting, however, one final question had to be answered. How many

people would come to the program? We prayed much about this and believe that God directly led us to do what we did.

We had planned on getting a medium-sized room at the Student Activities Center. However, the one assigned to us by the university was the largest and best located room in the Activities Center.

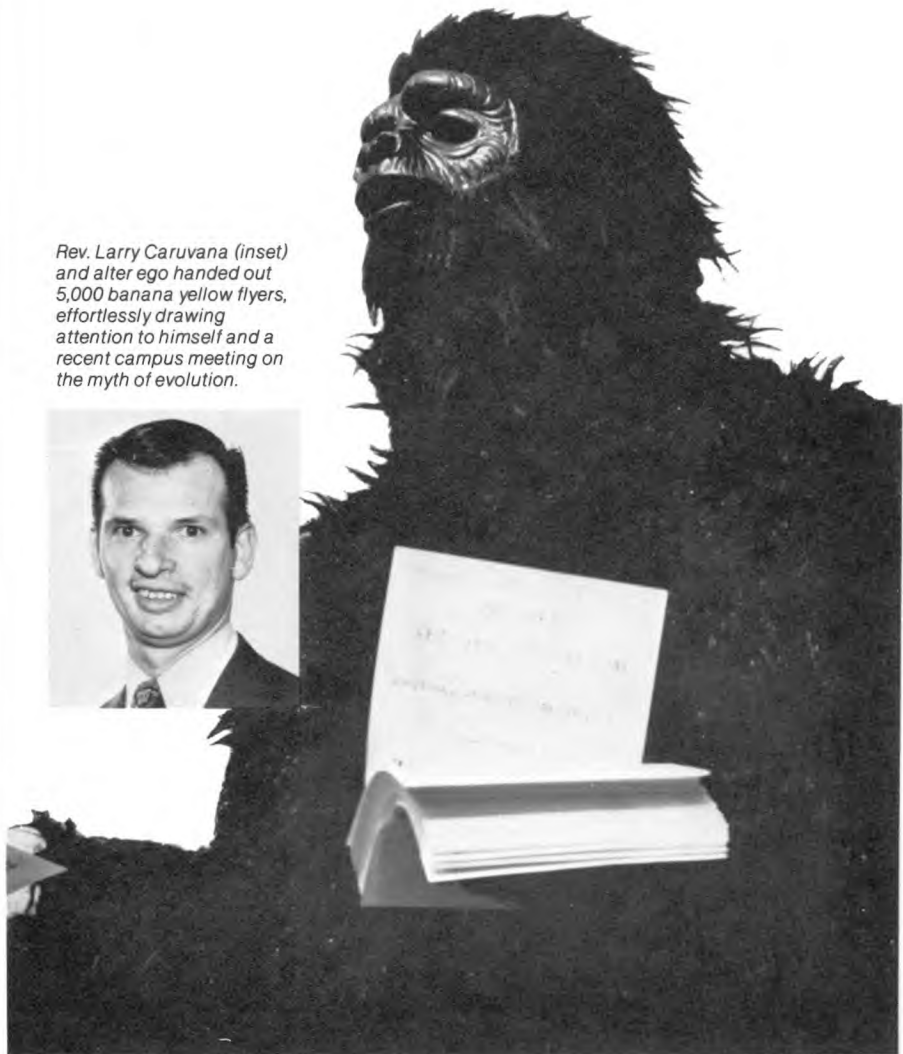
We did not want the Name of the Lord seemingly looked down on by a small number of people in such a large room, so we committed it to the Lord. And the Lord brought about wonderful results.

In a total of two film showings and

two lecture presentations, over five hundred people came out, including students, professors and entire classes. Some were visibly upset and some were pleasantly surprised that scientific evidence could be used with such great advantage to support the Bible.

Through this program we were able to contact many more students and share the Good News of salvation by faith in the Lord Jesus Christ. Many were driven to seriously question the evolutionary theory they had so readily accepted from professors and textbooks. What a wonderful blessing it was to see God work in such a manner.

Rev. Larry Caruvana (inset) and alter ego handed out 5,000 banana yellow flyers, effortlessly drawing attention to himself and a recent campus meeting on the myth of evolution.





from the field

A Cloud of Witnesses

ELIEZER URBACH
Denver, Colorado

In the Book of Hebrews we read about a cloud of witnesses. We praise God for the "cloud" of earth-bound born-again believers who are zealous in bringing the message of salvation to our Jewish people. Just recently several believers, at different times, had witnessed to a young Jewish man searching for the truth.

The last Christian suggested he call me. After a number of missed appointments, I finally met him. He came from the east, a graduate teacher by profession not

exercising his vocation because of the over supply of teachers in Colorado.



