

**the**  
**CHOSEN**  
**PEOPLE**

MAY 1978

**“ On your walls, O Jerusalem,  
I have appointed watchmen; all day and  
all night they will never keep silent.**

**You who remind the Lord,  
take no rest for yourselves; and**

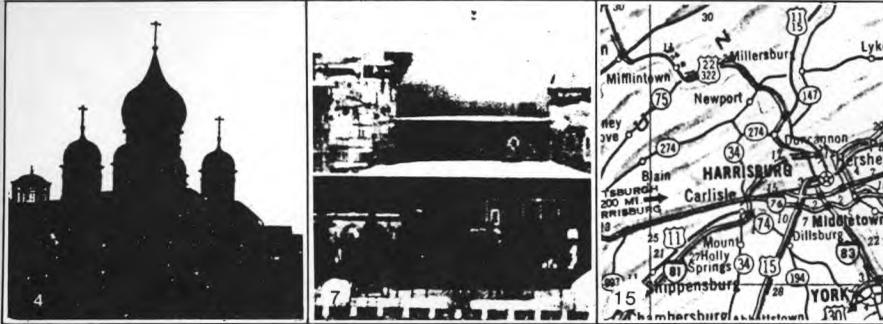
**give Him no rest  
until He establishes and  
makes Jerusalem  
a praise in the earth. ”**

ISAIAH 62:6-7



# CONTENTS

THE CHOSEN PEOPLE, May 1978, published by the  
American Board of Missions to the Jews



3	FROM THE PRESIDENT Dr. Daniel Fuchs
4	WHAT ABOUT THE SOVIET JEWS? Rev. Harold Sevenser
5	PEACE IN ISRAEL . . . HOW LONG? Various Workers
8	GOD GIVES THE INCREASE Various Workers
10	TESTIMONY Howard Kaspin
11	COMMENTARY ON WORLD EVENTS Dr. W. A. Criswell
12	SEARCH THE SCRIPTURES Dr. Charles L. Feinberg
14	QUESTIONS AND ANSWERS Dr. Henry J. Heydt
15	HOW HARRISBURG GOT ON THE MAP Rev. Mitch Triestman

PRESIDENT, Dr. Daniel Fuchs; EXECUTIVE VICE PRESIDENT, Rev. Harold A. Sevenser; PROGRAM COMMUNICATIONS CONSULTANT, Mr. George Samson; ASSOCIATE EDITOR, Mr. Jonathan Singer; COMMUNICATIONS SPECIALIST, Ruth Fleischer Snow; DIRECTOR OF CONFERENCES AND CHURCH RELATIONS, Dr. Thomas S. McCall; VICE PRESIDENT/DIRECTOR OF STEWARDSHIP, Mr. Wesley J. A. Jones; MISSIONARY LIAISON DIRECTOR, Rev. Richard Cohen; FIELD EVANGELISTS, Rev. Ben Alpert, Dr. Alexander Marks, Dr. Sanford C. Mills, Rev. David Woods; MUSIC MINISTRY, Mr. Jeremiah Ginsberg, Mr. Calvin Marsh, Mrs. Donna Jean Wood. UNITED STATES BRANCHES: NORTHEAST REGION (Headquarters: Englewood Cliffs, N.J.) (201) 569-4545; REGIONAL DIRECTOR: Rev. Harold A. Sevenser. SOUTHEAST REGION (Headquarters: Silver Spring, Md.) (301) 949-6096; REGIONAL DIRECTOR: Rev. Larry Jaffrey. MIDWEST REGION (Headquarters: Chicago, IL.) (312) 338-5959; REGIONAL DIRECTOR: Rev. John Bell. SOUTHWEST REGION (Headquarters: Dallas, Tx.) (214) 369-3274; REGIONAL DIRECTOR: Dr. Thomas S. McCall. WESTERN REGION (Headquarters: Los Angeles, Ca.) (213) 988-8080; REGIONAL DIRECTOR: Rev. Richard Cohen. FOREIGN BRANCHES: CANADA, Mr. Tom Walker, DIRECTOR. Montreal: Mrs. Winnie Marriner. Calgary, Alberta: \*Mr. Alfred Bist. Elbow, Saskatchewan: \*Mr. Erland Nord. FRANCE, Paris: Rev. H. Vincent, Mrs. Lillian Denton, Miss Ellen Denton, \*\*Mr. Jacques Gugenheim. GREECE, Athens: Mr. Demetrius Papanikolaou. ISRAEL, Tel Aviv: Dr. and Mrs. Joseph Alkahi. Jerusalem: Mr. and Mrs. Jacob Goren. MEXICO, Parral (Chih): \*Mrs. Berta Chavez. SOUTH AMERICA, Buenos Aires: Rev. Victor Sedaca, Rev. Emmanuel Lichtenstein. THE CHOSEN PEOPLE is published monthly except August as a medium of information concerning the Jews, Israel and the work of the AMERICAN BOARD OF MISSIONS TO THE JEWS, INC., 460 Sylvan Avenue, Englewood Cliffs, N.J. 07632. In Canada: BETH SAR SHALOM MISSION, INC., P.O. Box 4400, Station D, Hamilton, Ont., L8V 4L8. Copyright © 1978 by the American Board of Missions to the Jews, Inc. Not to be reproduced in any form without permission of the publisher. Second Class postage paid at Englewood Cliffs, N.J. and at additional mailing offices. \*Volunteer Missionaries. \*\*In co-operation with The Messianic Testimony. May 1978. \$2 a year, 20 cents a copy, VOL. LXXXIII, NO. 9.

## Verbicide and Occupied Territories

**D**early Beloved Friends, "Have you committed verbicide today?" This startling question is the title of an excellent article by Dr. D. G. Kehl, professor of English at Arizona State University, in the January 27, 1978 issue of Christianity Today.

The article is a pointed argument against the prostitution of words which Madison Avenue uses to "sell an image instead of a fact, person or product." Not just words but the Bible itself is misquoted very frequently in this image-buying effort.

A typical use of religion in advertising is the ad for Italian slacks called "Jesus Jeans," which displays a girl in tight-fitting shorts branded he who loves me, follows me. Biblical echoes in other recent ads are Michelob's Do unto others, Johnnie Walker's Honor Thyself, and Seagram's Stop loving thy neighbor's—Get thine own. Yardley of London asks Can woman live by detergents alone? and Rolf's of Amity Leather Products offers a wallet for your daily bread or a beatific, Welcome to the fold.

