

the FEBRUARY 1980
**CHOSEN
PEOPLE**

Exploring the ministry of Friendship Evangelism

“Oil and perfume make the heart glad, so a



man's counsel is sweet to his friend.” (Prov. 27:9)

Dear Beloved Friends:
Is Israel a "Biblically
Buttressed Land Grab?" In
recent years an "avante
garde evangelical"
magazine named
"Sojourners" has been published. In
the July 1979 issue (pp. 22-25)
Wes Michaelson wrote an article
"Repression of Palestinians in the
Holy Land." The title was in a subdued
type. The eye-catcher, however,
was in large bold type.

**"BIBLICALLY BUTTRESSED
LAND GRAB"**

**"The State of Israel's Actions
Would Call Forth the Angry
Condemnation of the Old
Testament Prophets."**

The purpose of the article was to
announce the LaGrange Declaration.
The following quotation is from its
introduction and first paragraphs:

*Last May a significant conference
on the Middle East was held in
LaGrange, Illinois: Human Rights
and the Palestine-Israeli Conflict:
Responsibilities for the Christian
Church. Among other actions, this
conference prepared a statement, now
called the LaGrange Declaration,
which is printed below. The initial
signers, including conference
participants and others who have
since added their names, represent an
ecumenical group of Christians—
evangelical, mainline Protestant,
Catholic, and Orthodox.*

*As believers committed to Christ
and his kingdom, we challenge the
popular assumptions about biblical
interpretation and the presuppositions
of political loyalty held so widely by
fellow Christians in their attitudes
toward the conflict in the Middle East.*

*We address this urgent call to the
church of Jesus Christ to hear and
heed those voices crying out as bruised
reeds for justice in the land where
our Lord walked, taught, was
crucified, and rose from the dead. We
have closed our hearts to these voices
and isolated ourselves even from
the pleading of fellow Christians
who continue to live in that land.*

We are anguished by the fact that

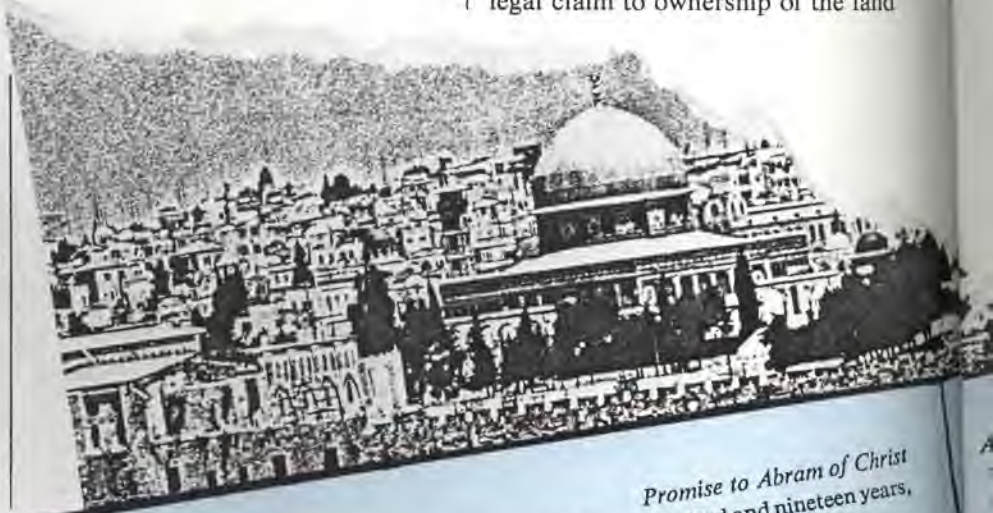
*countless Christians believe that the
Bible gives to the modern state of
Israel a divine right to lands
inhabited by Palestinian people and
divine sanction to the state of Israel's
policy of territorial acquisition. We
believe such an understanding must be
judged in light of the whole of
biblical revelation affirming that in
the revelation of Jesus Christ God's
covenants find their completion.
Therefore, we plead for all Christians
to construct a vision of peace in the
holy land which rests on the biblical
injunctions to correct oppression and
seek justice for all peoples.*

*Forthrightly, we declare our
conviction that in the process of
establishing the state of Israel, a deep
injustice was done to the Palestinian
people, confiscating their land and
driving many into exile and even
death. We are further grieved by the
ongoing deprivation of basic civil
rights to those Arabs who live today in
the state of Israel.*



**A Bib
Butt**

The rest of the declaration which
contains some facts and many
distortions is a plea for "Palestinian
Rights." We support every action to
assure Palestinian Rights but we
oppose any acts which would build
"Palestinian Rights" by denying any
rights at all to Israel. As Christians
who take the Scriptures seriously we
do maintain that Israel does have a
Divine right to the land. It also has a
legal claim to ownership of the land



GENESIS 12

people is one, and they have all one
language; and this they begin to do:
and now nothing will be restrained
from them, which they have imagined
to do.
7 Go to, let us go down, and there
confound their language, that they
may not understand one another's
speech.
8 So the LORD scattered them abroad
from thence upon the face of all the
earth: and they left off to build the
city.
9 Therefore is the name of it called
Babel; because the LORD did there
confound the language of all the earth:
and from thence did the LORD scatter
them abroad upon the face of all the
earth.
10 ¶ These are the generations of
Shem: Shem was an hundred years
old, and begat Ar-phāx-ād two years
after the flood:
11 And Shem lived after he begat Ar-
phāx-ād five hundred years, and begat
Tē-rāh an hundred and nineteen years,
and begat sons and daughters.
26 And Tē-rāh lived seventy years,
and begat Abram, Nahor, and Hār-ān.
27 ¶ Now these are the generations of
Tē-rāh: Tē-rāh begat Abram, Nahor,
and Hār-ān; and Hār-ān begat Lot.
28 And Hār-ān died before his father
Tē-rāh in the land of his nativity, in
Ur of the Chāl-dēes.
29 And Abram and Nahor took them
wives: the name of Abram's wife was
Sār-ā-i; and the name of Nahor's wife,
Mil-cāh, the daughter of Hār-ān, the
father of Mil-cāh, and the father of
Is-cāh.
30 But Sār-ā-i was barren; she had no
child.
31 And Tē-rāh took Abram his son,
and Lot the son of Hār-ān his son's
son, and Sār-ā-i his daughter in law, his
son Abram's wife; and they went forth
with them from Ur of the Chāl-dēes,
to go into the land of Canaan; and they
came unto Hār-ān, and dwelt there.
32 And the days of Tē-rāh were two
hundred and five years: and Tē-rāh
died, and was buried in Hār-ān.

Promise to Abram of Christ

SALUTATION

Israel: Biblically Buttressed Land Grab?

that is based on the principles of international law.

When we look at this "ecumenical group of Christians—evangelical, mainline Protestant, Catholic and Orthodox" who signed the La Grange Declaration, we are not surprised either at their theology or their anti-

Herzl and other Zionist leaders received marked copies of the Scriptures with Genesis 12:7 underlined.