We met for lunch at his home—just the Lord and the two of us. He gave me a sandwich. As we broke bread together I broke the Word of life: that God is true, that the Messiah Jesus has come to save sinners and assure us of a

perfect atonement when we accept Him. Our lunch period was nearing the end and my friend was anxious to leave. The Lord put it upon my heart to ask him to pray a simple prayer, to which he consented. He acknowledged that he was a sinner and that he wanted the Lord Jesus to come into his heart, forgive his sins and become his Lord and Master. Please pray for John, that his profession would become a real possession and a walk with God.

Le Berger D'Israel

LILLIAN AND ELLEN DENTON
Paris, France

Each month the ABMJ's evangelistic publication *The Shepherd of Israel* is mailed to our workers in France. A French Bible student then translates *The Shepherd's* articles and testimonies and mails out a French version to interested Jewish inquirers. During the last four months, *The Shepherd* has carried an offer of a free Bible to any Jewish person who requests it in writing.

To date the little office at 14, rue Gaston



Margerie has received almost 80 requests. Our workers, Lillian and Ellen Denton, promise to include some excerpts from these letter/requests in their next correspondence.

The Dentons are also praising God for an opportunity to witness to an important Parisian rabbi. Recently the rabbi hosted a TV program where he introduced a Jewish scholar who had just finished a translation of the New Testament. The rabbi praised his achievement calling attention to the Book's Jewish origin. The Dentons feel this

endorsement will help the large viewing audience to become curious enough to read the New Testament.

Praise from A Prison Cell

MITCHELL TRIESTMAN
Philadelphia, Pennsylvania

Over the months of witnessing to various members of a particular family, we saw a young girl and her mother get saved. Then just before his death, the Lord saved this woman's brother. Her son Ken was always a problem. All his life Ken was in and out of trouble, and although we were more than willing to go and talk to him, we were always dissuaded.

His parents were certain he wouldn't be too interested, and they were afraid we would only drive him away with our witnessing. Things progressively got worse for Ken and he ended up in the Delaware County prison. Being in prison, Ken was a captive audience, and he agreed to let us visit him.



The first time we spoke with him he claimed to be innocent, and that he was being unfairly punished. But after witnessing

to him he admitted his guilt. Not only did

he admit his guilt, but he also admitted he was a sinner and that God provided a sacrifice on his behalf.

The Lord then began to work in Ken's life in an unusual way. Soon after finding the Messiah, Ken was pushed down a flight of stairs and suffered severe injuries to his spine. He became temporarily paralyzed from the waist down. Although this appeared to be a tragedy, it was really a great lesson.

Ken learned to be thankful to Him Who is God for all things. He learned to praise the Lord even from a prison cell, becoming a testimony to many other needy people.

Bus Stop Evangelism

LINDA BLOCK
New York

It's exciting to be directed by the Spirit of God on a daily basis. One day recently I walked to the bus stop and overheard two middle-aged Jewish women speaking to an elderly Jewish man.

"May you live to be a hundred," one shouted. "The Bible says three score and ten," the other woman replied. I was so surprised to hear someone in my Jewish neighborhood mention the Bible that I piped up and said, "Well, you know, Moses lived until he was one hundred and twenty."

The woman who had quoted the

Scriptures sat down next to me on the bus and introduced herself. "Why do you read the Bible?" she inquired. "I believe it's the Word of God and tells us how we can have life." "Well," she said, "my mother told me to be a good person and not to hurt anyone."



"Mrs. Miller, even if we don't hurt anyone, we can still hurt God. Do you believe the Scriptures are true?" "Yes," she replied.

"Well, God said that no one is righteous. Even our prophet, Isaiah, said that all

our *mitzvahs* (good deeds) are as filthy rags."

Suddenly, she mentioned Jesus and the New Testament, saying that she had read it. "So have I, Mrs. Miller." With disarming candor, she suddenly popped the question. "Are you one of those Jews who believe Jesus is God?"

A few heads on the bus turned. I began to share my testimony. We covered many topics, including the blood atonement, the history of Hebrew Christianity, and the fact that in the past Jewish people had been presented a false Christianity. "Well," she confided, "I have a nephew who believes as you do." "Really? What's his name?" To my complete amazement, I learned he was an individual who lived 250 miles away and was to be one of the persons I was to work with that season.

The Jewish people are approachable.

