

the  
CHOSEN  
PEOPLE

MARCH 1980

ISSN 0184-5323

*"For even Christ our passover is sacrificed for us."*





**D**early Beloved Friends:  
The sensationalists have nominated a new Antichrist—Ayatollah Khomeini! Your mission stands not only for responsible Jewish evangelism but also for responsible prophetic teaching. That is one of the reasons why we look for our Lord's appearing, not the Antichrist. We know that the Antichrist will be revealed (2 Th. 2:3). It's not our job to reveal him.

Because of this, it is not surprising that in all ages many teachers have erred. This is because the spirit of antichrist seems to motivate the wicked rulers of the nations. This is natural because all rulers either obtain or usurp their authority from God. So the early Christians undoubtedly identified Nero as the man of sin. Later those who were persecuted by Domitian believed that he was that wicked one. Luther was sure that the Antichrist was the pope. My father believed that Kaiser Wilhelm fitted the picture. It's folly to read the Scriptures through our newspapers.

We do, however, read our newspapers through the Scriptures. Because of this, I have a tendency to reject Khomeini as the Antichrist. He doesn't seem to want to make a covenant with Israel and he is sitting in the wrong temple.

While this is true, it does seem that a plan for world domination is being implemented that suddenly includes Iran. We know that Iran until 1935 was called Persia and that 2500 years ago Ezekiel prophesied an alliance that included Russia, Persia and Libya which would attack Israel.

"Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them. . ." (Ez. 38:3-5).

Is it an accident that after 2500 years Persia and Libya violate our

embassies at the same time? I'm wondering when Ethiopia will get into the act.

As we read the newspapers through the Scriptures we see things differently. When I first heard the news about the hostages I was stunned. What a mess we were in. But when I read the Scriptures, I realized that 2500 years ago God foretold these events and He said to the conspiracy "I am against thee." This is the comforting message of the prophetic Scriptures—God is still in complete control.

Twenty-five years ago Abdul Nasser ruled in Egypt. He wrote a book "Egypt's Liberation—the Philosophy of the Revolution" which I reviewed in the February 1957 issue of *The Chosen People*. This little book (almost forgotten by now) presents an ever-expanding world of three circles around which Nasser planned his "Philosophy of the Revolution" for world dominion. In 1957 his book seemed grandiose. In 1980 it looks as if Nasser's plan is taking shape.

Nasser proposed three circles in his program for world domination. I quote from his book:

*"The First Circle—The Arab States"*

*"There can be no doubt that the Arab circle is the most important, and the one with which we are most closely linked. For its people are intertwined with us by history. We have suffered together, we have gone through the same crises, and when we fell beneath the hooves of the invaders' steeds, they were with us*

*under the same hooves.*

*"We are also bound in this circle by a common religion." . . . "Lastly, the fact that the Arab states are contiguous has joined them together in a geographical framework made solid by all these historical, material, and spiritual factors."*

*Abdul Nasser, Egypt's Liberation—the Philosophy of the Revolution, pp. 88, 89.*

Just look at a map of the Middle East and observe how the Arab nations are contiguous—but there is one exception. Right in the middle of the Arab world is Israel. Is there any wonder why Nasser threatened and tried to drive Israel into the sea?

The continuation is even more startling. *"The Second Circle—The Interior of the Dark Continent"*

*"So much for the first circle in which we must turn, and in which we must act with all our ability—the Arab circle.*

*"If we consider next the second circle—the continent of Africa—I may say without exaggeration that we cannot, under any circumstances, however much we might desire it, remain aloof from the terrible and sanguinary conflict going on there today between five million whites and 200 million Africans. We cannot do so for an important and obvious reason: we are in Africa. The peoples of Africa will continue to look to us, who guard their northern gate, and who constitute their link with the outside world. We will never in any*



In 1957 the countries Nasser designated for world domination seemed unbelievable. In 1980 his plan seems to be taking shape.