Israel bias. They have found at least a common denominator on which they can all agree. Before explaining this statement I must qualify my use of the term "evangelical" in this context. We who are strongly premillennial in our doctrine should realize that there are many devout, scholarly believers of the Scriptures who disagree with our

prophetic teaching. Many of them love the Lord and proclaim the Scriptures but they believe that the Church is the New Testament Israel! To these the present nation of Israel is a great embarrassment. There can't be two Israels!

Most church historians agree that the early Church was premillennial but when Jerusalem was destroyed a dilemma arose. There were promises to Israel in the Old Testament which seemed to have been abrogated. Were the Scriptures wrong? It *seemed* as if

Judaism was destroyed. Titus, himself, contentedly rested in the belief that he had destroyed the Jewish nation. To some who urged even more drastic measures he replied, "How can this be done? Their country is now destroyed, and no other place will receive them."

Titus was mistaken, but his philosophy of history gradually became the eschatology of the Church Fathers—Jerusalem was destroyed. Our Lord prophesied the destruction of Jerusalem, therefore (they reasoned) it will never be rebuilt. What about God's promises to Israel? Slowly but surely the unfulfilled promises to Israel were interpreted to be transferred to the Church. Finally in the fourth century A.D. when Constantine made Christianity the favored religion of Rome, the Roman Church called itself the "Israel of God." There was no longer any reason to look forward to a future kingdom. Augustine proclaimed that the Church was the kingdom.

The reformers revolted against the excesses of the Roman Church but the reformers had enough to do with such cardinal truths as to the Scriptures, justification by faith, salvation by faith, that they just edited it. They no longer believed that the Roman Church was Israel; they changed "Roman" to "Protestant."

If the Church is Israel, then the nation of Israel is an imposter. This is why Israel is an embarrassment to amillennial eschatology. And I believe that this is the reason for the La Grange Declaration. Read the statement. It is not so much a plea for the Palestinians as it is a polemic against "assumptions about biblical interpretation and the presuppositions of political loyalty held so widely by fellow Christians in their attitudes toward the conflict in the Middle East.

Israel is not a "Biblically Buttressed Land Grab." Apart from the evident, valid fact that God has promised the Land to the seed of Abraham, the truths of history make it abundantly clear that Israel is not a "Land Grab" at all.



Abram and Lot part
7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.
8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hā-i on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.
9 And Abram journeyed, going still toward the south.
10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the want was grievous in the land.
11 And it came to pass, when he came near to enter into Egypt, that he said unto Sār-ā-j his wife, Behold now, I know that thou art a fair woman to the Egyptians: when they shall see thee, they will say, This is his wife: and they will kill me, but they will save thee alive.
12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.
13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.
14 ¶ And it came to pass, that, when he had brought her into Egypt, the Egyptians beheld the woman, for she was very fair.
15 And Pharaoh called unto Joseph, and said, Behold thou art a fairer than all the women in the land.
16 And Joseph answered Pharaoh, and said, I am a servant: from my father's house I came into Egypt, and I have sojourned in the land of Egypt.
17 And Pharaoh said unto Joseph, I have heard that thou art a wise man: I have dreamed, and I want thee to interpret to me the dream.
18 And Joseph said unto Pharaoh, I cannot interpret to thee: but God shall shew thee.
19 And Pharaoh said unto Joseph, I have dreamed, and I want thee to interpret to me the dream.
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“Most church historians agree that the early church was premillennial but when Jerusalem was destroyed a dilemma arose. There were promises to Israel in the Old Testament which seemed to have been abrogated. Were the Scriptures wrong?”

Toward the turn of the 20th century, Theodor Herzl, the leader of the Zionists, looked for a national homeland for the Jews. Uganda was the first choice, but premillennial Christians in the United States such as W. E. Blackstone, author of the book “Jesus Is Coming,” sent Herzl and other Zionist leaders *marked* copies of the Scriptures underlining God’s promises to Abraham, “Unto thy seed—will I give this land” (Genesis 12:7).

From then on the Zionists looked to Palestine which was then owned by Turkey. The Zionists bought every inch of the land they were able to get from the Sultan and they paid for it not only in an excessive amount of cash, but they paid for it over and over in blood, sweat and tears. **THIS WAS NOT A LAND GRAB**—the Zionists purchased the land from the owners.

In World War I Turkey was aligned with the Central Powers. They were dark days for Great Britain. There was a critical shortage of explosives. Chaim Weizman, a Zionist, and instructor of Chemistry at the University of Manchester, developed a new method of making acetone, a necessary ingredient of dynamite. He could have become a multi-millionaire but he gave the formula to Britain on just one condition, that “His Majesty’s Government would use its influence to establish a homeland in Palestine for the Jews.” Great Britain accepted the condition and acknowledged her debt in the famous

Balfour Declaration. Palestine was mandated to Great Britain at Versailles. Once more the Zionists dealt with the owners. It was not a LAND GRAB! The land that the Israelis bought (much of which later was grabbed from them) was negotiated for and paid to the owners of the land.

During World War II Britain’s position in Palestine became untenable. The mandate was transferred to the United Nations which had become successor to the League of Nations. The United Nations partitioned the land in 7 districts: 3 Arab, 3 Israeli, and internationalized Jerusalem. Israel reluctantly agreed. The Arabs didn’t—they made some LAND GRABS of their own. One of the finest analyses of the results of the war which the Arabs waged is found in a footnote of an article by Theodore Draper in the August 1967 issue of “Commentary,” entitled “Israel and World Politics.”

“One of the oddities in the present heated discussion over whether Israel has the “right” to keep the West Bank of the Jordan, including the Jordanian section of Jerusalem, is the tacit assumption that Jordan has a better “right” to this territory. The West Bank and the Old City of Jerusalem were occupied by the troops of Transjordan, as the country was then known, during the Arab-Israeli war in 1948. King Abdullah of Transjordan refused to give up this territory despite opposition of the other Arab states which wanted to form an Arab “Government of All-Palestine,” with its headquarters at Gaza, then occupied by Egypt. But Abdullah had the best “Arab” army at that time, British-trained and commanded, and refused to give up the spoils of war. As a result, Transjordan increased its territory by 2,165 square miles and trebled its population because the East Bank, to which it had been formerly restricted, was over four-fifths desert. The new name, the Hashemite

Kingdom of Jordan, was adopted on April 26, 1949 (Raphael Patai, The Kingdom of Jordan (Princeton University Press, 1958, pp. 8-10, 48). Abdullah, grandfather of the present King Hussein, was the only Arab ruler who wanted to make peace with Israel, for which he was assassinated by fanatical Arab “nationalists” in 1951. The West Bank of the Jordan became Jordanian in 1948 solely by virtue of military occupation; it is hard to see why it could not be taken away from Jordan for the same reason.”

“Commentary” August 1967, p. 45.

Isn’t it strange that at this LAND GRAB there were no anguished “urgent calls” from any “ecumenical group of Christians—evangelical, mainline Protestant, Catholic, and Orthodox?” Could it be because this LAND GRAB was consonant with their theology?