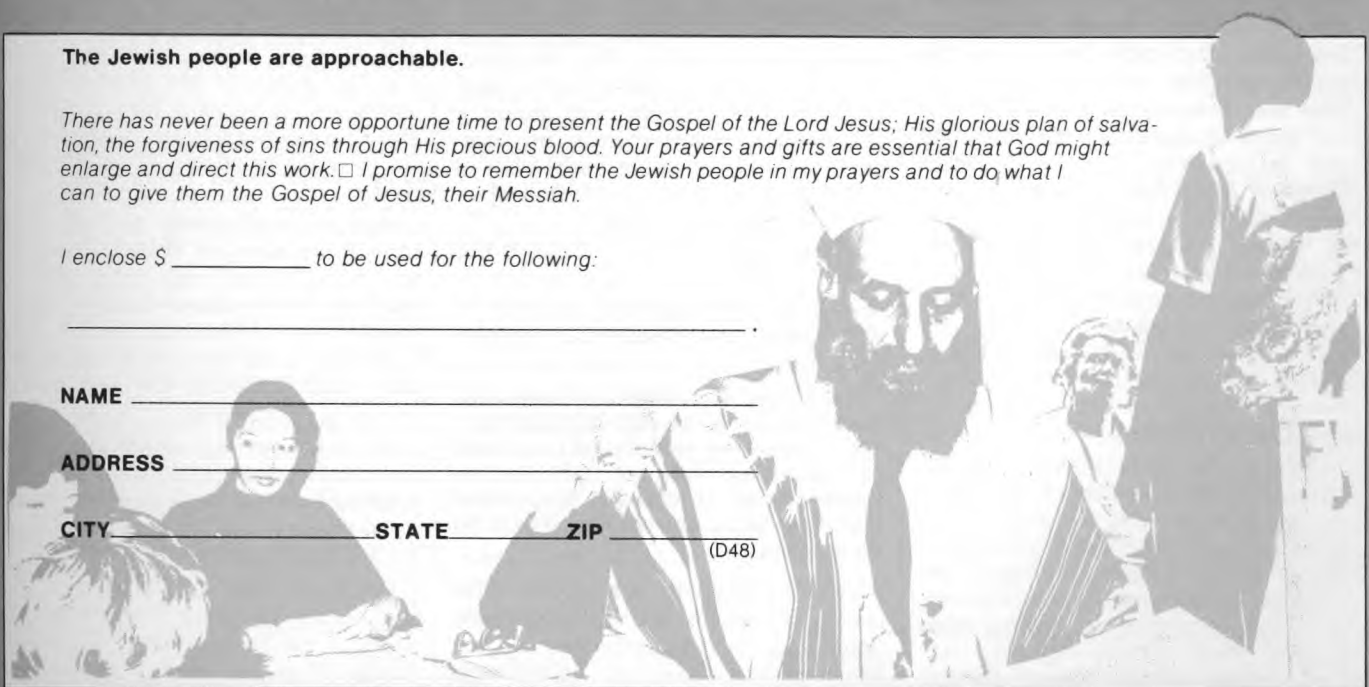
There has never been a more opportune time to present the Gospel of the Lord Jesus; His glorious plan of salvation, the forgiveness of sins through His precious blood. Your prayers and gifts are essential that God might enlarge and direct this work. I promise to remember the Jewish people in my prayers and to do what I can to give them the Gospel of Jesus, their Messiah.

I enclose \$ _____ to be used for the following:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____ (D48)



PESACH, or the Passover, is the special festival of springtime. After the winter snows, biting winds, and overcast skies, spring has arrived with its flowers, gentle breezes and blue skies. Our people have always enjoyed the holiday of Pesach more than any other festival in the religious calendar. In the Jewish homes and in the stores there is an atmosphere of preparation as the Passover approaches.

Arrangements are made for the special foods which will be eaten, and the stores begin to lay in supplies of matzoh, and packaged foods marked "Kosher for Pesach" are displayed on the counters.

In the Jewish communities in the former ghettos of Central Europe this feeling of anticipation was particularly noticeable. The new season of the year, together with the approaching holiday, seemed to affect men, women and children with joy.

Whatever the circumstances surrounding them may be, the bell of freedom appeared to ring in everybody's ears — indeed Passover is sometimes referred to as "Chag Ha-herut" (The Feast of Freedom).

At the Passover, each Jew feels himself to be a free man. The burdens and limitations of the Galuth (Dispersion) are forgotten temporarily as every home is prepared with eager anticipation.

Yet Pesach, or Passover, should not merely be a secular day of rejoicing with special foods such as matzohs or wearing new clothes. The Passover has a great spiritual meaning. It was intended by God to teach, not only the people of Israel but all mankind, at least five tremendous spiritual truths.

If these lessons are not understood and learned the occasion becomes merely a joyful holiday and we have missed its main purpose and the value of lessons intended for our eternal good has been lost.

The five truths which the Passover teaches are as follows: Cleanliness and Sin, Forgiveness, Redemption, Resurrection and Eternity.

CLEANLINESS AND SIN

One of the main activities of the Passover is the cleansing of the home. The household must be purged and cleansed from even the slightest vestige of leaven. This means that in an orthodox home a complete cleaning of the house from top to bottom takes place.

10 The head of the household will



the meaning of passover

SIMCHA STERN

search in every corner after the cleaning for leaven. If he finds any, he takes it away very carefully and burns it ceremonially. From thence, no leavened bread, or anything made from or containing leaven must be found in the home for eight days.