---

# SALUTATION

## God is Still in Control



*circumstances be able to relinquish our responsibility to support, with all our might, the spread of enlightenment and civilization to the remotest depth of the jungle."*

*Ibid, pp. 109, 110.*

Since Nasser wrote his book, his "second circle—the interior of the Dark Continent" has heard the message. In the past two decades the entire map of Africa has been completely redrawn. We now have a new political entity "The Third World." The continent of Africa is the basis of Third World politics. Other non-African countries have joined the Third World.

Pan Islam was Nasser's next step. *"The Third Circle—Islamic Parliament"*

*"There remains the third circle, which circumscribes continents and oceans, and which is the domain of our brothers in the faith, who wherever under the sun they may be, turn as we do, in the direction of Mecca, and whose devout lips speak the same prayers.*

*Ibid, p. 111.*

*... "When I consider the 80 million Muslims in Indonesia, and the 50 million in China, and the millions in Malaya, Siam and Burma, and the nearly 100 million in Pakistan, and the more than 100 million in the Middle East, and the 40 million in the Soviet Union, together with the other millions in the far-flung parts of the world—when I consider these hundreds of millions united by a single creed, I emerge with a sense of the tremendous possibilities which we might realize through the cooperation of all these Muslims, a cooperation going not beyond the bounds of their natural loyalty to their own countries, but nonetheless enabling them and their brothers in faith to wield power wisely and without limit.*

*"And now I go back to that wandering mission in search of a hero to play it. Here is the role. Here are the lines, and here is the stage. We alone, by virtue of our place, can perform the role."*

*Ibid, pp. 113, 114.*

Twenty-five years ago Nasser wrote a book—was he a prophet? Of course not! But it does look as if his plan has been adopted and is now being implemented. Some may think that what is happening today is merely a coincidence. Read the following quotation from Nasser's book and you will realize that I am not conjuring a plot. It is my considered judgment that Nasser's book is the basis of the petro-politics that is pressuring us today.

*"Here I would like to pause for a moment to deal with the subject of oil. Perhaps its existence as a material necessity which has been established by facts and figures will afford a useful model for our analysis of the importance of the sources of strength in our country.*

*"I read recently an article published by the University of Chicago on the world oil situation. It would be a good thing if every Arab could read it, grasp its implication, and see the great significance revealed by its statistics.*

*"The article points out, for example, that in the Arab countries the effort to extract oil requires comparatively little capital. Oil companies spent 60 million dollars in Colombia, beginning in 1916, and did not discover a drop of oil until 1936. They spent \$44 million in Venezuela, and did not get a drop of oil for 15 years. They spent \$39 million in the Dutch Indies before they struck oil. According to the article, it all adds up to the fact that the cost of producing a barrel of oil in North America is*

---

**"When I first heard  
the news about the  
hostages I was  
stunned.  
What a mess we  
were in.  
But when I read  
the Scriptures, I  
realized that 2500  
years ago God  
foretold  
these events. . ."**

---



## Donna Jean Wood in Concert

Mar. 2, A.M. Baptist Temple, Los Angeles, Ca.; Mar. 2, P.M. First Presbyterian Church, Los Angeles, Ca.; Mar. 3, Evangelical Free Church, Yorba Linda, Ca.; Mar. 4, Arcadia Union Church, Arcadia, Ca.; Mar. 5, First Baptist Church, Yucaipa, Ca.; Mar. 9, Coast Bible Church, San Juan Capistrano, Ca.; Mar. 23, Panorama Baptist Church, Pacoima, Ca.; Mar. 30, Calvary Baptist Church, Fontana, Ca.; Apr. 13, Pacific View Baptist Church, Torrance, Ca.; Apr. 20, Nyeland Community Church, Oxnard, Ca.; Apr. 27, Granada Heights Friends Church, La Miranda, Ca.

Greater Los Angeles...

## Conference on Prophecy and Archaeology

March 2 - 5, 1980

### PARTICIPATING SPEAKERS:

Dr. Paul Feinberg, Rev. Louis Lapidus, Dr. Dwight Pentecost, Rev. Harold Sevener, Dr. Clifford Wilson.