Dr. D. G. Kehl, Christianity Today, Jan. 27, 1978. p. 18

Eventually advertisers will learn that this isn't just sacrilegious, it is also self-defeating because it is not clever, it is cloying. The sad thing is that the Christian community frequently uses the Madison Avenue technique in reverse, Try Him—you'll like Him, Give the Master charge of your life, etc. In one sense these may seem clever, but I feel we have much better techniques to use in presenting the Gospel. There is one use of this doublespeak that almost all thinking Christians will decry. It is a deliberate use of certain terms to convey the thought that is diametrically opposite the true meaning of the word. This technique is what George Orwell in his book, Nineteen Eighty Four calls doublespeak.

# from the president



One of the most subtle forms of current religious doublespeak is the use of what Theodore Roosevelt called weasel words. These are words that have been emptied of their meaning, like eggs sucked empty by a weasel. As Mario Pei points out, the term "can be legitimately extended to cover any words of which the semantics are deliberately changed or obscured to achieve a specific purpose" (*Words in Sheep's Clothing*, Hawthorne, 1969 p. 2). For example, Neo-Orthodox Theologians often use Christian terms while denying their historical basis in fact, which in effect empties the word of meaning. This is true of their use of the terms virgin birth, revelation, and resurrection. With respect to the last, Charles Ryrie has noted that "Barthians say that the accounts of the resurrection in the Bible are not the ground of our faith in the resurrection; nevertheless, they are an important element in the witness to revelation of the resurrection, and this revelation is the ground of our faith. Reduced to simple doubletalk this means that theoretically we would not need the Bible accounts of the resurrection in order to believe it, but admittedly they help, and actually we could not believe without them." (*Neo-Orthodoxy*, Moody Press, 1956, p. 60).

Paul warned Timothy that in the latter days men would "be full of big words," maintaining a "facade of religion but their conduct will deny its validity" (2 Tim. 3:1-5. Phillips). Such is the incongruity of religious doublespeak. If doublespeak is the language of corruption issuing from the deceitfulness of the human heart, then the desideratum is a language of integrity. Amelioration of doublespeak will result from the single-mindedness of an integrated and regenerate personality. When the word of Christ dwells richly within, when the Holy Spirit combines "spiritual things with spiritual words" doublespeak will diminish.

*Ibid.* p. 21.

It is sad that Israel's enemies are also using this strategy of doublespeak which may become a double-cross. I

think we should help diminish some of this doublespeak by identifying two weasel words "OCCUPIED TERRITORIES" for what they are, "words that have been emptied of their meaning like eggs sucked empty by a weasel."

Ever since Israel's "Yom Kippur War" in 1973, the words "occupied territories" have been used by Israel's enemies to describe the West Bank of the Jordan, the Gaza Strip and the Golan Heights. There is absolutely no basis in fact in this claim. Nor is there a basis in fact behind any claim that the West Bank of the Jordan is the "Palestinian homeland."

This is obvious to the Christian who will not "commit verbicide." Any occupation without the permission of the owner specified in Genesis 15:18 is really "occupied territory." If Israel ever relinquishes this land to Jordan it will then once more be OCCUPIED TERRITORY.

*In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given the land, from the River of Egypt unto the great river, the river Euphrates. (Gen. 15:18).*

All of these territories—the West Bank of the Jordan, the Gaza Strip and the Golan Heights—are within the borders of the original deed. It is true the Arabs also were descended from Abram; however, they were not descended from Isaac and Jacob with whom this covenant was confirmed. (See Gen. 26:3, 4; Gen. 28:13, 14.)

I realize that the Scriptures are not yet the basis for International Law, but even under International Law Israel rightfully owns the Land.

With all the talk about the "homeless Palestinians" and the "Palestinian State" we should realize that there never was a "Palestinian State" until after the British Mandate. Since that time a Palestinian State has been created and that State is Jordan. Before the British relinquished the Mandate to the United Nations in 1948 the name was TRANSJORDAN which literally means "the other side of the Jordan" (the east side).

When on May 15, 1948 the seven Arab states (which have now become nations) attacked Israel in direct violation of the United Nations mandate, the results were disastrous to the Arabs. Each time the Arabs faced disaster they called for a "cease-fire" which was rigorously enforced by the United Nations. Each time they regrouped and again attacked Israel. These attacks were vigorously ignored by the United Nations.

On February 24, 1949, Egypt and Israel signed one of these "ceasefires." It was at that point Emir Abdullah of Transjordan seized the West Bank. It was at that time the West Bank actually became OCCUPIED TERRITORY. Jordan never owned the land either scripturally or politically. Israel is the legal owner of the West Bank. It is not occupied territory now.

In the same way the Golan Heights were wrested from Israel by Syria in 1948. These strategic highlands were assigned to Israel in the Partition Resolution. The Syrians overran the Heights while Israel was fighting Egypt. They "occupied" this "territory" for eighteen long years during which they used the Golan Heights to shell Israeli settlements in the Jordan Valley.

Egypt IN ALL ITS HISTORY NEVER owned the Gaza Strip. It too was "occupied territory" until Israel liberated it in 1967.

How our hearts go out to Israel surrounded by her enemies. She needs our prayers and our help. She also needs to learn of Him, our Lord Jesus Christ, to Whom Israel will one day say "Blessed is He who comes in the name of the Lord." See Luke 13:34, 35.

The Jewish people do not need any more "doublespeak." Please pray for us as we seek lovingly to clearly speak the Gospel to them.

Faithfully yours in His service,

Dr. Daniel Fuchs  
President

---

# But What about the Soviet Jews?

ABMJ's Vice President Harold Sevenser shares how God is opening doors of witness to Soviet Jews.

by REV. HAROLD SEVENER



"... they kept us there until almost midnight asking questions about life in the Western world; about the Scriptures; about evangelical Christianity; and how Jewish people could believe in Jesus and still be Jewish."

**T**railing close behind Israel and the U.S., the Soviet Union now has the third largest Jewish population in the world. Lately we noticed a unique moving of the Spirit among these dispersed people of God that *wasn't* making headlines.

After immigrating to the U.S. many Soviet Jews were contacting us for assistance. As we called on them, many of our workers found them extremely open to the Gospel. Many had already been reading the New Testament and some of our missionaries even began to report decisions for the Lord!

As we talked with these new Soviet Jewish believers we learned some important facts. One of the main "holding" centers for Soviet Jews leaving the U.S.S.R. was Rome. Here they could be held for months before the authorities okayed their passage to Israel or the U.S.

Interestingly enough these Soviet Jews were all from professional backgrounds. They were doctors, lawyers and writers who, having undergone great persecution, had given up everything to leave.

I thought for a second of Daniel, Esther, Mordecai and the prophets of old; scattered from the land of Israel then providentially given high positions in the countries where they found themselves.