During this period, no ordinary bread is eaten but, in its place, matzoh or unleaven bread is used in accordance with the command given in Exodus 13:6, 7.

Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Leaven represents sin. Just a little leaven influences the whole of the dough, so does sin influence all our life, and sin destroys our relationship

with God. A Holy God cannot abide sin. The lesson of the cleansing from leaven and its removal from the house, clearly is our need to be cleansed from sin in order to enable us to approach God.

Just as Israel could not be saved from the tyranny of Pharaoh in Egypt, which influenced the entire life of each Jew, so no Jew or Gentile can be saved from the tyranny of sin unless something definite is done to remove that which controls. The first step is to remove all leaven.

It was the removal of the leaven and the death of the Passover Lamb that enabled Israel to break from the tyranny of Pharaoh, and start on the journey to the Promised Land.

Firstly, the leaven was removed and the journey to Canaan began after the death of the Passover lamb. It was the shedding of the lamb's blood that

made the escape from Pharaoh possible and kept Israel from the wrath of God.

The whole machinery of God's salvation began once the leaven was removed.

When I see the blood, I will pass over you.
(Exodus 12:13).

When Messiah, our Passover, was sacrificed for us, and we believe this, we are purged from sin as we read in the New Testament:

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

(1 Corinthians 5:7).

FORGIVENESS

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it. . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. . . . And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

(Exodus 12:3,6,7,11,13).

Pesach symbolizes also forgiveness of sin. When God commanded our forefathers to sprinkle the blood of the Lamb upon the door posts of their houses as a sign to separate them from the Egyptians, this was clearly a lesson. It was not the good that they had done that would save them but the blood of the Lamb which was a symbol of the suffering Lamb of God, the Messiah of whom we read in Isaiah 53:6, 7, 8.

All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, he openeth not his mouth. . . . for the transgression of my people was he stricken.

This clearly teaches us that there can be no forgiveness of sin without the shedding of blood, and that the Messiah of Israel came to shed His blood that all people may have forgiveness of sin; not by what *they do* but what *He*

has done, and the lesson is that we must believe just this.

REDEMPTION

Passover is the symbol of Redemption. We are redeemed not by the power of man, nor by the power of weapons but by the power of God. The Israelites could never have redeemed themselves without the supernatural power of God.

This teaches us that we are not able to redeem ourselves without the help of God. That is the reason God sent His only begotten Son into this world to redeem us from our sin, that we may live eternally and not die in our sins.

This spiritual significance of Passover is the most important thing that we should stress. Many Jews of today see in the Passover merely a memorial of the political emancipation from bondage under the Egyptians, but they miss the true meaning of Passover, which deals with a spiritual redemption rather than a material one.

RESURRECTION

The spring tells us that there can be life after death. The trees which were to all intents and purposes dead during the winter have come to life again. All nature seems to have been resuscitated.

The withered branches of the trees, the brown stalks of the plants have received new life, and have been revitalized. This reminds us of the resurrection of our Messiah who is the Beginning, the Center and the End of the Passover. The holiday in the spring should consequently call to mind the true Passover Lamb, our Messiah, the Lord Jesus Christ.

Not only is He the one who died and rose again the third day, but those who believe in Him are raised to new life as we read:

He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.
(John 11:25,26).

The Passover tells us that sinners can be saved and come out of darkness into light as our forefathers came out of the darkness of Egypt. They were dead in sin, but under the guidance of God they became alive again. The analogy also teaches us that there will be a resurrection for all people. It was not only the good Jews who were brought out of Egypt but all the Jews. So will everyone be resurrected as we read in John 5:28, 29:

Marvel not at this: for the hour is coming, in the which all that are in the

graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The Passover season, therefore, tells us that the Jews were slaves in Egypt, dishonored, humiliated and corrupted, later they came out of Egypt glorified, honored and cleansed. By believing in Christ we too are changed. Now we live a new life, but will enter into the full inheritance of our salvation later, as it is written:

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. (1 Corinthians 15:42-44).

There is a natural body, and there is a spiritual body. The meaning of Passover is not concerned so much with the natural body as the spiritual one. Passover reminds us over and over again that Jesus of Nazareth, our Messiah is the true Passover Lamb who is able to take us out from death unto life, if we but will believe it.

ETERNITY

Our people have a tradition that the messenger Elijah, heralding the Messiah will come into some Jewish home during the celebration of the Seder. This is the reason a door is opened during the service. Although they do not understand it, the Passover Lamb symbolizes the Messiah Jesus who came to take away the sin of the world.

He shed His blood on the Passover eve at the same hour that the people of Israel were slaying their Passover Lambs. Thus He fulfilled the type of the Passover Lamb that was slain when the children of Israel came out of Egypt.

The Passover observance today has no meaning because of the absence of any Passover sacrifice, for it is not the matzoh that makes the Passover, nor does the special food make the holiday into the Passover.