### PARTICIPATING

### CHURCHES:

First Baptist Church of Torrance, Torrance, Ca.; Baptist Temple, Los Angeles, Ca.; First Presbyterian Church, Alhambra, Ca.; Evangelical Free Church of Yorba Linda, Yorba Linda, Ca.; Arcadia Union Church, Arcadia, Ca.

### FOR FURTHER

### INFORMATION WRITE OR

**CALL:** Dr. Daniel Goldberg, ABMJ Western Regional Director, PO Box 2085, Van Nuys, Ca. 91404 (213) 988-8080.

### CONFERENCE VOCALIST:

Mrs. Donna Jean Wood.

78 cents, in South America, 48 cents, but in the Arab countries the cost is only 10 cents.

*"The article further says that the center of world oil production has shifted from the United States, where oil wells are going dry, where the cost of land is going up and the wages of workers have risen, to the Arab area, where the fields are still virgin, where vast tracts of land continue to cost almost nothing, and where labor is comparatively cheap. Half the proved reserves of oil in the world lie beneath Arab soil, the remainder being divided among the United States, Russia, the Caribbean area and other sections of the globe.*

*"It is a fact, too, that the average daily production per well is 11 barrels in the United States, 230 barrels in Venezuela, and 4,000 barrels in the Arab area. Have I made clear how great is the importance of this element of strength? I hope so.*

*"So we are strong. Strong not in the loudness of our voices when we wail or shout for help, but rather when we remain silent and measure the extent of our ability to act; when we really understand the strength resulting from the ties binding us together, making our land a single region from which no part can withdraw, and of which no part, like an isolated island, can be*

Effective April 1, 1980, the price for a year's subscription to THE CHOSEN PEOPLE is \$3.00. We regret that inflation forces us to make this increase, but 11 issues of THE CHOSEN PEOPLE—we think you'll agree—is still a bargain at \$3.00. Plus, your subscription automatically entitles you to a free Prophetic Jewish Calendar if you request one. So if your own subscription is running out—or if you want to buy some subscriptions as gifts for your Christian friends—this is the month to act before the price goes up.

*defended without defense of the whole."*

*Ibid, p. 107-109.*

These words written by Nasser twenty-five years ago makes me wonder about the wisdom of Israel giving up the Alma oil fields in the Sinai to Egypt.


Nasser wrote a book. Two thousand years ago another aspirant to world domination (one who actually made it) wrote a decree. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed" (Luke 2:1). Augustus issued a decree—did he? Centuries before the prophet had written of God's decree. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. . ." (Mic. 5:2). All Caesar did was to place his imprimatur on what God had planned centuries before.

Nasser wrote a book—Ayatollah Khomeini implements. All they are doing is placing their imprimatur on God's Word.

"I am against thee. . . I will turn thee back, and put hooks in thy jaws. . . Persia, Ethiopia, and Libya" (cf. Ez. 38: 3-5).

As we read our newspapers through the Scriptures, our hearts are strengthened. God is still in control. As we exult in this truth we must avoid a pitfall. Just because God said, "I am against thee" concerning these nations, and these nations are now lining up against our own nation, we should not assume that we are automatically on God's side. These nations are rebellious against God and demonstrate that rebellion by their hatred of Israel. All nations, including our own, need to repent and to accept the Lord Jesus Christ who will be King of Kings and Lord of Lords.

Faithfully yours in His service,



Dr. Daniel Fuchs

Mar. 1980, VOL. LXXXV No. 7, THE CHOSEN PEOPLE (ISSN 0164-5323) 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., 100 Hunt Rd., Orangeburg, N.Y. 10962. In Canada: BETH SAR SHALOM MISSION, INC., P.O. Box 4400, Station D, Hamilton, Ont., L8V 4L8.** Copyright© 1980 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 Orangeburg, N.Y. and at additional mailing offices. \$2 a year, 20 cents a copy. **President,** Harold A. Sevener, **Associate Editor,** Jonathan Singer, **Communications & Media,** Steven Schwartz; **Missionary Director,** Richard Cohen; **Producer, Chosen People News Hour,** Terry Delaney; **Regional Directors,** NORTHEAST: Orangeburg, N.Y., Richard Cohen, 914-359-8535, SOUTHEAST: Silver Spring, Md., Larry Jaffrey, 301-949-6096. MIDWEST: Chicago, Ill., John Bell, 312-338-5959. SOUTHWEST: Dallas, Tx., Dr. Thomas S. McCall, 214-369-3274. WEST: Los Angeles, Ca., Dr. Daniel Goldberg, 213-988-8080. **Board of Directors,** Dr. Daniel Fuchs, Chairman, C. Robert Clemensen, Louis W. Ivins, John J. Kubach, Isaac J. Leonard, John E. Melhorn, Albert Pasche, Harold B. Pretlove, Dr. David Reifsnnyder, George Savage, Harold A. Sevener, James W. Straub.