It is with deep regret that I am forced to conclude that the publication of the article and the La Grange Declaration has seriously injured the credibility of *Sojourners Magazine*. The article and the declaration are so full of distortion, fabrications and lies that they are utterly worthless as serious documents. The use of biased and discredited documents (i.e. The Johnson Report and the London Times report) is reprehensible. Those evangelicals who have signed the declaration have compromised their credibility.

Make no mistake about it, our hearts do yearn for a just peace in the Middle East. Both Israelis and Palestinians need to learn of the love of our Lord. This is a truth which is abundantly clear in all of the Scriptures. Please pray for us as we, by God’s grace, seek to show this love as we bring the Gospel “to all Jews everywhere.”

Faithfully yours in His service,



Daniel Fuchs

HAROLD A. SEVENER

FROM THE PRESIDENT

What Did Jesus Really Say About His Death?



Some months ago Mr. Gary Selman, a new believer, asked me if I would do a series of articles in *The Chosen People* on the topic of what Jesus really said about His life and death, about the Law, Moses and Judaism.

As Gary was searching to find the Lord, he was startled by the various statements in the New Testament that Jesus made about Himself, the Law and the Jewish people. Before reading the New Testament for himself, Gary was typical of most secular Jews. He had been Bar Mitzvahed and was nominally religious. Like most Jews, what he knew of Jesus was what he had been told and what he had seen in movies and television. Essentially, what is said in Jewish religious education is that Jesus is the God of the Gentiles. Jesus is not for the Jew.

Secular and religious Jews are told about who Jesus was *not*; they are rarely told who He *is*. They are told all the stories of persecution perpetrated in His name. They are never told to read and investigate what Jesus actually said about Himself. It was this amazing discovery that led Gary and his wife to dig into the New Testament. As they read, God spoke to their hearts, and they received Jesus as their Messiah and personal Savior.

What happened to Gary and his wife is typical of so many Jewish people today, that I felt a series on what Jesus really said would be helpful in your witness to your own Jewish friends and family members.

How often have you heard the statement, "The Jews killed Christ"? Maybe it wasn't expressed in these words, but so often Christian literature, Sunday school lessons, sermons, poems and hymns all express the thought that the Jews are responsible

for the crucifixion of Christ.

Have you ever wondered what it would be like to live your life thinking that the world believes that you and your people were responsible for killing their Savior? How would you react if you felt that the world thought that you were responsible for the death of their God, and then sought to prove it by hatred, by brutally mistreating your people, by making you the guilty party for every social evil and problem of society, by forcing you to live in

"Have you ever wondered what it would be like to live your life thinking that the world believes that you and your people were responsible for killing their Savior?"

ghettos, ostracizing you from social institutions—all because you were a descendant of the ones who they claimed were responsible for the death of their Savior?

This is exactly what the average Jewish person has been brought up to believe and to think. Is it any wonder, then, that most Jewish people today refuse to read Christian literature and refuse to investigate the claims of Christ and Christianity? One of the greatest deceptions that Satan has perpetrated upon the Christian world is that the Jews are responsible for the death of Christ.

Mistakenly, those who teach this

In Israel at Yad Vashem where the millions that perished during the holocaust are memorialized this sculpture commemorates the Warsaw uprising.



refer to such verses as Acts 2:36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (cf. Jn. 19:15).

What they fail to recognize is that this is an historical statement regarding an historical event. Jesus was crucified. The Jewish leaders did reject Him as their Messiah. But the Jews as a people cannot be held responsible, nor can the Romans, nor can any one group of people. In Acts 4:27 we read, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Notice what Jesus says about His own death and life, "I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn. 10:11), "Therefore doth my Father love me,

because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jn. 10:17,18).

Jesus states emphatically that no man can take His life. As God, He has the final authority over life and death. The thrust of this is seen in Jn. 19:30, when Jesus, hanging upon the cross, cries out, "It is finished: and he bowed his head and gave up the ghost."

Scripture is very clear. Jesus surrendered His Spirit. He voluntarily laid down His life. When the soldiers came, as was the custom, to break the legs of those being crucified in order to hasten death, they found that Jesus already was dead. The truth is that Jesus, as God manifest in the flesh, voluntarily surrendered Himself into the hands of men, knowing full well

that their sinful nature would require His death. This voluntary surrender is seen over and over again in the phrase that Jesus used regarding "His hour."

We find it in Jn. 2:4, where Jesus' mother wants Him to perform a miracle at Cana of Galilee and His response is most curious: "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." The emphasis is upon the fact that the authority for His actions was not derived from the authority of men, but from God. However, He knew that there would come a day when He would surrender Himself unto the authority of man.

This thought is further emphasized in Jn. 7:30, where we read, "Then they sought to take him: but no man laid hands on him, because his hour was not yet come" (cf. Jn. 8:20). Jesus knew what lay ahead of Him—the agony of

On Friendship Evangelism ...

Missionary work is more than a "numbers" game—it's a service of the heart. Friendship evangelism is the most potent form of Responsible Jewish Evangelism. It's more time consuming, but it's more rewarding as well...

Someone once said, "Everyone has the right to speak. . . but you have to *earn* the right to be heard." How true that is! Many times we think we have witnessed to someone when all we've really done is force our doctrines upon him. Responsible sharing of the Gospel requires more than words—it requires Christ-like actions coupled with the Word of God. It requires sensitivity and love. In effect, our works often speak louder than our words.

Your ABMJ missionaries are well aware that they must earn the right to be heard. It requires a great deal of time and patience; yet, the Gospel has a much better chance of being really *heard* and received if it is being told by one friend to another. As the Scriptures say, "Oil and perfume make the heart glad, so a man's counsel is sweet to his friend" (Prov. 27:9. NASB).

If effectiveness in spreading the Gospel was judged by the number of tracts given out, your ABMJ workers would *still* score very high. But missionary work is more than a "numbers" game—it's a service of the heart. Friendship evangelism is the most potent form of responsible Jewish evangelism. It's more time-consuming, but it's more rewarding as well. And it's more consistent with the way our Lord dealt with people in the days He walked on this planet.

This month our missionaries share their experiences with the friends the Lord has brought into their lives. We can see that God has a reason for friendship. Perhaps you too have been blessed with friends who aren't believers. Perhaps it's time you asked the Lord "Why?"

the cross and the occasion when He would willingly give Himself into the hands of men to submit to their authority.

In Jn. 12:23 we read, "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." His death was imminent and His soul was troubled . . . but He would still face His hour (cf. Jn. 12:27).

In Jn. 17:1 Jesus prayed, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

Thus, Jesus willingly surrendered Himself into the hands of men, and because they had the authority over Him, He willingly surrendered His life. The sovereign God, the creator and sustainer of the universe would willingly submit Himself unto men, allowing them to do with Him as they

would. Unless Jesus had willingly laid down His life, there would have been no forgiveness of sin. Sin is always victorious unless God intervenes. Satan will always triumph unless God gives the victory.

The crucifixion of Jesus vividly portrays this. The world, Israel, the Jewish leaders, were unable to stop the tragic events that led Jesus to His death. Once God surrendered Himself into the hands of men, sin would run its course.

In the crucifixion is mirrored the tragedy of sin. In the pursuit of our own interests, we are crucifying afresh the Son of God. When people destroy God's redemptive love in their life, they have in reality destroyed themselves.