Here was an excitingly similar situation. After emigrating to the West these Soviet Jews, given their excellent credentials, would undoubtedly accept prominent positions of leadership. When God was ready to use them they would be right where He wanted them. But would they—like Daniel and Esther *know Him*?

We began to pray for an opportunity to share with these Soviet Jewish people. God however was two steps ahead of us. In Rome a young Baptist minister had already begun a witness to these Soviet Jews in transit. Along with workers from other organizations,

he had been able to set up a center to care for all who had needs.

In December, I met these choice servants of God in Rome. We discussed how each of us could effectively carry on a program to reach these people with the Gospel. What a blessed experience it was for me to attend one of the services!

On a cold, rainy evening some 75 of these emigrants gathered to hear the Word of God and see a Moody science film which had been translated into Russian. Some came dressed only in sandals and flimsy cotton shirts wrapped about them—they had been stripped of all their possessions prior to leaving the Soviet Union.

Some were separated from their families; some from their wives and children, yet they kept us there until almost midnight asking questions about life in the Western world; about the Scriptures; about evangelical Christianity; and about how Jewish people could believe in Jesus and still be Jewish.

Our hearts went out to them. By faith our Board made funds available to assist in this timely ministry.

These young Jewish emigrants, some of whom had just recently accepted the Lord, told us they had media experience. Many had worked in radio and advertising, and were eager to assist us in beginning a Russian radio broadcast that would not only penetrate into the Soviet Union, but into Europe and the Middle East.

This was a real answer to prayer, for one of our most urgent concerns is to have a good translation of the Gospel message for an effective foreign radio ministry. God is raising up these individuals to assist us.

Please continue to pray with us for this entire program of sharing the Gospel with Soviet Jewry. What an impact this can have on the entire evangelical community!



**J**ewish people are vitally concerned with the attitudes of believers and non-believers toward Israel and events there. As we better understand these concerns we are more able to share the Good News in an effective manner.

Interest in Israel can touch off an opportunity to discuss the veracity of biblical prophecy. As Jewish people discover that God's program for Israel is being brought to fruition in the headlines they are more open to Messianic prophecy and God's redemptive plan for mankind. Conversations about Israel may culminate in deep struggles of the heart over the claims of the Messiah!

Thus it is doubly important that we know and understand what people are saying about Israel. In recent conversations our missionaries told us some of the things they are hearing in the course of their ministry. These responses from Jews, Gentile believers, Gentiles, and Hebrew Christians revealed some of the causes of Jewish concern. →

Rev. Robert E. A. Miller  
Orange County, Ca.

"... the whole world is against Israel because of Arab oil."

"This has been the attitude, quite generally in Israel. Four life and death struggles with enemies outnumbering the Israelis sixty to one have reinforced this desperate feeling for the past 30 years.

"I remember reading that the morning after Sadat's dramatic arrival in Israel one Israeli woke up certain that the electricity no longer worked, that the buses no longer ran and that he was in heaven. Another tells of a conversation between his sister and her husband, married 14 years. For the first time she felt she could tell him that all during her last pregnancy she had dreaded that the child would be male. He told her for the first time what he had been through in the Yom Kippur War, 1973.

"A 62-year-old Yemenite observant Jew was asked how he would choose. A pained expression crept across his face. Finally, after several false starts he answered, 'Better the Palestinians return to Israel and live with us here as citizens than create a state dedicated to our destruction.'

"The underlying fear lingers on. There will never be peace. Even if there is a lasting settlement, many Israelis will not have peace.

"Peace with Egypt is assured by God's prophetic Word. It will come in God's time and on His terms. In the meantime, 'great events do cast their shadows before them'."



Rev. William T. Ennis  
Houston

"A Hebrew Christian attending Beth Sar Shalom in Houston expressed surprise that President Carter would be speaking of selling arms to Egypt.

"If he feels the threat of an oil embargo causes him to act this way, why has he not been willing to deregulate the price of natural gas, causing more gas to be discovered and produced, leaving him an alternative through gas energy to the Arab boycott threat? There is much talk of peace yet there doesn't seem to be much of it on the horizon."

"Current events are stimulating a sharp interest in Bible prophecy. We plan to teach the Book of Revelation in our Sunday Shalom Bible Class at First Baptist Church, Houston. We trust the Lord Jesus to greatly bless our hearts as we see Him glorified before all the nations in this marvelous book of end-time events."



By Rev. Jerome Fleischer  
San Francisco

Rev. Irvin Rifkin  
San Diego

"Never have I heard of the idea that a nation had to return land they captured to maintain peace with those they defeated... Sadat is searching for time. He is just trying to appease the other Arab nations."

"These are a few of the feelings and thoughts that our people have communicated to me. Personally, I think Israel will have no peace until she really recognizes that there will be no peace until God Himself gives her peace."

"What do the Palestinian Arabs want? Two young Palestinian Arabs whose table adjoined mine at S.F. State U came over and asked me if I didn't think it was wrong for Israel to build settlements in the Negev.

"What is the basis for right and wrong?" I answered. "When the United Nations partitioned the land, giving Israel a portion, the Arab nations went to war against Israel. In the ensuing battles Israel was forced to exchange Jewish lives (in battle) for the land! Israel wants to have peace."

"What do you want? The West Bank? The Golan Heights?" One of them answered, 'We want to live in Israel with the Jews.'

"I replied, 'Israel could never trust those who have attacked them.' One responded, 'Don't you want peace?' I told him, 'God has promised the land to Israel.'

"Again they inquired, 'But are not the Christians for peace?' 'Yes, we do want peace,' I replied. 'But we know that the Scriptures tell us man's sins have separated him from God and from his fellow man. Only as men receive Jesus the Messiah Who gave His life for our sins, shall we be at peace with each other.' To this they had no reply."



Daniel Siegel  
New York City

"In response to numerous questions on the subject of Israel and the Middle East, I decided to teach a series on prophecy at our Manhattan Beth Sar Shalom evening Bible study. We studied prophetic passages which are related to the nations of the Middle East.

"In the course of our discussions we came to realize how complete is the Lord's control of events and how deep is His concern for the peoples involved.

"It is important to know what God plans for the future and exciting to realize that the Arab peoples will turn to God and live together in peace with Israel.

"Today we see little hope for this kind of peace. Hatred and mistrust are evident. But the stage of history is being set for the final acts."



Rev. Mitchell Triestman  
Philadelphia

"I asked several unbelieving Gentiles what Israel meant to them. They said they didn't want war and were apprehensive about endangering our oil supplies by taking the wrong side. To them right or wrong was determined by who could help us the most.

Eleanor Bullock  
Hollis, N.Y.