REV. HAROLD A. SEVENER



# FROM THE PRESIDENT

## What Did Jesus Really Say About the Torah - the Law?

**W**hen talking to a Jewish person, one of the most frequently heard terms is the word "Torah"—(Law). The term "Torah" has been primarily applied to the first five books of the Bible, the Pentateuch, and in its abbreviated form it has been applied to the Ten Commandments. (Cf. Ex. 20:1-17.) However, to a Jewish person, and especially to an Orthodox Jew, the term "Torah" is used to embrace both the written tradition, the five books of Moses, as well as the oral tradition, the Talmud.

Jewish tradition states that there are two forms of Torah and that they have existed side by side ever since God revealed Himself to Moses at Mt. Sinai. They are called *Torah She-bikhtav* which means the written law, and *Torah She-b'al peh*, translated as the oral law. Tradition tells us that the oral law was not committed to writing but was transmitted orally from generation to generation. Parts of it were finally reduced to writing about the time of Jesus, primarily due to the various schools of interpretation that had arisen because of the captivity.

The oral tradition, or as we now call it, the Talmud, was finally reduced to writing between the 4th and 6th century A.D. While there is both a Jerusalem Talmud and a Babylonian Talmud, today, the Babylonian Talmud has remained the final authority

for all aspects of Jewish life. Thus, when talking to your Jewish friend about the Law, he will feel that his tradition and practice is just as authoritative as the words of Scripture. He has been taught this because there are no longer any animal sacrifices in Judaism. To explain this, Talmudic Judaism has established a way of life apart from the sacrifices as required in the Scriptures. This oral tradition had begun even before the Babylonian Captivity (586 B.C.) and was much discussed in the time of Jesus.

It was into this maze of legalism that Jesus interjected Himself. In Jesus' day, legal tradition had already replaced much of what the Bible actually required of a Jew. Josephus, the Jewish historian, in commenting on the Pharisees, one of the sects of Judaism in Jesus' day, stated:

*The Pharisees have delivered to the people a great many observances by succession from their fathers which are not written in the laws of Moses, and for that reason it is that the Sadduces reject them and say that we are to esteem those observances as obligatory which are written in the Word, but are not to observe what are derived from the tradition of our forefathers. And concerning these things, it is that great disputes and differences have arisen among them while the Sadduces are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude on their side.*

Antiquities of the Jews section XIII, 10:6.

It would appear, then, that the same dispute regarding the authority of oral tradition vs. written tradition, which is going on today, was also in existence in Jesus' day. Certain groups claimed only the written word was authoritative, while other groups claimed both written and oral traditions were

**SIMCHAT TORAH**  
— the Rejoicing of the Law — follows the Feast of Tabernacles. On this day the Jewish people commemorate their receiving of the Law with joy and reverence. On this day the cycle of readings in the Pentateuch has been completed and begins again. During the service all the Scrolls of the law the synagogue possesses are taken out of the Ark and carried in procession around the building.







**A Jewish boy's Bar Mitzvah (son of the Law) signifies his arrival at the age of accountability (to the Law).**

authoritative. However, when Jesus speaks He makes it very clear that only the written Scriptures are authoritative. He thus distinguishes between written tradition (Scriptures) and oral tradition (Talmud). He does this by referring to the written tradition as the Law of Moses. This is a reference to the first five books of the Bible—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. (Cf. Lk. 10:26 and 24:44; Jn. 8:5-17, Jn. 10:34 and Jn. 15:25.)