The crucifixion also mirrored God's love. Knowing the heart of man, and knowing full well that if He left man to himself he would ultimately destroy

himself, God willingly laid down His life and—for a few moments in history—God allowed man to do as man willed rather than as God willed.

Thus, Jesus, in fulfillment of His Father's will, gave Himself into the hands of men and laid down His life, demonstrating His vast love for the world (cf. Jn. 3:16).

So when you talk with your Jewish friend, tell him that the Bible does not teach that the Jews are responsible for the death of Christ. Tell him that our God willingly, in love, sent His Son, our Messiah and Savior, to willingly lay down His life. He willingly shed His blood to make a reconciliation for sin. "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13).



Eliezer Urbach during recent believers baptism.

A Friend to the Needy

by ELIEZER URBACH
Missionary, Denver

About a year ago I met Leonard at one of our meetings. He was a new believer at that time and very outspoken about it. Although I tried to develop a friendship and called him several times, nothing much happened.

Several months later I received a call from his wife, saying that Leonard had been in a car accident and was in a very depressed state at the hospital. She asked if I would visit him, which I did.

During my second visit I met his

roommate, a Jewish man from New York who claimed to be Orthodox in his religious beliefs. Leonard declared his faith to the man as he was doing with any new person he met. . . and encountered stiff resistance to his witness. The roommate asked why I had become a believer. While my answers seemed to be reasonable to him, there was no immediate result.

After a few days Leonard was discharged and we maintained contact off and on. Then I was told that he and his wife planned to leave the state. I

expressed my great regret and in the course of the conversation I found out that Leonard had never been baptized. His wife, being non-Jewish, had been baptized as a baby. After explaining to them the importance of believers' baptism, both expressed their wish to be baptized. I promised to do this for them whenever it was possible.

Recently a Jewish man came to see me. He was desperate because his wife was seeking a divorce. A Christian friend had just led him to the Lord and led him also to me for instruction. I encouraged him with the Word of God, urging him toward a more serious Bible study and continual walk with the Lord. I was glad to notice that he had no bitterness in his heart—not only did he forgive his wife, he prayed for her daily.

The question of baptism arose, and I promised to baptize him at the earliest opportunity. Since Leonard and his wife were to leave soon, I suggested Sunday morning. Everyone agreed.

I was surprised to see a five-car convoy proceed to the place of baptism. There was Leonard and his wife, my Jewish friend and his son, a young couple who were about to be married, and a young man who professed to believe in Jesus but had never been baptized—these seven wanted to

follow Jesus in water baptism.

I read Scripture to them and questioned each one personally on his or her confession of faith in Jesus. Then, one by one, I immersed them in the name of the Father, Son and Holy Spirit.

Please pray for all seven of them, that they will walk in the newness of life.

God wrote tomorrow's news yesterday

You can hear it today on the Chosen People News Hour. Now listen to Harold Sevener, President of the American Board of Missions to the Jews, examine the Scriptures in light of world events and the soon coming of the Messiah on a new radio program — The Chosen People News Hour. Consult the schedule below for listening times and stations.

Atlanta, Ga.
WAEC, 860
9:15 am

Denver, Co.
KPOF, 910
11:15 am

Dallas, Tx.
KVTT, 91.7
6:00 am

Tampa, Fl.
WINQ, 1010
7:00 am

San Antonio, Tx.
KMFM, 96.1
9:00 am

Portland, Or.
KPDQ, 93.7
11:45 am

Zarephath, NJ/NYC
WAWZ, 99.1
11:45 am

Daily
Monday — Friday



by **BARRY WILSON**
Missionary, Seattle

For almost a year we'd known each other. She, in her early sixties; I, only 34. She was old enough to be my mother; yet, we played many a game of Scrabble together and, in the process, talked much about Jesus. A Jewish woman and a Gentile Christian man speaking about the Messiah.

She had asked for a Jewish Art Calendar through the mail, and I was forwarded her request from our Orangeburg headquarters. Thus, I had called upon Lillian at the convalescent home and met her for the first time as I delivered the calendar. As I continued to visit her, our relationship grew through the months.

Christmas and Chanukah came. I gave her a cactus; she gave me a gift package of various kinds of cheese. Games of Scrabble ensued as did talk about grandchildren, a bitter divorce, suicide attempts... and the gift of eternal life through Jesus the Messiah. Lillian's "I don't believe in God"

My heart grew heavy as the
still she'd say, "I can't b

eventually became "I believe He exists. He has sent so many nice people lately—Christians like yourself."

The months passed and spring came. In that time we discussed frankly and openly her spiritual need; yet, we still were an eternity apart. "I could never believe in Jesus," she insisted.

In the summer it came. First, it seemed to be a bout with diabetes; then it appeared to be a form of pneumonia. She went to the hospital several times. Not her former self anymore, we couldn't play Scrabble, so we simply talked. My heart grew heavy as the days passed into weeks, and still she'd say, "I can't believe in Jesus; I'm Jewish." We'd talk about all her questions—what it means to be Jewish, the virgin birth, Jesus as God and Savior from sin, heaven, hell—yet, it all remained beyond her. She kept insisting throughout that she was Jewish and Jews don't believe in Jesus.

I hadn't seen Lillian for almost 10 days when I felt impelled to call on her. When I came to her room I found her in bed unable to sit up. She had had a heart attack—the reason for her most recent trip to the hospital.

A Very Special Kind of Friendship



days passed into weeks, and believe in Jesus; I'm Jewish."

Weeping and asking for reassurance from me, Lillian asked if I believed that Jesus is the *only* way to God. I nodded and said yes. She moaned and wept, but she just couldn't feel it to ask Jesus into her heart.

She held out her hand and I took it. We spoke of Jesus as God's Son. God hadn't changed into man, I said; Jesus had taken upon Himself the nature of man and thus died for our sins. The incarnation and virgin birth were in no way a contradiction of Biblical Judaism—rather, they were part of its fulfillment. Still, "I can't, Barry," she said. "I'm so tired," she continued. "I want to rest now."

"Okay," I replied, "but would you just ask God to show you who Jesus is? Would you do that, Lillian?"

"Yes, all right, I will," she promised.

When I returned from vacation I went to see her. She lay there in bed, her eyes closed. I adjusted the sheet over her still form. "Lillian, it's Barry. I'm back from vacation just like I said." Her eyes opened.

"Hi, it's good to see you," I said. She responded and then drifted into sleep again. I was silent for a moment; then, I asked, "Can you hear me, Lillian?" "What?!" as she snapped awake again.

"Did you ask God about Jesus, Lillian?" "Umhummm. . ."

"What do you think of Jesus, Lillian?" "Umhummm. . . say it again," she responded sleepily.

"What do you think of Jesus?" "Say it again. . . again. . . umm. . ."

Lillian died the next day. There's a great gap in my heart—I have suffered a loss. I wish she could have told me what she felt about Jesus, but I must leave that with God—it's safe there.

Sharing Jesus is not a game, neither is it an employment. It's a service of the heart. There is joy and there is sorrow. And though there is sorrow, there shall especially be joy.