"The situation in the Middle East has lately encouraged some Christians to get more involved in a ministry to Jewish people. They are realizing the urgency of the world situation, relating it to prophecy. If time is short, then believers have an even greater responsibility to share the Good News to the Jew first. So many Christians are now more concerned than ever before to do their part to reach Jewish people with the message of salvation. And this is as it should be."

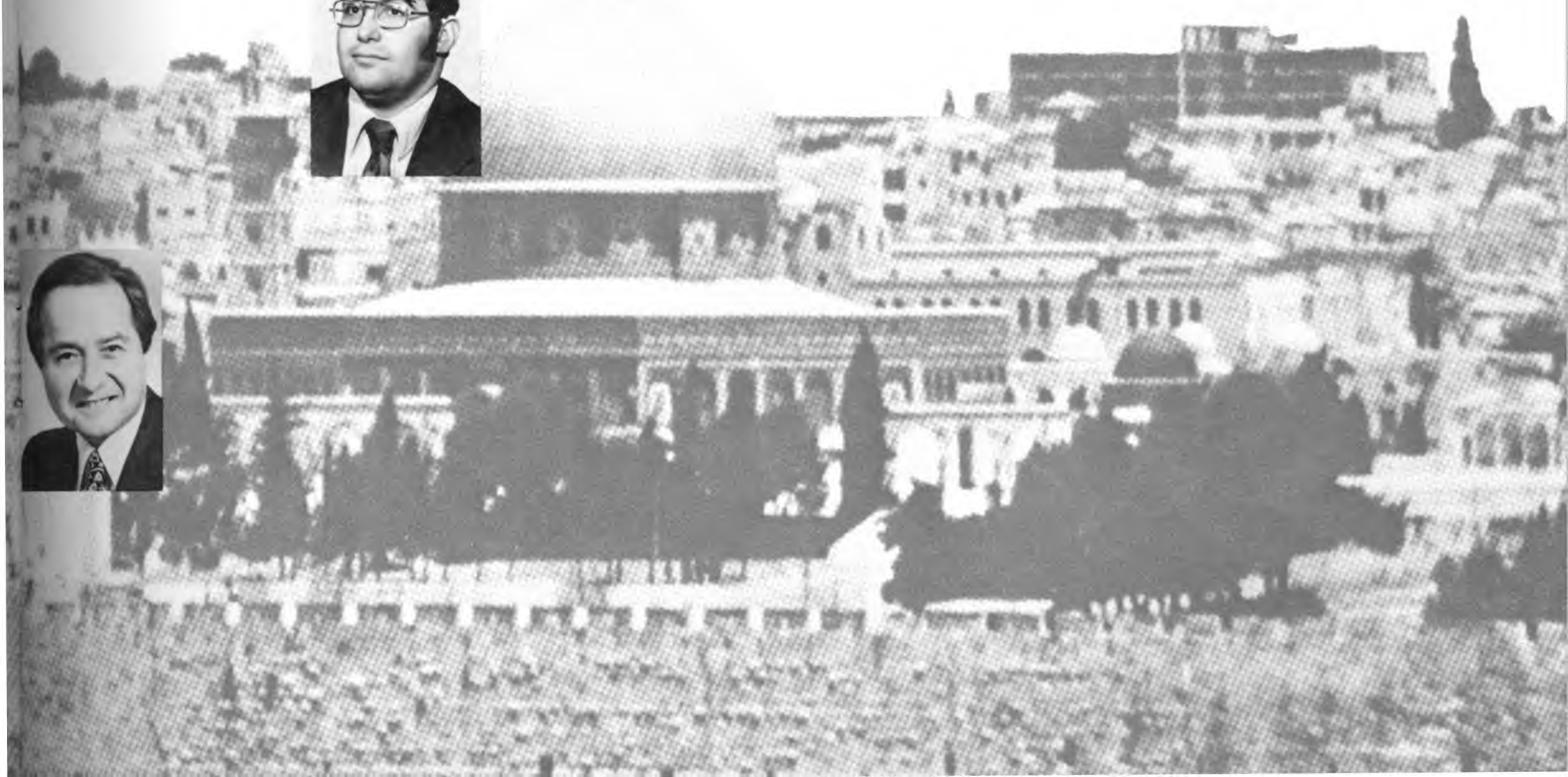


"The Jewish people I spoke with expressed a great love for the land and their people, but were naive as to the reality of the situation. One rabbi expressed the typical Jewish response—he said he welcomed all efforts at peace. He is hopeful.

"The Hebrew Christians with whom I fellowship showed interest because Israel is the land of the Bible, but all were suspicious of Anwar Sadat.

"As a believer, my love for the Jewish people causes me to examine the events of the Middle East and discover those facts which reveal God's love for His ancient people. I hope to use the information I glean to point to God's great redemptive plan.

"I realize there can be no lasting peace before the Messiah's return, but there can be personal peace; and I endeavor to help Jewish people to find that peace available only in Jesus."



# “one plants, another waters, but God gives the increase”

Not every missionary report ends with a decision for the Lord.



**Winnie Marriner**  
MONTREAL, CANADA

by Winnie Marriner,  
Missionary, Quebec

**T**he Lord has always favored us with a good book table location on the mezzanine floor of Sir George Williams campus of Concordia University!

On this particular day, a young Jewish man stopped by to say he was very annoyed with what I was doing on campus . . . that Christians were too “missionary minded.” He continued to say all we do is waste money placing ads in the newspapers’ church pages.

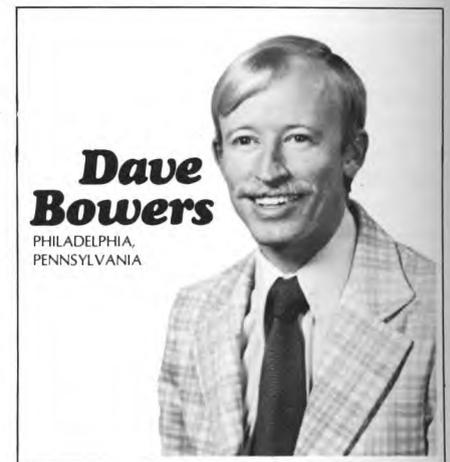
As he proceeded to name off the ads, he mentioned the advertisement with the headline, “God’s Timepiece.”—our recorded telephone message on Scripture. He said he liked that one the best. When I asked “Why?” he said, “Well, I like the way that woman (me) always quotes from the Jewish Bible!”

I then jumped in and said, “Oh, I’m so glad you like it because before giving my message I pray for several days, asking God what the next message should be.”

“So . . . its you!” he exclaimed. “You know, I thought I recognized your voice but I couldn’t place it until now.”