Not only did Jesus use the expression "the written law"—that which was written in the law of Moses—but also He used the word "law" in conjunction with the word "prophets." There are three sections in the Jewish Bible. The first is called "The Law," the second is called "The Prophets," and the third is called, "The Writings." These have three Hebrew words: *Torah*—the Law, *Neviim*—the Prophets, and *Kitavim*—the Writings.

The initials of these three sections (T.N.K.) make up the Hebrew word *Tenach*, which is the word used for the Jewish Scriptures. When Jesus spoke with His disciples after His resurrection He spoke to them about the Scriptures and said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms" (the Writings), concerning me. Then opened he their understanding, that they might understand the scriptures" (Lk. 24:44-45). Jesus, Himself, pointed out that all three

sections of the Jewish Bible prophesied of Himself. He was thus differentiating between written tradition and oral tradition by using the phrase, the Law and the Prophets. (Cf. Lk. 16:16,17; Mt. 5:17,18; 7:12; 11:13.)

Jesus, then, makes it clear that when He speaks about the Law, He is not talking about Jewish tradition, but He is talking about God's law as written in the Scriptures. What, then, does Jesus say about the Law?

In Mt. 5:17,18, He states conclusively, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

What does Jesus mean by this expression? Remember that He is not talking about Jewish tradition. Nor is He simply talking about the Ten Commandments. He is talking here about God's word as written in the Scriptures. Too often we only think in terms of the negative commands, "Thou shalt not," as a reference to law. The negative commands, Paul tells us, were simply given to demonstrate that sin was in the life (cf. Rom. 7:7-14). It negatively pointed out the standard of righteousness that God required—a standard of righteousness and obedience symbolized in the sacrificial system. Jesus came to fulfill the Law, and in so doing, to show the standard of righteousness that God required.

Dr. Henry J. Heydt has written:

**PLEASE NOTE  
OUR NEW ADDRESS:  
AMERICAN BOARD  
OF MISSIONS TO THE JEWS  
BOX 2000  
ORANGEBURG, N.Y.  
10962**

*Show your Jewish friend that if the Lord Jesus Christ did not actually fulfill the Law, then he is in real trouble, because he has no way of fulfilling it today since there is no temple, no sacrifice, no offering and whole burnt offering, etc.; and God ordained only one substitute for it all according to Isaiah 53, and that is the Messiah Who would be wounded for our transgressions, and bruised for our iniquities. As far as the teachings of Christ are concerned as superseding and excelling the law, this was already foretold in the law itself in the prophet like unto Moses into Whose mouth God would put His words, Dt. 18:15-19. Of this the Talmud (oral tradition) says:*

*'Come and hear: Unto him shall ye hearken, even if he tells you, transgress any of all the commandments of the Torah (including oral tradition) as in this case, for instance, of Elijah on Mt. Carmel, obey him in every respect in accordance with the needs of the hour (Yeb. Gem 90b).'*

The Chosen People Question Box II, page 178.

Jesus, then, came to fulfill the Law, and He used the Law and the prophets, the Jewish Scriptures, to break through Jewish traditions of His day, pointing to Himself as the true lamb of God that would take away the sin of the world. Indeed, Jesus came in fulfillment of the Scriptures. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Cf. Heb. 10:7; Ps. 40:7,8.)

So likewise today, in our witness to our Jewish friends, we need to hold forth the Scriptures as the final authority. It is "quick and powerful, and sharper than any two-edged sword." (Cf. Heb. 4:12.) Tradition enslaves—the Word of God makes alive. Tradition results in dead works—the Word of God results in a living faith. Scripture teaches that one is never saved through tradition. One can only be saved through the living Word of God. What did Jesus say about the Law? "I came to fulfill it." ☺



## Something to Praise the Lord About!

by Richard Cohen  
Missionary Director


Very few things really excite me. Seeing a Jewish person come to his Lord is one of those beautiful times when I feel the surge of adrenalin in my being. It was this excitement that I felt which helped me to dedicate my life to the Lord. He has been very good to me. Many have come into His Kingdom, as I have had opportunities to share His message over the last 15 years.