There can be today no Passover without the Passover Lamb, no roasted bone of a lamb or chicken or any substitute can take away the need of the true Passover Lamb to free us from the slavery to a greater tyrant than a Pharaoh — sin.

No salt water or vinegar can be used as a substitute for the precious blood of Christ to give us forgiveness of sins and insure resurrection to everlasting life. All this can be found only in Christ, the true Passover Lamb of God. 11

"WELL DONE . . ."

As believers in the Lord Jesus, Christians have a most exciting and rewarding responsibility—to be His ambassadors to a lost and sinful people. As custodians of the precious Word of God, they alone are privileged to share the Gospel with those who are dying in their trespasses.

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To carefully and wisely fulfill that responsibility, the serious steward will customarily make regular gifts of cash from income as the Lord graciously provides. Nothing can be more glorious than to know that someone, somewhere has become a child of God—a believer in the Messiah of Israel—because faithful stewards have followed Jesus' example in utilizing time, talent and gifts to share the Gospel.

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by WES JONES
Director of Stewardship

search the scriptures

Studies in the Book of Jeremiah

by DR. CHARLES LEE FEINBERG

Chapter VII 2. Indifference to Godly Living (cont'd)

The description may even be understood as expressing great indignation at the evil practices which their attendance at the temple was meant to atone for (v. 10). They felt their attendance at the temple granted them release from guilt; it was as though they were indulged to go on doing their evil. Cf. Eccl. 8:11. The ethical was ignored in order to rest in the ceremonial.

In the final analysis they were treating the temple, the house of God, as robbers do their retreats. It was a temporary refuge until they sallied forth on another foray. Limestone caves in Palestine were used as a refuge for robbers, so Jeremiah's comparison was a clear and telling one to his hearers. Here was the corruption of the best and the holiest. The Lord, having seen the situation, will deal with it accordingly. Cf. Isa. 56:7 and Matt. 21:13; Mark 11:17; Luke 19:46.

3. Example of Shiloh (12-15)

12-15 Shiloh, the modern *Seilun* which is about a mile from the ancient site, was on the main highway between Jerusalem and Shechem. The Mosaic tabernacle was set up there after the conquest of Canaan (cf. Josh. 18:1; 22:12; Judg. 21:19; 1 Sam. 1:9, 24). It was the abode of the ark and tabernacle during the era of the Judges. In Saul's reign the tabernacle was at Nob (cf. 1 Sam. 21:1 ff.). At Shiloh Israel went into idolatry (1 Sam. 4:1 ff.), so the ark was captured by the Philistines at the Battle of Ebenezer. The Bible gives no historical account of the destruction of Shiloh. Jeremiah's indications of the destruction (also 26:6, 9) have been confirmed by excavations of the site, which revealed a city destroyed by the Philistines about 1050 B.C., probably after the Battle of Ebenezer. The dig was carried out by the Danish Palestine Expedition. Their findings con-

firmed Psalm 78:60-64. Shiloh was to the judges what Jerusalem was to the kings. Jeremiah was a descendant of the Eli family, so the tragedy had personal implications for him. Destruction of Shiloh did not mean necessarily the demolition of the tabernacle, because it was still in existence at Gibeon in David's time (cf. 1 Chron. 21:29) and the commencement of Solomon's reign. The sanctuary at Shiloh proved the falsity of the claim that the Lord was unalterably committed to an earthly temple and its preservation regardless of the moral state of the people.

Because they had committed the sins mentioned in verse 9, the Lord had earnestly and continuously entreated them through His prophets, but without response from them. By a strong anthropomorphism the Lord is portrayed as actively engaged from early morning through the day to win them from their evil ways. The expression "rising up early and speaking" is a favorite with Jeremiah (cf. vv. 13, 25; 11:7; 25:3, 4; 26:5; 29:19; 32:33; 35:14, 15; 44:4; the phrase does not occur elsewhere in the Old Testament). Jeremiah makes it plain that they trusted the temple of God instead of the God of the temple. God is never dependent on any locality or specific worship center. This was, of course, unheard of heresy to Jeremiah's hearers. The outcome of their ways was exile for Judah as it had been for Ephraim, the northern kingdom, in 722/21 B.C. This was the message that inflamed the prophet's audience and earned for him their lasting hatred and opposition almost to martyrdom.