We talked for an hour and a half. What initially began as a somewhat hostile approach on his part soon melted away into a warm and friendly contact. The really sad thing is that so many of today’s young Jewish people are not familiar with what the Old Testament teaches.

They are constantly surprised that the evangelical Christians on campus know more about the Old Testament than they do. The fact that they place rabbinical Judaism on a par with Biblical Judaism continues to be a great stumbling block that only the Holy Spirit can remove. As we attempt, under God, to provoke them to jealousy we are confident that God’s Word will not return to Him void.



**Dave Bowers**  
PHILADELPHIA,  
PENNSYLVANIA

**I**n my two years with the ABMJ I have found that one can’t always judge the effectiveness of one’s witness just by the number of decisions for salvation. It may take many months just to build a friendship, and years until a person comes to know the Lord as personal Savior. And then again, after years of prayer, friendship and witnessing, a person may choose not to accept Jesus.

God, in His grace, has done everything that’s needed to be done for salvation and left the final decision up to the individual. (Whosoever believeth in Him shall not perish but have everlasting life, John 3:16.)

As a missionary, my job is simply to make the Gospel of salvation by grace very clear to the person and to encourage this person to respond positively to that which he has just heard.



# Personal Testimony

## From Head Knowledge to Heart Faith

HOWARD KASPIN

An ABMJ worker describes his journey from a cultic involvement to the true saving faith.

I was born in Chicago in 1953. My father, though Jewish, was not very religious. My mother had been raised in a very orthodox home and continued in the traditions of her parents, although our home was not strictly kosher. My mother taught for a while at a reform synagogue, although we usually attended the orthodox shul at which my grandparents were members.

My grandparents were very important in my life, especially my mother's mother. She was the authority on religious matters. I attended a Hebrew school which emphasized Yiddish and biblical history rather than Hebrew, although Hebrew was taught when the time for Bar Mitzvah approached. After Bar Mitzvah I attended synagogue sporadically.

I remember being upset by the fact that much time was spent soliciting funds on Yom Kippur just before the saying of Yizkor, the memorial prayer for the dead (my father had died in 1964).

As I went through high school and college, I allowed religion to become more remote in my life. I attended Shabbat gatherings at the local Jewish Community Center and participated in its recreational activities, but the Jewishness I was practicing excluded, by my choice, a relationship with God.

I eventually came to call myself an atheist, but I don't think I fooled anyone,

least of all the Lord. Through all this time one belief stayed with me: the belief in an absolute truth.

It is perhaps a shame that I have to say no one ever tried to share with me the reality of God except for a group of people I met in college—the followers of Sun Myung Moon. Their doctrine, being intellectually stimulating, aroused my curiosity. Their acceptance of Jesus as a messiah, (even as an unsuccessful messiah—as they believe) and their strong faith in God, attracted me.

As I listened to them I began studying the Old Testament from a new perspective, that of seeking to learn about the Messiah. My mind was closed to Jesus, and I continually sought loopholes in the logic of His claims. I could not, in the end, deny that if there was a God, then the Bible was His word and Jesus was the Messiah.

I knew that the only way out of believing in Jesus was not to believe in God, and this in fact did appeal to me. At this point God supernaturally intervened in my life.

My grandmother, who had recently passed away, appeared to me in a dream. I asked her if she saw God, and she said yes. I asked her if she saw Mr. Moon, and she said no.

Although at first I disregarded this as something manufactured in my imagination, I eventually made an

intellectual decision that Jesus was the Messiah.

Upon reading the New Testament, I realized that the Moonies could not possibly be right, which was pleasing to me because I had already become disenchanted with them for a number of reasons.

Unfortunately, many people today are accepting the claims of such cults without first reading the Bible upon which the cults claim to base their belief.

I ceased all contact with the Moonies, and professed a belief in Jesus, but did not fellowship with other Christians, or make worship an important part of my life.

Later on I moved to Colorado to continue my education, and there began to attend meetings of the Inter-Varsity Christian Fellowship.

I began to learn what Christianity really is, and the knowledge in my head that Jesus was the Messiah gradually began to trickle into my heart.

I prayed that this trickle would become a flood. After a while I became aware of the fact that there were other Jews who believed that Jesus was the Messiah. Since that time I have been part of a Hebrew Christian fellowship, and have tried to share Christ with Jews, Moonies, and whosoever God leads in my path.

SEND TO: ABMJ, BOX 1331, ENGLEWOOD  
CLIFFS, NJ 07632

### ***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 \_\_\_\_\_

(D58)

cont'd. from pg. 9

We spoke only briefly at our first encounter. I was immediately impressed by the rabbi's knowledge of Scripture. He would quote in Hebrew each verse to which I made reference, but expressed opposition to my opinion that the Bible is the essence of Judaism, and that the oral interpretation (the Talmud) cannot be relied upon.

The Rabbi asserted that the only way to approach God is through following the commandments. I cautioned him against the common misconception that the Christian concept of grace removes from man the obligation of obeying God.

*"The Rabbi asserted that the only way to approach God is through following the commandments..."*

I asked him how much righteousness is required to justify one in the eyes of God. He said that he did not know, but that it could only be attained through following the commandments of the Bible and the Talmud. "Could one stand before God," I asked him, "by keeping all of the commandments but denying the existence of God?" He said he didn't know.

Our time was limited, so he invited me to return to his house for the weekend. He holds Sabbath services followed by dinner and Talmud study attended by many young Jewish men and women.

I returned on Friday night. After the services we all clustered around the dinner table. Those who came the most often were privileged to sit nearest the rabbi.

I will never forget the following words which he addressed to all of us, "The problem of Jewish people today is that they do not experience the reality of the Lord in their hearts. If something cannot be done to bring this reality, then everything is hopeless."

After he said this, a young man to whom I had previously witnessed at the university rose and said, "Rabbi, I do everything that I'm told is right, and I still don't know where I'm going in life."

As I heard these statements being made, I felt like crying, knowing that these pious, God-loving people were bankrupt in their souls, knew that they were, but didn't know the solution.

I did not feel it was my place to say anything publicly, but I was able to share my belief with several of the men who were sitting near me.

I must confess that the burden I feel for these who are so zealous and sincere, but without knowledge, is indeed great.

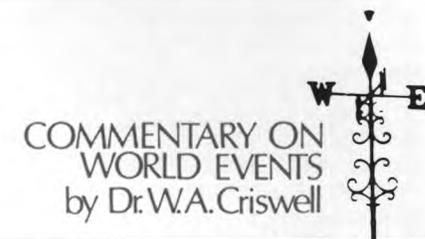
Who can look at modern political movements and not see the fulfillment of Scripture and the almightiness of Jehovah in events that occur every day before our very eyes? God says, in His Holy Word that the denouement of the age will find its consummation in Israel.