However, no matter how excited I become about my personal

opportunities, being Missionary Director provides, as one of its benefits, the ability to get excited about the many ministries our Lord has given to our mission.

Let me share with you the reason for this excitement. Each month our missionaries send my office reports of their activities. Each report is an expression of the Lord's blessings. These reports, gathered together, show us how we at the ABMJ, as a team, are truly blessed of the Lord. Because you are a part of this family these blessings are also yours, so I want to share some statistics with you.

Our missionaries, representing each one of you, visited 5,187 homes last year. They spoke with an additional 9,758 people. They met with people on the streets and on their local college campuses a total of 322 times and handed out 107,927 pieces of literature. Our workers conducted 2,362 weekly and monthly meetings at which we had a total of 1,313 new Jewish people attending. But, most importantly, our Lord blessed us with 259 souls, 135 Jewish and 124 Gentile.

Your prayers and support are the foundation for this practical team effort; the results of which would make up a medium size church if all of these people were gathered in one place. As I said before, there are few things that really excite me, but I am sure that you will agree that God has given our team something about which we should be excited and for which we praise Him. 

## A Funny Thing Happened on the Way to the Mount of Olives

*A man who has been both a close friend and an encouragement to many of us here at ABMJ is Gary Selman. I conduct a weekly Bible study at his home, attended by many Jewish believers and a number of "seekers." Although he has only been a believer for about a year, Gary has already had a number of unique experiences and opportunities to share the Good News with Jewish friends. The following story by Gary illustrates this well. While he has done a considerable amount of growing in the past year, we can see in this story how God can use even our individuality to accomplish His will.*

Richard Cohen

by GARY SELMAN

When my friend Bill told my wife and me that he loved Israel and the Jewish people, at that moment my life changed. After all, Bill wasn't Jewish. He told me he had accepted Jesus as his Messiah and personal Savior. It took me three months of searching, reading, praying (for the first time), and the Lord revealing Himself to me daily for me to reach the same conclusion.

One month later my good friend Burt asked if I would go with him on a 40-man, fund-raising trip to Israel on behalf of an Israeli organization. It seemed reasonable to me—after all,

**The picture I buried along with that surprising backing mat.**

I was Jewish, a businessman, active in the community, a member of the synagogue, and I even had children studying for Bar Mitzvah. But for me there was something much more exciting than raising funds—Israel, Jerusalem, Bethlehem, Nazareth, the





continued from page 7

land where our Lord walked! It didn't take me long to decide.

February 1, 1979—the big day is here. My bags are packed, the taxi is waiting to take me to the airport, and I'm kissing Jan and the kids goodbye. Suddenly I had a thought: Why don't I bring something to Jesus in the Golden City of Jerusalem, letting Him know our love for Him? I could bury it on the Mount of Olives. After all, Orthodox Jews use the Mount as a cemetery . . . and this is the place where our Lord will return. The Orthodox believe in resurrection, and they believe the Lord will raise the righteous at the Mount of Olives.

The Mount of Olives—what a place of history and future events! When



Moshe, took this photo of me as I buried the picture on the Mount.

Jerusalem is surrounded by all the nations, the Lord will go out to defend her: "And his feet shall stand in that day upon the Mount of Olives . . ." according to Zech. 14:4.

In Ezekiel 11:23 it says, "And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city." Again, the Mount of Olives.

In Acts 1:11 we find, "... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then these "men of Galilee" returned to Jerusalem from the hill called the Mount of Olives.

So we decided to bury a picture of us on the Mount—the only problem now was finding one! The taxi was waiting while Jan and I searched the house. Finally in desperation she went to our bedroom junk drawer and found a small picture of us taken at one of the hotels in the Catskill Mountains (the Jewish Alps).

The picture was framed in an inexpensive gold-leaf finish and was a good size to bury. But Jan decided it would be easier to bury the picture without the frame. So she pushed the picture out until both the photo and the backing mat fell to the floor.