Saved: Physically and Spiritually

by BILL FREEMAN

Missionary, West Los Angeles

"Behold, He who keepeth Israel shall neither slumber nor sleep" (Ps. 121:4).

Yes, the God of Abraham, Isaac and Jacob was working in the life of one of His ancient people. While attending a ladies' Bible study, Edith became friendly with a Gentile believer who had recently put her trust in the Lord Jesus. She was rightly concerned about her Jewish husband though he occasionally attended church with her.

As God's Spirit continued to nudge us, we went to visit them and were graciously received as we usually are in Jewish homes. As we were talking, the men started to reminisce about World War II. Our host told of a very close escape from death, and he believed that God had saved him. He also told how, as a child, he was swimming at Rockaway Beach where the water is dangerous. He started to sink when "something" lifted him up out of the water and saved him.

I said to him, "This is very interesting; surely God is working in your life." But what I didn't say out loud was, "God is opening the door; I must not let this opportunity pass by."

I said, "Stan, have you made your *shalom* with God?" He didn't hesitate but answered, "Yes, I think so—God has saved me twice."

I sensed I could be more direct with him since he had been going to church with his wife, so I opened up: "These are very real experiences to you of being physically saved, but Jesus the Messiah says you must be born again—speaking of being saved in a miraculous, spiritual way." At this point he was a bit shaken and puzzled. So I continued. . .

"Stan, do you believe that Jesus was the Messiah spoken of in prophecy to come to Israel?" After he replied that he thought so, I took out a little booklet called "The Four Spiritual Laws" and went through it with him, sensing that the ladies were in prayer.

continued

A Portrait of Christian Love

by MRS. JOHN VOGEL

(Editor's note: The following letter by "Aunt Pat" (as she likes to be called) seems to sum up the entire spirit of friendship evangelism. Loving concern for others is a ministry to which *all* Christians are called. In that sense, we are all missionaries and we all have our own mission fields. Thank you, Aunt Pat, for writing us; we're sure there are many others out there like you, and we'd like to hear about their experiences as well.)

Dear Brothers in Christ,

I am sorry that I am unable to help you in your work, but I am 83 years old and living on Social Security. I

have always loved the Jewish people and that is why I am writing to you.

Several years ago I had a lovely young lady living upstairs. She moved in on a Saturday. I did not see her until Monday afternoon when she came down to visit. I love the Lord and I was on my favorite subject. The same happened on Tuesday. On Wednesday I had hardly begun to speak of Him when she said, "Aunt Pat, I am a Jew." I said, "Praise the Lord! You are one of His chosen people." Her face glowed. We had such a lovely time together.

On Friday I called her to tell her there was mail for her. She came down

continued

"A Portrait of Christian Love" continued

and leaned over the railing and said, "Aunt Pat, last night I took Jesus." We ended in each other's arms in tears of joy.

We had such wonderful fellowship until she moved to Florida. Then a few months ago, she and her sister came back to Lockport. They had only been back a short time when the accident happened. A front tire blew out and she lost control of the car. The car met a speeding car coming from the other direction and was demolished, killing both sisters.

How I thank my Heavenly Father that they are both with Him! I say "both" because just a short time before the accident Debi had led her younger sister to the Lord. Praise His Name!

I miss her but I know that one glorious day we will be together praising the blessed Savior in the Home He has prepared for us.

May God bless and use you for His glory, in His beautiful Name,
Aunt Pat

(Editor's note: Aunt Pat made just one mistake in her letter. She started out by saying, "I am sorry that I am unable to help you in your work." We need more "helpers" like her.)

Saved: "Physically and Spiritually" continued

The Spirit of God had truly been working in Stan's life, for when we came to the crucial point of praying to invite Jesus into his heart there was no hesitancy. In a simple but beautiful little prayer Stan asked his Messiah to come into his heart and forgive his sins. As I continued to reassure Stan concerning his decision, the ladies went into the kitchen, hugged each other and rejoiced.

Edith Freeman enjoys a lighter moment in N. Hollywood's ABMJ.



Delivers More Than Mail



by **ALTHEA MILLER**
Missionary, Los Angeles

After trying several different approaches to get unsaved Jewish people to come to Bible studies in the homes of concerned Christians, our Lord gave us an encouraging breakthrough.

A believing mail carrier invited a Jewish family on his route to attend our home Bible study meeting. This couple, Israelis who have been living in California for three years, attended and were open to the type of program we are presenting. In fact, they liked it so well that they returned the next month with friends of theirs who had come with them from Israel.

After the structured part of the meeting, it is thrilling to listen and participate in the personal small-group conversations involving believers and our new Jewish friends. Our friendship seems to be growing, since we are all invited to the home of the Israeli couple for dinner next month. And they plan to also invite some of their Jewish friends and neighbors, enabling us to meet them as well! Praise God with us for this new opportunity and pray for their salvation.

Clockwise from right: Steve Schlissel during recent Brighton Beach Service, David Schildkraut sounds the shofar, Brighton Beach's branch dedication/Rosh Hashanna service, and Steve during festivities.



The Watch

by **STEVE SCHLISSSEL**
Missionary, Brooklyn, N.Y.

Excitement is the watchword as the Brooklyn outreach and ministry of Beth Sar Shalom completes its first month of operation at its new location. Our home is the Brighton Beach area of this New York borough that is home to hundreds of thousands of unsaved Jewish people. Most of them haven't the faintest idea of the Messiah's great love for them as individuals or His love for Israel as a nation. With God's help, we are going to tell them.

Many Jewish residents of Brooklyn have mistaken and distorted notions about Jesus, Christianity and our mission. Reinforced by the abominable history of Christian-Jewish relations, the veil that is blinding the eyes of my people to the truth of the glorious Gospel of our Messiah is very difficult to remove. We recognize these obstacles and rejoice at the challenge that lies ahead of us. However, we do not want to face these challenges without your prayers.

Our first meeting at the new building was a combination dedication/Rosh Hashanna service. James Straub, a director on ABMJ's Board, dedicated the building to the Lord's service, using Exodus 40:34 as his text—"Then a



hword is Excitement

cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.”

Rabbi Zvi, a former Chasidic rabbi who now believes in Jesus as his Messiah, chanted timely songs and prayers in traditional Jewish cadence. He also gave us insight into the historical background of the holiday as it is understood by the Jewish community.

The sounding of the *shofar* was done by David Schildkraut, a young Jewish man who accepted the Lord after attending one of our meetings several months ago.

An inspiring message by Richard Cohen, ABMJ missionary director—followed by figs, fellowship and fish—completed a wonderful evening of love, joy and encouragement for the 67 people who attended.

Close on the heels of our first meeting was our Yom Kippur service. This was highlighted by the blessed voice of ABMJ's Calvin Marsh and a lucid presentation of the Bible's teaching about atonement by ABMJ President Harold A. Sevener. Those gathered left with a clear understanding of the atonement that God has provided for us in His Son.

One unsaved Jewish man “wandered in” while Calvin was singing and stayed for the entire service, hearing

the Gospel preached possibly for the first time in his more than 60 years! Many Jewish people on their way home from synagogue took a keen interest in the activities going on in the mission, some stopping to talk, others just staring.