God says in His Holy Scriptures that as long as there is a sun to shine by day and a moon to give her glory by night, just so long will Israel as a nation live before Him.

God says by an unconditional covenant written on the pages of His sacred Bible that the land of Canaan is the lot of Israel forever, and that the title deed of that property lies in His mighty hands.

God says that Israel, buried in the nations of the earth, yet shall be resurrected as a people and shall come to life as Ezekiel's valley of dry bones came to life when it was swept by the breathing Spirit of God.

God has spoken, and He will faithfully perform it. If God breaks His



promise to the Jew how could I know that He will not break His promise to me? The promises of God to Israel are everlastingly yea and amen; the promises of God to us who have found refuge in Christ are no less sure and certain and forever inviolate. The Lord God is not a man that he should lie nor the son of man that He should deceive His own people.

What God has written in His Holy Book we are seeing come to pass with each unfolding day. Whether we read the words on the pages of the Bible or whether we read the words on the pages of the daily newspapers, it is the same story. God's truth and God's promises abide forever.

*Dr. W. A. Criswell is pastor of the First Baptist Church, Dallas Tx. A Bible scholar, author and widely sought speaker, he has also served as past President of the Southern Baptist Convention. A graduate of Baylor University, Dr. Criswell holds Th.M. and Ph.D. degrees from the Southern Baptist Theological Seminary.*

## in concert donna jean wood !



Everywhere Donna Jean Wood sings and speaks her vivacious personality and beautiful voice tell of how she and her family have become members of the family of God through their Messiah. Plan to attend her next concert.

MAY 7: Bethesda Christian Church, Culver City, Ca.; 11: San Gabriel Valley Chapter, Beth Sar Shalom; 13: South Bay Bible Church, Redondo Beach, Ca.; 21: Truett Memorial So. Baptist Church, Long Beach, Ca.; 28: Grace Baptist Church, Riverside, Ca. JUNE 4: Grace Baptist Church, Oxnard, Ca.; 11: First Church of Christ, San Fernando, Ca.; 18: First Baptist Church, Oxnard, Ca.; 19: The Harbor Church, Lomita, Ca.; 25: The Salvation Army, Long Beach, Ca.

INVESTING  
SECURELY

Gifts of publicly traded stock can be made to the ABMJ.

Two important advantages accrue to both the ministry and the donor by such gifts. First, ABMJ can put the contribution to work immediately for the Lord. Secondly, subject to the maximum allowable deduction of 30% of taxable income, the donor may use the fair market value of the stock on the date transferred as the basis for the income tax deduction and will avoid the capital gains tax on any appreciation over the acquisition price (cost basis).

Since the fair market value of the stock rather than the donor's cost is the basis for the gift deduction, gifts of appreciated securities may very often be larger than gifts of cash or non-appreciated assets. Here again, because the donor is not subject to a large capital gains tax assessment, it is to his advantage to make a gift of appreciated securities rather than to sell them himself, pay the capital gains tax and then donate the cash difference to THE BOARD'S work.

Friends of this Mission may be interested in a simple illustration showing the value of a maximum gift of appreciated securities to a substantial income donor. It's available simply for the asking, without obligation. Write: The President, ABMJ, P.O. Box 1331, Englewood Cliffs NJ 07632

by WES JONES

# search the scriptures

## Studies in the Book of Jeremiah

by DR. CHARLES LEE FEINBERG

### CHAPTER VII

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

What was the sin to bring on this judgment? They had brazenly introduced their idols in the temple, as though to defy God to His face (cf. 2 Kings 21:5; 23:4-7; Ezek. 8). This was the crowning insult. Furthermore, they had set up high places (altars) in Topheth, which was near the eastern end of the southern part of the Valley of Hinnom. The etymology of Topheth is uncertain, but it may have originally signified "fireplace" from the Aramaic. It was pointed with the Hebrew vowels of "shame," a name for Baal. Hinnom may have been the name of the original owner of the area. The valley was a place of idolatrous sacrifices as well as the area for the debris and rubbish of the city. The rabbis saw in it a visible symbol of the place of future punishment, calling it Gehenna (cf. Matt. 5:22). They burned their children to appease the fire god, Molech. This passage reveals that the children were not merely made to pass through an ordeal by fire; they were destroyed by burning. God disclaims that this hideous practice ever originated with Him. Now their pagan sanctuary was to become their cemetery. This heartless worship was clearly proscribed by the Law of Moses (Lev. 18:21; 20:2-5). Since they so flagrantly disobeyed God, where their children were slaughtered, they themselves would be. The slaughter of the coming doom of the city will be so great, that Topheth will have to be used for burial, thus changing the name of the place to The Valley of the Slaughter (the definite article is used).

In fact so complete will be the desolation of the land that no one will be there to drive the birds of prey from the carcasses. The ancients dreaded to be left unburied after death (Deut. 28:26; Isa. 18:6). The highest indignity to accord the dead was to leave the body unburied; it was viewed with horror in Israel. The chapter closes on the sad note that all joy, especially the highest of marriage, will

be removed from them. Without obedience there can be no joy.

#### The Personal Word

What a resounding rebuke and refutation this chapter is to those who, denying the supernatural in Scripture, have concocted an evolutionary system, which declares that the preliminary is always the primitive and the later is always the well developed, so that in Israel's religion the outward, ceremonial, and sacrificial invariably indicated the low state of their religious development until later displaced by an emphasis on the inward, unseen and spiritual! All God's messengers stressed the primacy of the obedience from the heart above all other works of religion. How this message needs to be stated, declared, repeated, and repeated again to the lost and straying sheep of the house of Israel.

### CHAPTER VIII

#### Remembrance With Israel (1-22)

The subject of the early verses of this chapter is so closely connected with the preceding chapter, that many commentators treat verses 1-3 with chapter 7. That this portion is a part of the same message treated there is clear from the phrase "At that time," with which the passage begins. Chapter 7 had closed with a picture of unrelieved carnage. The carcasses of the dead would be denied decent burial. But more was in store.

#### 1. Desecration of the graves (1-3)

1-3 Even those long dead would be subjected to indignities. The invading foes would not be satisfied until vengeance was wreaked on the tombs of the leaders of the nation as well as the general population of Jerusalem. Various explanations have been suggested for this barbarous action. Probably the best is that it was meant as a supreme insult to the defeated foes, as much as to say that they were unable to guard the remains of their ancestors from desecration and indignities. Even the dead would not be beyond the reach of the cruel enemy. This practice was not unknown in ancient warfare

Having fallen into idolatry and having erred from the path of obedience, she manifests no desire either to rise or return. There is a continual play on the word *shubh*, "to turn, turn away, return." It is too late to repent, but the nation is incorrigible, obdurate in her apostasy from her Lord. Israel shows no desire to correct her ways. She holds tenaciously to her deceitful idolatry.