The backing mat was prettier than the picture or frame. It had gold letters embossed on blue velvet. As we picked it up out of curiosity to read what it said, we both looked at each other with tears in our eyes and smiles on our faces and just praised the Lord. The gold letters read:

"JESUS SAID COME UNTO ME."

For three years these words had been pressed against our picture in that drawer. We never would have known had we not picked this particular picture to bring to Israel. The other photos from the same hotel had no backing mat at all—just this one.

My only question now was, Why had the Lord arranged this unusual occurrence? I learned the answer in Israel.

*At the Mount of Olives.* Before going up to the Mount I went to our hotel manager and asked if he would recommend a guide to accompany me. He suggested a man named Moshe, a man who turned out to be knowledgeable about both the Old and New Testament. Thanks to the unusual occurrence with the picture, the Lord gave me a wonderful opportunity to share my faith with him as we made our way to our destination.

Then Moshe—who by this time had become my friend—and I arrived at the Mount of Olives. There, we prayed together—he, a man who waits for the Messiah, and I, a man who *knows* the Messiah. He prayed in Hebrew while I prayed in English at the very spot where our Lord will someday return!

Since then Moshe has invited me to his home, and on a recent trip to the U.S., he spent two weeks at my home. How I thank God for using me to share the Good News with my Israeli friend! Please pray for him—pray that he will soon find the Messiah for Whom he is waiting. May the grace of our Lord be with you all! ☺

*(Editor's note: Earlier last year Moshe acted as the tour guide for Gary and about 80 other believers who travelled to the land of Israel.)*

# Shalom, A

by REV. DAVID SEDACA  
Missionary, Buenos Aires

## LOS GAUCHOS JUDIOS

Los Gauchos Judios, the Jewish "gauchos," were part of the Argentine's folklore. The "gaucho"—roughly a counterpart of the American cowboy—began to see strange people from far-away lands coming to settle in Argentina.

Argentina, the closest country to the South Pole, with snow over one-third of its territory all year round, was an appropriate place for people coming from Russia and Eastern Europe. Although this land was discovered by Spain, most of the people who came to settle here came from different parts of Europe, making Argentina a melting pot of different cultures.

With no Indian population, this land was almost deserted. To increase the population, the government looked for people who were looking for a place to start a new life. At this time (1889) the Jews from Russia were suffering under an outburst of anti-Semitism, so for many of them Argentina was the answer.

**Clockwise from immediate right David Sedaca witnesses on the streets of Buenos Aires; a weekly Bible study; David answers questions during study; the house on Billinghurst St.; and child evangelism in a public park.**





# migos!

President Julio A. Roca became interested in the welfare of the persecuted Jews, whom he believed to be God's Chosen People. So in 1889 the Argentine government passed a law giving Jewish people the right to become citizens of this country. As a result of this law, Baron Maurice de Hirsch, a Jewish nobleman from England, established a society to bring Jews from Eastern Europe and Russia to Argentina. On November 14, 1889, the first ship arrived in Buenos Aires carrying 895 Jews. This first group founded a town named Moisesville (Moses-ville) which stands as a reminder of the new life started in this faraway land.

In the last part of the 19th century nearly half a million Jews landed on these shores, and today Argentina has the third largest Jewish community in the world outside Israel. Argentina offered the Jew protection, peace and citizenship; the Jew gave to

Argentina hard work, intelligence and a fear of God.

Today, the Jewish population of Argentina is a vital part of the nation, even though many have left this country to return to Israel. Even there, Judaism does not bring them the assurance of spiritual peace nor the hope of eternal life. As a result of this spiritual unrest, we see many Jews returning to Argentina from Israel. They went there hoping to have all their spiritual needs fulfilled, but they found no inner peace. Of course, the Jew will not find peace and hope until he finds his Messiah and Lord.

Judaism in Argentina keeps itself busy. There are many synagogues, Jewish seminaries, yeshiva schools. . . but it's all spiritually empty. This is why that wherever a Jew is searching for something, there is a Christian testimony telling him of his Messiah and Savior.