4. Worship of the queen of heaven (16-20)

16-20 Should the prophet think to reverse the decision of judgment by intercession for his people, the Lord explicitly forbade it (cf. 11:14; 14:11, 12). Intercession for them in their condition was useless. They were so obdurate in their sins that there was no value in praying for them. What was

particularly abominable to the Lord was the worship of the queen of heaven by the entire populace. This goddess was probably the Assyro-Babylonian Ishtar (cf. also 44:17). She was the goddess of love and fertility; she was the planet Venus. It appears she was worshiped mainly by women (cf. ch. 44, esp. vv. 17 ff.). A female deity is foreign to Old Testament theology, so the indication is that this cult was of non-Hebraic origin. Such worship was probably initiated by Manasseh (2 Kings 21:1-9), and reintroduced into the nation by Jehoiakim. This vile and obscene idolatry was practiced, not privately only, but by whole families including the children. The cakes they prepared have been described as round and flat, resembling a star. Then offerings were presented to other gods as well.

If in their obtuseness they thought they were spiting God, they were grossly insensate. They would be the ones who would bear both spite and shame as consequences of their sins. Moreover, sin affects all the realms of nature. Cf. Rom. 8:20-22. The devastation of war would fall upon man, beast, and nature.

5. Obedience better than sacrifice (21-26)

21-26 This portion of the chapter is perhaps the most disputed and misunderstood in the entire prophecy. The prophet had been prohibited from interceding for the nation and then had revealed the dire punishment awaiting their gross idolatry. Would more sacrifices help in the predicament? To this Jeremiah now addresses himself. Undoubtedly, the words of verse 21 are spoken ironically and contemptuously. The purpose is to show how totally erroneous was their concept of the meaning and function of sacrifices. Because they have missed the true meaning of worship of the Lord, they may eat even those sacrifices which were intended only for the Lord, because He cares for none of them. He calls them mere flesh. In other words, they could multiply their

offerings as much as they liked, because, whether much or little, all was worthless and ineffective.

The greatest controversy centers about verse 22, because it appears to discountenance the whole sacrificial system. It has been understood by a hypercriticism to mean the law of sacrifices was not given by Moses, but introduced centuries later. This position is part of that elaborate system which denied Mosaic authorship of the Pentateuch. In order to treat the question properly it is necessary first to understand the sense of the Hebrew text. In the original a rhetorical negation is employed to point up antithesis more emphatically (cf. Deut. 5:3). Moreover, the negative in Hebrew often supplies the lack of the comparative, that is, without excluding the thing denied, the statement only implies the prior importance of the thing set in contrast to it (Hos. 6:6). In short, the Hebrew idiom permits denial of one thing in order to emphasize another (cf. Luke 14:26). It does not intend to deny the first, but only to set it in a secondary place.

That sacrifices were non-Mosaic cannot be a valid position. (1) Sacrifices are mentioned in 33:18, also 6:20; 7:21; 14:12; and 17:26. (2) Hosea and Amos, ministering before Jeremiah's time, mention sacrifices. (3) Frequent condemnation of heartless worship with sacrifices indicates it was a well established institution in Israel. Cf. carefully Isa. 1:11-15; Hos. 6:6; Amos 5:21-25; Mic. 6:6-8. They had left out the main element: obedience to God. In view of these passages and the Pentateuchal legislation Jeremiah was not unqualifiedly opposed to sacrifices. They were always meant to be of secondary importance to obedience and godliness. Jeremiah nor any other prophet decried sacrifices as such. They meant that moral law is always paramount over the ritual law. It is interesting that, when Leviticus chapters 6-8 are read in the synagogue, this passage in Jeremiah is read as the concluding portion called the Haphtorah.

Actually, God had not spoken at Sinai of sacrifices, but only of obedience, even before the law was given (Exod. 19:3-6). It is evident from the wording of Jeremiah that he had in mind the pronouncement of the Ten Commandments. Among these there were no directions for sacrifices; the precepts dealt solely with moral matters. The order was first obedience and worship of God and then the in-

stitution of sacrifices. In summary, the whole sacrificial system is invalidated on the ground that it was not carried out with a heart of faith. It was not that the Mosaic system was not of God (He had instituted it), but it was a matter of priorities. Obedience always was and would be the dominant consideration. And this very element was the one so conspicuously absent in the nation, whether seen from the age of Moses or the age of Jeremiah. Indeed, in spite of consistent prophetic testimony the prophet's contemporaries did worse than their fathers.

6. Reception of Jeremiah's message (27-28)

27-28 Just as the Lord had faithfully warned Jeremiah at his call (ch. 1) that he would experience opposition, so now he informed the prophet that Israel would not listen (cf. Isa. 6:9, 10). He would have no greater success in his ministry than his predecessors. The nation was preeminent in this respect: they continually disobeyed the voice of the Lord, their very own God. The truth that faith must be joined with works was lost to them, sad epilogue of Judah's history.