God waited for them to amend their ways; He listened for some word of repentance and confession of guilt. It was not forthcoming. They manifested no proper reflection on their actions. Instead, like an experienced war horse rushes precipitously to the battle, they impetuously followed their way of life regardless of the known consequences.

The forceful picture points out their unswerving determination to continue in sin. Moreover, lower creation knows how to follow its instincts better than Israel does in the way of reason. It is known that migratory birds recognize the seasons of their migration and instinctively follow them.

The stork, turtle-dove, swallow, and crane return to Palestine every spring with regularity. Thus the birds know more of God's appointed way for them than Israel does (cf. Isa. 1:1-3). Man, created so much higher than the lower creation, falls so much farther when he loses his moorings in God.

### 3. Penalty for Judah's falsity (8-13)

8-9 In spite of their wilful ignorance of the law of God they boast of their wisdom. The principal offenders were the priests and false prophets. They conceitedly thought that possession of the law meant they had all the needed wisdom. Denying the word of God in their deeds, they still boast of its presence with them (cf. Rom. 2:17 ff.).

To make matters worse, the scribes so manipulated the law of God that they falsified its message. In all probability they interpreted it in such a way as to assure the people they could sin with impunity. These false teachers were not mere copyists, but those who knew and interpreted the law. They twisted the law to make it mean what they wanted it to.

The first mention of scribes in the Old Testament as a class is here. 1 Chronicles reveals that they were formed into families or guilds (cf. also 2 Chron. 34:13). To them were committed the study and exposition of the law. They were the predecessors of the

postexilic scribes in Judaism mentioned in the New Testament. This does not mean that all scribes were ungodly, for Ezra was an eminent and pious scribe.

Incidentally, the presence of scribes demands that there must have been a law by this time (contrary to the view of some Old Testament scholars) with which they engaged themselves as their special business. In verse 8 there is an appeal to reason, as there is an appeal to conscience in verse 12. As a result of their delusion they would not heed the word of the Lord. The answer to the question in verse 9 is no wisdom when they reject God's truth. Cf. Prov. 1:7.

10-12 Since God is a God of righteousness and holiness, He must visit upon them the merited punishment forewarned. The verses before the reader repeat the truths already stated in 6:12-15.

Dwelling so constantly on the same theme, Jeremiah manifests his literary genius in that he does not repeat himself more often than he does. Then, too, God ordered such reiterations of truth in order to impress them pedagogically on the minds of the people. How sad their fate that, unwilling to heed God's word, they were so misled by false priests and prophets.

13 The remainder of the chapter depicts the doom of the land and its people. The passage from 8:13-9:23 is the lectionary portion in the synagogue on the ninth of Ab, the day of the destruction of the temple. Vintage and harvest are often figures of complete devastation (cf. Rev. 14:17-20). When judgment strikes, nothing will be left. The desolation of the land and the people will be complete. God will withdraw all His gifts. Since there was no moral fruit in the life of the nation, dissolution of their commonwealth was imminent.

### 4. The Invading army (14-17)

14-17 In these verses the invasion of the northern enemy is seen as in progress. Those of the country areas will ask themselves why they should remain in their accustomed places, exposing themselves to the cruelties of the enemy. They will exhort one another to flee to the defended cities where they would have greater protection and not succumb so soon.

(cf. Amos 2:1). What an exhibition of hatred and contempt.

It adds to the funereal atmosphere to have the word "bones" mentioned five times in this particularizing manner. It must be mentioned that a number of commentators feel the graves are disturbed for plunder. This was common as evidenced by excavations in Egypt and Babylon. The dead, especially kings and prominent leaders, were buried with treasures. In any event, for whatever reason, the graves will be violated. What an end to those who so eagerly practiced idolatry with the hope of help from their gods.

But the prophet elaborates on the fate of the dead. Their bones would be scattered carelessly before the sun to hasten the process of disintegration. All the stages of their worship of idols are detailed in five verbs to reveal their great zeal in doing so. Jeremiah is purposely diffuse in language. Unburied corpses are spoken of as becoming dung (cf. 16:4). The heavenly bodies which they worshiped will be helpless to hinder the dishonor on their followers. The statement is made in derision; the verse points up the worthlessness of astrology.

In spite of the indignities heaped on the dead, the survivors will prefer death to life because of the many trials that yet await them at the hands of their captors. The family referred to is the nation Israel (cf. 3:14), and the places where they have been driven are the countries outside Palestine. Cf. Lev. 26:36-39; Deut. 28:65-67.

### 2. Obduracy of Israel in idolatry (4-7)

4-7 Yet again the Lord in His grace would reason with Israel concerning her sin, seeking to lead her to repentance. In a series of questions throughout the chapter God remonstrates with His erring people. First, He exhibits how contrary to nature their apostasy is. It is instinctive in man that, if he falls down, he tries to rise as soon as possible. If he turns from the right way, he returns to it at the earliest opportunity. But Judah is different from others; she is unique in her conduct.

# Questions & answers

**Question:** Please give me a brief summary of the second Psalm in reference to Christ.

**Answer:** Psalm 2 is divided into four equal parts. The word that characterizes verses 1-3 is REBELLION. We hear the voice of man crying out against God the Father and His Christ. The third verse indicates that the Lord Jesus Christ had come into the world and that His influence was restricting the earth rulers. It is this against which they raise their voices.

Verses 4-6 are characterized by the word REBUKE. Here we hear the voice of the Father. In His time He will deal with the nations. So certain is the return of the Lord Jesus Christ to reign that verse 6 states it as having already been accomplished. And so indeed it is in the purpose of God.

RETRIBUTION is set forth in verses 7-9. The voice of the Son is heard. His resurrection (compare verse 7 with Acts 13:33) guarantees His return at which time He will rule these nations with a rod of iron.

The mercy of the Lord shines through in the REQUEST of verses 10-12. It is the voice of the Spirit which is heard pleading with the rulers of the world to accept the Son of God before it is everlastingly too late.

**Question:** Will all Israel be brought back into the land before the rapture?

**Answer:** Certainly some portion out of each of all twelve tribes will be gathered from the nations among whom they have been scattered (Ezek. 37:21). The reference in Ezek. 37:11 to "the whole house of Israel" embraces all of these, but not necessarily all the people of all the tribes. Actually, if we understand Dt. 4:27-31 correctly, there will be some of the nation still scattered abroad during the tribulation.