A consistent, visible testimony to the community could result in scores of conversations with unsaved Jews. How we pray that our people might know the joy of sins forgiven! Won't you join us in this prayer?

What's ahead?

Our current schedule offers a Young Adult Bible Study, prayer meetings, Hebrew lessons, a Friday night Bible-centered meeting, Sunday School and Sunday service as well as local tract distribution, visitation and counseling. Our plans include a direct-mail ministry—bringing the Gospel to the mailboxes of the local residents—tract distribution at New York's two major airports, newspaper advertising, door-to-door contact, campus evangelism and much more.

As our profile gets higher and our spectrum of activities gets wider, our dependence upon the prayers of God's servants increases. Please remember the Brooklyn ministry in your prayers. And remember—the watchword is “Excitement!”

A WORTHWHILE GIFT

Suppose you're a young person, deeply devoted to the cause of Jewish evangelism and you'd like to make a worthwhile gift to ABMJ to support the missionaries' work. While you have an adequate income, your living commitments are heavy and you have not lived enough years to accumulate substantial capital.

Dilemma? Yes. However, life insurance is a unique means of providing a sizable *future* capital gift with a small *current* annual outlay. Here's how:

Apply for a life insurance policy on your life, making the American Board of Missions to the Jews the owner, as well as the beneficiary, of the policy. Then make a cash gift to ABMJ in an amount of at least sufficient to pay the first year's premium. ABMJ will then pay this premium for you. You will receive a charitable gift receipt for the amount of that premium, substantiating an income tax deduction. Thus, in effect, you will be providing a meaningful future capital gift to support Jewish evangelism with “before-tax” dollars. And each year thereafter you can make a similar gift to ABMJ to pay the premium due on your life policy, receiving a gift receipt for that amount.

You will have the satisfaction of making a far larger gift than you might otherwise make, all without disturbing your capital accumulation plans, and that annual gift will be paid for with less than “100% dollars” due to the income tax deduction you may take.

Why not send a letter today to The President, ABMJ, Box 2000, Orangeburg, NY 10962.



SEARCH THE SCRIPTURES

DR. CHARLES L. FEINBERG

Studies in the Book of Jeremiah

CHAPTER XXI

ZEDEKIAH'S DILEMMA (1-14)

cont'd from January Chosen People

3. Exhortation to the Davidic dynasty (11-14)

11-14 The message directed to the royal house appears to relate to a time when there was still a possibility of escape through repentance and righteous living. Continuance in blessing was possible through uprightness and social justice. The monarch and his court officials were to administer justice in the morning. In the narrower sense the call was to the king and his family; in the wider sense to the entire court, the former being the probable procedure, because judgment was the prerogative of the king and not of all.

To avoid the heat of the day court was held in the morning (cf. 2 Sam. 4:5), but the emphasis here is on diligence and persistence. They were to mete out justice promptly, expeditiously. These were basic, not unusual demands made upon monarchs. Even at that late hour deliverance was possible on these godly conditions. It is possible that the Lord was not urging righteousness as if they could escape punishment entirely, but as the prerequisite for the mitigation of it.

The addressee in the last verses of the chapters is undoubtedly Jerusalem, since the feminine is used. Because of past deliverances and the fact that the city had been spared capture for about two centuries, the people were caught up in a wholly unwarranted confidence in the city's invincibility. Complacent and secure in their sins, they asked the questions in pride. With reference to the two apostrophes in the early part of the verse, some expositors feel it is not clear as to who is addressed. Some believe the mention of valley is directed against an unknown place.

From the demands of the context it appears that Jerusalem is intended, but it is pointed out that the city is not located on a rock or in a valley. Thus it is maintained that neither designation suits Jerusalem.

A possibility has been offered that the words may originally have had reference to some other location, such as Moab (cf. 48:8, 21,28f.). This is a remote possibility, but it does not explain why the phrases should have been transposed to this passage. Did not Jeremiah, his amanuensis, or Ezra and his scribes notice this supposed displacement? The position creates more problems than it solves. It has been proposed that there is an analogy with cherubim in 1 Samuel 4:4 and 2 Samuel 6:2, where the same verbal construction occurs. The sense would be that Jerusalem sits *above* the valley.

In reply to the claim that "rock of the plain" is not suitable for Jerusalem, it can be shown that the Hebrew may be rendered "level rock" or "rock of the level place," since the noun denotes "plateau." Cf. Ps. 27:11 ("level path") and 143:10 ("level ground"). It would refer, then, to the level rocky plateau on which Jerusalem stood. The valley could be the Tyropoeon between Mt. Zion and Mt. Moriah, an appropriate designation in that the royal residence was located on Mt. Zion.

Edward Robinson, the early American archaeologist, understood the rock of the plain to be Mt. Zion where there is a level tract of considerable extent. Finally, because the city was surrounded by high hills, it could appropriately be called a valley (Isa. 22:1). Thus the words of the sacred text are explicable.

The answer was that God would deal in punishment. Immunity from punishment could not be claimed on any other ground than obedience to the

will of God. Some take the final reference to forest as literally woods, which covered a larger surface than in later times (cf. Ps. 132:6; also 1 Sam. 7:2; 23:15; 2 Sam. 5:22f.). Figuratively, it was used of the royal palace (1 Kings 7:2; 10:21). The prophets had a keen eye for the beauty of nature, and a forest connoted the idea of grandeur and stateliness, so the reference has been equated with the entire city of Jerusalem. Sadly, the circumstances for deliverance of the capital were not present, so it hastened on to its predicted downfall.

The Personal Word

The chapter just considered is full of movement of historical importance as Judah rushed headlong to her tragic doom. But the portion is also replete with present spiritual significance for every reader of the sacred Word of God. Like Zedekiah, how often we ask to know the will of God without ever intending to follow it at all. How repeatedly this can be seen in Pharaoh's conflict with the Lord in the time of Moses. Furthermore, notice how some of the world's most ungodly of men have asked believers to pray for them, when they claim no belief or trust in God whatever. Again, Pharaoh of Egypt is a striking example.

Terrifying to consider, it is still true that there is such a thing as exhausting the patience of God, then only judgment remains. Refer to the predictions in Ezekiel 38 and 39 when the longsuffering of God is withdrawn. But the present hour is still one where there is a choice that can be made unto life.

Time can be made to serve the overarching demands of eternity, and that by faith in Christ. But let no one think that he has God so committed to him, regardless of any circumstances of heart and life, that he can demand God's deliverance, whether physical or spiritual, at any time. God has

certain norms for His actions at all times. And the emphasis is always on faith. Therefore, it is of the essence of the matter that Israel hear in order to heed and enter into eternal life. It is an individual matter, but one of unspeakable urgency.

CHAPTER XXII

MESSAGES TO THE DAVIDIC KINGS (1-30)

Again, there is a grouping of prophecies not by chronology, but by similarity of themes. Chapters 22 and 23 are joined by a resemblance of subject matter: one deals with the temporal leaders of the nation; the other, with the spiritual. Both were responsible for the national calamity.