7. Lament over Judah's desolation (29-34)

29-34 In this passage attention is directed to the sinful practices in the Valley of Hinnom, center of the cult of infant sacrifice, introduced by Ahaz and Manasseh (2 Kings 16:3; 21:6), abolished by Josiah (2 Kings 23:10), but later revived under Jehoiakim. The command to cut off the hair (lit. crown) is in the feminine in the Hebrew, showing the city is meant. The charge stems from the fact that the Nazarite's hair was the mark of his separation to God. When he was defiled, he had to shave his head. Thus, Jerusalem in her corruption must act similarly. Their mourning is because the Lord has cast them off. Because of sin the chief mark of beauty must be cast away as polluted and no longer consecrated to the Lord. In Israel for loss in death, defeat in war, awareness of God's displeasure, they would lament lying on the ground, pouring dust on the head, rending garments, beating the breast, and cutting off the hair. They were to lament on the bare heights, for the place of their idolatries was to be the place of their mourning. Besides, the lament could be heard to a greater distance. That generation was the one on which God's wrath was to be poured out.

Questions & Answers

The Haggadah

Question: *Would not the statement in Gal. 6:10, "... let us do good unto all men, especially unto them who are of the household of faith," include the Jews?*

Answer: The expression "household of faith" refers, basically, to all who believe in the Lord Jesus Christ, whether Gentile, Jew, or Arab. For believers spoken of as the house of Christ, see Heb. 3:6. Verse 5 tells us that Moses was faithful in his house as a servant. His house was the house of Israel. We are admonished, therefore, in Gal. 6:10 to do good unto all men but especially to those who believe in the Lord Jesus Christ.

Having said this, however, there is another household aspect to consider. In Ephesians, chapter 2, Paul tells the Gentiles that they are no longer strangers from the commonwealth of Israel, etc., but are made nigh by the blood of Christ and are fellow-citizens with the saints and of the household of God. Thus the Jewish believers in the Lord Jesus Christ are here considered to be the true commonwealth of Israel and the household of God into which the believing Gentiles are placed. Paul portrays this as the grafting in of the wild olive branches in Romans 11. Peter speaks of this group as "a spiritual house" (1 Pet. 2:5) and as "the house of God" (4:17). We see from these Scriptures that the Jews, and particularly Jewish believers, are very much in view.

Question: *The veil of the temple was not a pair of draperies which extended from wall to wall. Did the high priest enter upon his knees under the curtain or around the end, next to the wall?*

Answer: The high priest entered from the side. Had there been any unusual mode of entrance required, such as going upon his knees, this would have been mentioned in Scripture.

There is a brief summary regarding the teaching of the Talmud concerning this in *A Dictionary of the Bible*, by James Hastings. The *hekal* referred to is the holy place and the *debir* is the

In front of the *hekal* door there hung a beautifully coloured Babylonian veil. The *hekal* was shut off by a veil or veils, but there was no wall, nor therefore any door, leading into the *debir*. According to the Mishna, there were two veils between the *hekal* and the *debir*, with a cubit's free space between them. The outer was loose on the south side, the inner being loose on the north. On the Day of Atonement the high priest entered the *debir* with his censer by passing to the south side and getting behind the outer veil, until he reached the north of the inner veil, where he was able to enter the *debir* (James Hastings, *A Dictionary of the Bible*, article on "Temple," p. 714).

For the rabbinical discussion dealing with the two veils and other matters, see the Tractate Yoma, sections 51a through 53a.

Question: *In the Hebrew language there are three numbers — singular, dual, and plural. Does this mean that the im ending of Elohim (Gen. 1:1) indicates that at least three persons were involved in creation?*

Answer: While it is true that *Elohim* is plural and not dual, this indicates only more than one and not of necessity more than two. The reason for this is the special function of the dual, as explained in the following statement: "The dual is confined to substantives. It is used in the names of objects that go in pairs (ears, eyes, feet, etc.)" (Kyle M. Yates, *Essentials of Biblical Hebrew*, Broadman Press, p. 35).

Furthermore, the dual is not very common in Biblical Hebrew, and only some Hebrew nouns have a dual number denoting pairs of things even in Classical Hebrew. See *A Practical Grammar for Classical Hebrew* by J. Weingreen, page 38 (Oxford, at the Clarendon Press).

Our conclusion that a tri-unity is involved in *Elohim* is based upon the evidence that three, and only three, Persons are set forth in the Scriptures as constituting the Deity.

Question: *Why is the book used for the Passover Service in the Jewish home called "The Haggadah of Passover" or "The Passover Haggadah"?*