They "shall be left few in number," and it is "from thence" that they shall

seek the Lord when they are "in tribulation, . . . in the latter days." This is why, in the book of Revelation, the 144,000 sealed out of the twelve tribes will have a worldwide witness (Rev. 7:9). This is also the reason why the plagues are seen as universal (Rev. 6:12-17, etc.).

**Question:** Does verse 7 in Isaiah 66 refer to the birth of Christ similar to Revelation 12:2-5 and then does verse 8 refer to the rebirth of Israel in the day of her national restoration?

**Answer:** It is quite possible that verse 7 refers to the birth of the Lord Jesus Christ as you suggest since very often in the Old Testament the two advents of the Lord are brought together. Undoubtedly verse 8 does refer to the rebirth of the nation Israel. Most commentators however take the two verses as Hebrew parallelism equating the "before she travailed" of verse 7 with "as soon as Zion travailed" in verse 8.

Lange's Commentary points out that the man-child of verse 7 is put as the nation in verse 8 and therefore should be taken collectively, "and at the same times wishes to indicate that this collective birth is a male child strong and vigorous. This seems to be the meaning put upon our place in Rev. xii, 5, which latter passage evidently refers to the one before us.

However erroneous it would be to apply this solely to the birth of Christ, it would in my opinion be equally one-sided to exclude the latter. For does not the whole New Testament blessing of abundance of children begin with the birth of Christ? . . . 'Unto us a child is born, unto us a son is given,' the prophet said in ix.5. And to this child is promised 'increase of his government,' consequently, a populous and mighty kingdom."

To this the American editor, Dunlop Moore, adds: "This view is in accordance with the Targum: 'Before distress cometh upon her, she shall be re-

deemed: and before trembling cometh upon her, as travail upon a woman with child, her king shall be revealed.'"

**Question:** Why, at the Sabbath service, does the father place his hands on the head of each boy and pray, "May God make thee as Ephraim and Manasseh"?

**Answer:** The same prayer is sometimes used at the beginning of the Passover service. It occurs in a Passover Haggadah in my library by Dr. Morris A. Gutstein, who was Rabbi of the Congregation Shaare Tikvah in Chicago. He makes the following explanation:

Boys are blessed to be like Ephraim and Manasseh, the grandchildren of Jacob, who gave up their place in Egyptian aristocracy and their high and enviable position in Egyptian society, in order to retain their identity with the patriarch's children.

Girls are blessed to follow the ideals of Jewish womanhood as the matriarchs.

The custom and the prayer are based upon Gen. 48:20:

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: . . .

Ephraim and Manasseh were especially blessed by the Angel who redeemed Jacob from all evil (Gen. 48:16). Since this was none other than the Angel of God who designated Himself as "the God of Bethel" (Gen. 31:11,13), even the Lord Jesus Christ, there is a depth to this blessing unrecognized in Judaism today.



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.



It all began with a letter calling for help. A Christian woman from Harrisburg, Pa., who was receiving *The Chosen People* magazine, was wondering if we could help her witness to her Jewish husband. In her letter she explained that her husband frequently read *The Chosen People* magazine.

He had expressed some interest in the testimonies, but he refused to talk to anyone about it. She asked if we might know a Hebrew Christian in the Harrisburg area who could speak with him, but she warned us not to mention her letter for help.

It is about 100 miles from Philadelphia to Harrisburg, so we didn't follow up on the letter until a month later when Larry Jaffrey (Southeast Regional Director) was going there for a speaking engagement. We made the trip in about two hours and located the address on the map. Larry and I stopped for dinner.

We planned that he would drop me at the house and then continue on to the church where he was to speak. What we didn't plan on, however, was the car breaking down. Larry had to leave the car at the garage and call the church. I had to walk from the garage to the house, which was about a mile.

The closer I got, the more apprehensive I became. I didn't know how or what I was going to say when I got there, since the woman had warned us not to mention her letter. I certainly couldn't tell him that I was just walking around and happened to stop at his house! On the way, I asked the Lord to give me the right words to say and to open up a door of communication so that the Gospel might be preached.

When I arrived at the home, I was hoping Laura, who wrote the letter, would answer the door. Instead, Milt, her Jewish husband, was the one who greeted me. To

my surprise and relief, he invited me in without even asking me who I was. As soon as I got into the house, he turned to me as if to say "What are you doing here?" Before I could respond, I spotted a back issue of *The Chosen People* magazine on a lamp table.

It was like spotting an old friend. The first thing I said was, "Hey, I see you get *The Chosen People*. You know, I wrote an article in that issue." The article was entitled, "The Spirit of God Working in South Jersey." He growled he had read the article and that he didn't believe in the Spirit of God. I mentioned that the Holy Spirit is referred to in the Old Testament and offered to show him where. He agreed and we were soon going through the Old Testament discussing God's plan of salvation.

The Spirit of God Milt didn't believe in was working that night. The information Milt had heard in the past, the testimonies he had read in *The Chosen People* magazine and the Word he was hearing

*Mitch (right) and Milt share the Word during a recent time of fellowship.*



were all convincing him to believe in Jesus for salvation. The verse which spoke to him the clearest was Hebrews 13:13. After Milt expressed his willingness to come out of the camp and believe in Jesus, we had prayer together. We enjoyed a few hours of fellowship and question answering, then Milt volunteered to drive me to the bus station and I returned home to Philadelphia.

Weeks later Milt contacted us with his burden to reach his Jewish friends. He compiled a list of 70 Jewish people and we mailed them invitations to our first meeting at Milt's home. The Lord worked and the meetings grew. The list of Jewish people has now grown to over 200 and Milt and Laura Maiman have become our volunteer workers in charge of the Harrisburg work. Lately our Harrisburg outreach has had decisions for salvation and crowds of 100 to see films on prophecy. And to think it all came about through no organized effort to reach the Jewish people of Pennsylvania's State Capital.

A Gift for You ...

Our Chosen



People Family!

Because you are a part of our family we have a special FREE gift for you — our way of thanking you for your continuing support of the ABMJ's unique outreach.

This beautiful 1978-79 Jewish Art Calendar is filled with full color reproductions of important Bible scenes. It will keep you abreast of all Jewish holidays. But best of all each month features a special FREE literature offer which will help you in your witness to the Jewish people.



Keep a calendar for yourself and order one you can mail to a Jewish friend. It's a great conversation piece and a natural opportunity to share your faith with friends, neighbors and business associates. Watch next month's *Chosen People* for instructions on ordering your FREE Jewish Art Calendar.