There are two views as to the date of chapter 22. Some scholars date it in the reign of Zedekiah, because they believe that the fate of his three predecessors was held up as a warning to him. The majority of interpreters, in the light of verses 13-18, hold that the chapter belongs to Jehoiakim's reign. The chapter deals with oracles relating to four Judean kings.

1. Exhortation to justice (1-9)

1-9 The Lord commanded Jeremiah to go down, evidently from Mt. Zion, to the palace south of it (cf. 26:10; 36:12). The message was directed to the ruling king and his court. It was a strong exhortation for the practice of justice. The Davidic throne must be characterized by justice, its primary responsibility. The monarch was to be addressed in the midst of his retinue in a public place. There is no question that the sins mentioned in verse 3 were extant in the reigns of most Judean kings, but they were especially rife in the time of Jehoiakim (cf. 2 Kings 23:35). Oppression of the needy and inequities abounded in his reign.

But God is never interested in the death of the wicked, but that he repent and live. Thus the prophet holds out blessing for obedience, which is nothing less than continuance of the Davidic dynasty in prosperity with the population settled securely in the land. The penalty, on the other hand, is also specified, namely, desolation of the house of David and the land with it. To impress the hearers with the truth and solemnity of the occasion, the Lord swore by Himself (cf. 49:13; 51:14; Gen. 22:16; Isa. 45:23; Amos 6:8; Heb. 6:13-18). There could

be no stronger assurance and ratification of a statement from God.

In the next four verses (vv. 5-9) a desolation is clearly pictured. Is it referring to the dynasty of David or the royal palace? Those who take the first view are driven to allegorizing the text by referring the areas and trees to princes and leaders. Most expositors favor the second position, which is preferable. Gilead and Lebanon in the north are mentioned, because they were areas famous for their wooded beauty. Moreover, the cedars of Lebanon were largely used in the construction of the Solomonic palace (cf. 1 Kings 5:6, 8-10; 7:2-5; 10:27). The cedar columns were like trees of Gilead and Lebanon in their loftiness and magnificence.

Those who would destroy this grandeur would be the instruments of God's will in judgment. Even the surrounding nations will realize the fall of the city and its palace was the work of the Lord. Furthermore, they will know the cause of the doom also. The covenant they violated would not be the Davidic Covenant of 2 Samuel 7, but rather the initial covenant at Sinai referred to recurrently in the earlier portion of the book. The extensive devastation will be a lesson to the nations of the peril of idolatry.

2. The fate of Shallum (Jehoahaz) (10-12)

10-12 Jeremiah tells the nation at large that they need not mourn the death of the godly king Josiah, who had been slain at the Battle of Megiddo in 609 B.C. (cf. 2 Kings 23:29-35; 2 Chron. 35:25; Zech. 12:11). It had become a custom in Israel to sing dirges for the departed ruler. They were to reserve their weeping rather for his son, Shallum-Jehoahaz, who was to be exiled from the land and never return.

The fate of slain Josiah was better than that of his son who was exiled to Egypt and died there (cf. 2 Kings 23:34). Scholarly opinion is divided as to whether he reaped the consequences of his father's encounter with Pharaoh Necho or his short reign was enough for him to reverse his father's godly policies in the realm (cf. 2 Chron. 36:1-4).

Jehoahaz was the first ruler of Judah to die in exile. Shallum, which was his private, prerogal name, was elevated by the people to the throne upon the tragic death of his father (cf. 1 Chron.

3:15). This arrangement did not meet the pleasure of the Egyptian monarch, who after three months deposed Jehoahaz and exiled him to Egypt.

His elder brother Eliakim, whose name Pharaoh changed to Jehoiakim, was chosen by Necho to succeed him. Jehoahaz is contrasted with his father Josiah to highlight the sad condition of the young king. The implication of verse 10 is that it was far better to die on the battlefield than in exile. Mourning would be more in place for him than for the departed father.

3. The condemnation of Jehoiakim (13-23)

13-19 The prophecy against Jehoiakim is the most denunciatory and scathing of all the messages Jeremiah directed against kings. In verse 13 and 14 the prophet speaks of him in the third person; in verses 15 to 17 he is addressed in the second person; in verse 18 he is directly mentioned by name. Though a son of the godly Josiah, Jehoiakim was the opposite of his father in temperament, action, and attitude toward God. The prophet plainly states the enormity of his injustices and oppressive measures. There was constant conflict between the prophet and the king (609-597 B.C.). Jehoiakim mixed injustices with luxury. The building mania, common among Oriental monarchs, had seized him.

to be cont'd

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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.
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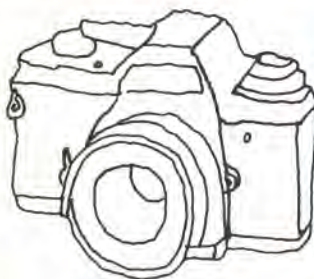
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DJ Wood in concert

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Just drop us a line, a postcard will do, with your name, address and phone number to SHUTTERBUG, ABMJ, Box 2000, Orangeburg, N.Y. 10962. We'll contact you with all the details.



QUESTIONS AND ANSWERS

by DR. HENRY J. HEYDT

QUESTION: Why did the Jewish leaders reject Jesus?

ANSWER: Among the multiplicity of factors that entered into the final rejection of the Lord Jesus Christ we would list the following as the most basic:

1. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day" (Jn. 5:16).
2. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (Jn. 5:18).
3. "I know that ye are Abraham's seed but ye seek to kill me, because my word hath no place in you" (Jn. 8:37).
4. "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham" (Jn. 8:40). (See also Mt. 21:45-46 and Lk. 21:37-22:2.)
5. "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (Jn. 10:33).
6. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (Jn. 19:7).
7. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation" (Jn. 11:48, but see the entire section, 47-53).
8. ". . . And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have

redeemed Israel . . . (Lk. 24:20-21a). To summarize, the Lord Jesus Christ was rejected because He broke the tradition of the elders, because He told the truth, because He claimed equality with God and Deity, because of His influence on the people and the chief priests' fear of the Romans, and also because He had not intended at this time to restore the kingdom to Israel.

QUESTION: If 1 Cor. 12:3 is correct, ". . . that no man can say that Jesus is the Lord, but by the Holy Ghost," how can Mt. 7:21 be true? ("Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven . . .")

ANSWER: The point you make shows the difference between lip service and real heart comprehension. The mere external use of the name without knowing its meaning and the implications of its use will get a person nowhere unless it be into trouble, as in the case of the seven sons of Sceva in Acts 19.