Answer: The full title for the Passover manual is *Haggadah Shel Pesah*, the Narrative for Passover. The word *haggadah* (also *hagadah* or *haggada*) is from the Hebrew *higgid*, to relate, report, explain, narrate. In Rabbinic literature it is used for any explanatory narration, an anecdote, legend, and so forth, not dealing with the legal portion or religious practice which is called *halakah* (tradition, practice, rule, law). Aaron Rosmarin in the *Encyclopedia of Jewish Knowledge* divides *Hagadah* into six main groups: "(a) homiletic, which interprets the Bible homiletically; (b) ethical, consisting of similes, sayings, fables, parables; (c) religious polemics, apologetics, theology and homespun philosophy; (d) popular science, dealing with medicine, magic, astronomy, astrology and mathematics; (e) historical, containing legendary embellishments of historical events, miracles, sagas and legends. But it also contains real history of post-biblical times, thus being an admixture of truth and fiction; (f) mystic, comprising speculations about God, His heavenly kingdom and creation, influenced by Gnostics and other sectarians." Michael Alper, also in this *Encyclopedia*, points out that the word is connected with the Passover service because of the four questions which are asked beginning with "Wherefore is this night distinguished from all other nights?" He says, "The name derives from the Hebrew word *V'higad'* to in the verse Thou shalt tell thy son on that day — this is done because of that which the Lord did for me when I came forth out of Egypt. — Ex. xiii.8."



Dr. Henry J. Heydt has most recently authored *The Chosen People Question Box II*, an indispensable reference work. He has been an active ABMJ speaker, teacher and writer for over two decades and respected authority on Jewish thought and theology.

Personal Testimony

RANDY HAUTCHENS
DENVER, CO.
Submitted by Eliezer Urbach

All He Wanted Was My Heart



I was born and raised in a very Jewish home. Being a chronic asthmatic, however, I wasn't able to regularly attend Hebrew school like my brothers. Instead, we arranged for a private tutor to come teach me. When I was thirteen, just like my friends, I had my Bar Mitzvah. What a glorious day! On that day I was so thankful that I had been healthy enough to study for it.

But within a few months of that day, my doctors gave me less than a year to live if I didn't have institutionalized care. At the same time my mother was suffering greatly; she passed away three-and-a-half years later.

Between watching her suffer and myself gasping for a simple breath of air, I couldn't enjoy the life I was living.

My attitude at this time was anything but good; I even wanted to die. I didn't understand how a just God could let my family and me suffer so much. But I did try to serve Him the best way I could. I regretted not being able to fast on Yom Kippur—I was too weak. Still I felt guilty for not keeping the hundreds of other laws.

That was my whole problem. I couldn't see God being pleased by my following rules and regulations at certain times when I felt like being more religious.

Through much soul searching, God led me to understand that all He really wanted was my heart. He wanted a commitment from me to put Him as top priority in my life. I had to find out the hard way this required my letting go and giving God first place.

I discovered that religion is man's attempt to reach God through self-effort, tradition and ritual. A personal relationship with God results from man's response to God's initiative as described by the Jewish Bible. It was through studying the Bible that I first discovered that God, through the Messiah, Yeshua, provided the atonement relationship with Him we all need.

I was bold enough to read some of the New Covenant of God and see that Yeshua was the One prophesied as the coming, suffering Servant of God in Isaiah 53. I simply presented myself with all the evidence and made the only rational choice: to accept Yeshua as Messiah and enter into a meaningful, personal relationship with God. I had nothing to lose and everything to gain.

My life has had a tremendous void filled. It now has meaning and purpose. Since I now am reconciled to God, through Messiah, I have a continuing life of joy: a truly abundant life. I can honestly say that without Messiah Yeshua I wouldn't even know what it means to be one of God's chosen people. And to think all I had to do was give God His rightful place in my life.

COMPUTER RESEARCHES BIBLE

Y Radday of Israel's Technion uses computer to research Bible texts. He has completed extensive comparisons of style, word usage, structure, etc. Says book of Judges was written by more than one author, compiled by editor. A first in literary criticism. He'll do Isaiah and Pentateuch next.

HEBREW U. EXCAVATES JEZREEL VALLEY

Hebrew University team excavates at Tel Yokneam in western Jezreel Valley and discover largest fortification to date of Israelite period 9th-8th century BC! Uncovering the site, layer by layer, they have identified 6 periods: Omayyad 7th-8th century AD, Byzantine 4th-6th AD, Early Roman 1st century, Hellenistic 2nd-1st BC, Persian 5th-4th BC. Tremendous, watch this site next year!

SOVIET JEWRY

Some 30,000 Soviet Jews have emigrated to the U.S. since 1970, the year the current wave of emigration from the U.S.S.R. began to gather momentum. During the same period

some 125,000 Soviet Jews settled in Israel. About half of those who went to the U.S. have made their homes in the New York area.

SECOND OIL STRIKE IN SUEZ

A second major oil strike was reported from the Alma oilfield in the Gulf of Suez. Commercial production at the field will start by March 1. The field should ultimately yield some 10,000 tons of crude oil per day—equivalent to one-third of the country's present requirements. But estimates range up to 20,000 tons. Energy Minister Moda'i did not deny expert estimates that there was \$40 billion worth of oil off the eastern (Israeli-held) side of the Gulf. "But I'm not confirming this either."

NEWS ON ISRAEL AND WORLD JEWRY

From the Jerusalem Post and Dispatch from Jerusalem

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