The sacred name of God in the Old Testament (YHVH or YHWH) was not pronounced, but instead it was read *Adonai* and this, in the Septuagint, became *kurios* (Lord). "Sanctity subsequently became attached to *Adonai* . . ." (*The Standard Jewish Encyclopedia*, article on "God, Names of," p. 766) and therefore also, by New Testament time, to *kurios*. Thus *kurios* is used in the New Testament quotations of the Old where the sacred name occurs. To call Jesus "Lord" was to call Him "Jehovah" or "Yahweh," attributing Deity to Him. This is the sense that Paul gives to it in 1 Corinthians 12. No man can truly believe and say that Jesus is Lord (Jehovah) but by the Holy Spirit. In

JEWISH REFUGEES FROM ARAB LANDS

The Arab refugees are not the only refugees of the Arab-Israel Wars. For instance, in 1948 Iraq had a Jewish population of 125,000; there are now fewer than 400 Jews there. No Jewish community since Hitler has suffered as much as this 2700-year-old Jewish community. In 1941 the Mufti-inspired pro-Nazi coup sparked rioting and pogroms in which dozens died. These riots continued sporadically until finally most Jews left for Israel after the Operation Ali Baba riots of 1951. Synagogues and schools were commandeered, Jewish property was expropriated, bank accounts frozen, businesses were shut, trading permits cancelled. Jews were placed under house arrest. They began "disappearing," their homes and possessions seized by officials who posted signs on the houses that the "Jewish occupants had fled the country."

Most of Iraq's 400 Jews are too old to leave. Hundreds of millions of dollars of Jewish community property have been sequestered.

The story in Egypt is almost as horrendous. In 1948 there were 75,000 Jews in Egypt; now there are fewer than 350. When war erupted in 1967, 600 heads of families were incarcerated in the Abouzabel prison near Cairo, 200 additional were jailed in the Al Barrago jail near Alexandria. In 1971, the Association of Jewish Victims of Egyptian Persecutions

claimed that more than one billion dollars worth of properties were confiscated by Nasser's hordes.

The facts are monotonous. In 1948 there were 40,000 Jews in Libya; there are now 20. In Syria there were 45,000; now 4,000. In Lebanon there are less than 1,000 left of 20,000. There isn't a single Jew left of the 54,000 who lived in Yemen. Morocco has 20,000 left of 300,000. Tunisia only 2,000 of 110,000; Algeria had 150,000; now has 500 who are living in inhuman conditions.

A new organization has been formed to organize these Jewish refugees from Arab lands. It is called the World Organization of Jews From Arab Countries. Mordechai Ben Porat, co-chairman of the new organization, has announced that it will hold a World Conference of Jews from Arab Countries in New York. "The name was chosen precisely because of the need to inform the American public of this significant angle of the Middle-East dispute, of which they are woefully ignorant."

A huge majority of these refugees migrated to Israel where they now live in peace. But their properties have been confiscated. Ben-Porat stated that the properties the Jews left behind was "five times the size of the state of Israel." This should be taken into account when the question of refugee reparations is discussed.

D.F.

Matthew, however, they were saying "Lord, Lord" in mere external phraseology, even indicating by the repetition of the word their ostentatious profession. Such is the way of the false prophets in sheep's clothing (Mt. 7:15) who profess Christianity, use its terminology, prophesy in the name of Christ, cast out demons, and do many mighty works. Do not be misled by externals which are not to be equated with the genuine fruit which has the life of the vine therein. For the fruit of the Spirit see Gal. 5:22,23 and related passages.

QUESTION: Please explain Rom. 7:9 as to the following: (1) When was Paul alive without the law? (2) When did the commandment come? (3) How was sin revived? (4) In what way did he die?

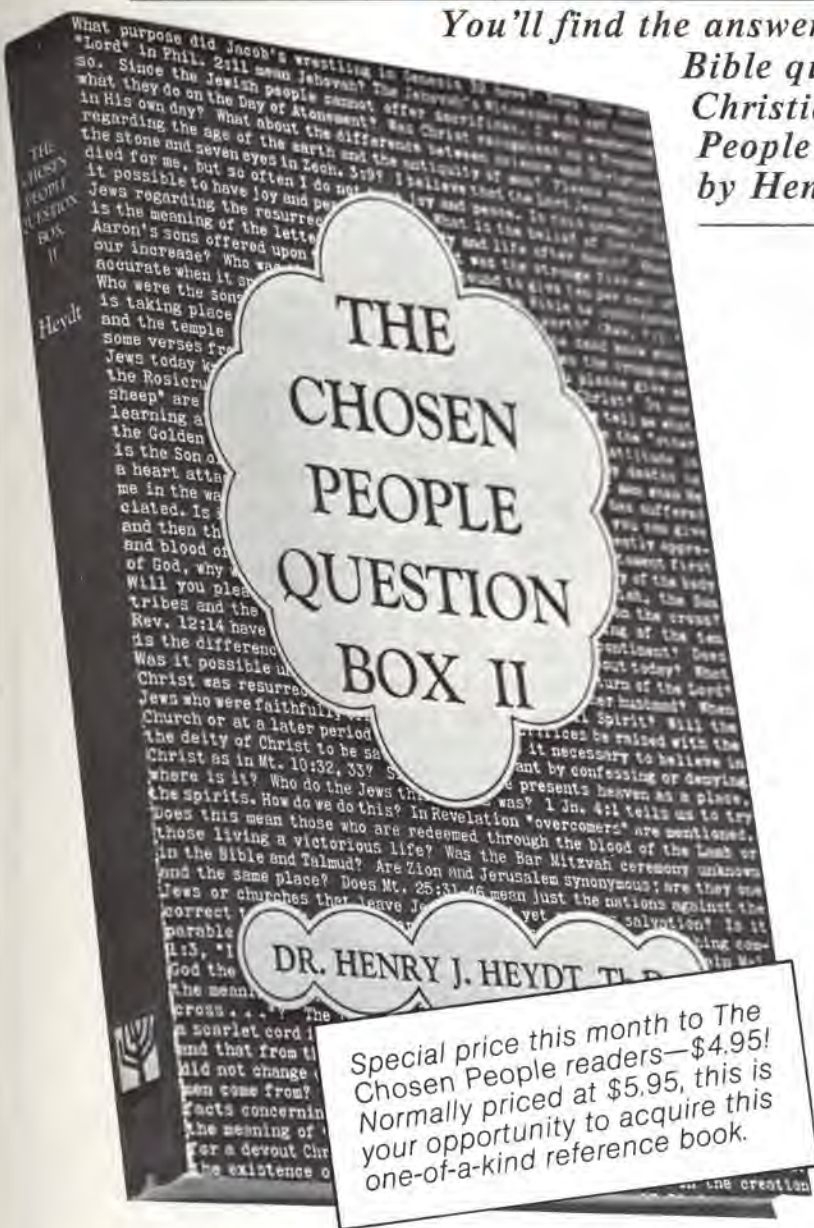
ANSWER: When Paul says that he "was alive without the law once" he is not claiming that he had been at that time without sin since he follows by saying that "sin revived." If sin revived, it was there all the time only he was not conscious of it and therefore, in his own estimation, he was alive. Then, "when the commandment came" and broke through to his consciousness, he realized what he was and that he was dead in sin. He expresses this by saying, "sin revived, and I died." He is explaining more fully what he said in verse 7, "Nay, I had not known sin, but by the law . . ." He is showing how a self-righteous person can be blind to what he really is until the law, which is holy, righteous, good, and spiritual (verses 12, 14) can penetrate his consciousness and prove it to him.

Dr. Henry Heydt has served for many years with the ABMJ. He is the author of the CHOSEN PEOPLE QUESTION BOX II.

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