#### THE HOUSE ON BILLINGHURST STREET

The testimony to Israel by Christian believers began almost 50 years ago when the first missionary to the Jews started preaching in the heart of the Jewish business district. By 1940 there were quite a few Hebrew

Christians—enough to begin a Hebrew-Christian Church.

Young Jewish believers went to seminaries to learn more about God's Word and to become better prepared to reach the Jewish people for Jesus. Among the first ones to accept Jesus was a young boy who later became the director of ABMJ's branch in Argentina. His name was Victor Sedaca, my father. He was just 18 years old when he heard that Messiah had already come and that His Name was Jesus.

At the turn of the century something exciting happened in Budapest, Hungary. A well-known rabbi received a New Testament and started reading it to become better prepared to speak against it. But the Lord had other plans. While reading this New Testament he began to realize that this Jesus really was the promised Messiah!

Soon he found himself preaching in his synagogue about Jesus, but not against Him. Through his teachings his whole congregation accepted Jesus as Messiah! Even though he believed that Jesus was the Messiah, this rabbi—Isaac Lichtenstein—never really left Judaism, for he believed that Jesus





was the One Whom the Jews were waiting for.

Rabbi Lichtenstein's grandson, Emanuel, was an ABMJ missionary in Nazi-occupied Vienna during World War II, fearlessly sharing the Good News with Jews who had had their fill of bad news. Emanuel Lichtenstein fled to Argentina when he could no longer minister in that war-torn city—bringing a number of Jewish believers with him.

Our mission later became a refuge for many Jews that came to Argentina fleeing from Nazi-Europe. Here they found a shelter and a message of hope. For many years ABMJ worked closely with the congregation, until the time came to reach out to the other Jews who had never heard of Jesus as the Messiah of Israel. In 1962 Rev. Victor Sedaca was asked to lead this new phase of our ministry.

After much prayer, the Lord provided us with a building of our own, suitable for all our missionary activities. Soon the Jewish community in Argentina began to know of our work. A radio broadcast was started, which became well-known by its final words: "Shalom, amigos!" As a result of our radio program, Jews heard of their Messiah and Christians became aware of the need for them to reach the Jews for Christ. We held Bible classes in Hebrew, English and Spanish in order to reach our Jewish neighbors.

Last year Rev. Victor Sedaca was called to be with the Lord. Weeks later, Rev. Emanuel Lichtenstein was also promoted to his heavenly home. Now the ministry is under my direction, but we're still following the same goal: to reach the "lost sheep of the house of Israel."

#### EXCITING THINGS ARE HAPPENING

On December 14 the new Board of Directors for Argentina's ABMJ branch was established. By this important step, our ministry will depend more than ever before on the efforts of Christian churches. It will actually become part of the mission work of the local churches. With their support we will be able to hire full-time missionaries to help us. We already have the workers, and we are sure that God will supply the means.

Argentina will become the center for Jewish outreach throughout South America. Brazil, Uruguay, Venezuela and Chile have large Jewish



David Sedaca

communities that need to hear of their Messiah. In fact, Sao Paulo, Brazil, has the fastest growing Jewish population in the world. . . and they need to know about Jesus.

We are excited about the new opportunities for service opening up in Buenos Aires. Several Christian churches have asked what they can do to help us. With the help of one of these churches, we have started street meetings in a square two blocks away from our mission building. While young people teach Bible lessons to the children, I and a group of believers preach the Gospel to the Jews. Every Sunday at 5 p.m. a street meeting is held, and many Jews hear for the first time that Jesus is the promised Messiah.

Exciting things are happening, but there is no reason to be amazed. Has God forgotten His people? No, and He has promised that His Word will bring forth fruit for eternal life.

As you read this article, you are many miles away from our work. But you can be a part of it by praying for us. Please pray for our missionaries in Argentina, pray for me and my wife, Julia, as we continue our testimony among the House of Israel that dwells in Argentina. Invest in the Lord's work; the interest is paid in heaven! ☺

## Einstein was Right!

by REV. JEROME FLEISCHER  
Missionary, San Francisco

During one of my visits to San Francisco State University I had an unusual time of sharing when a student stopped at our literature table.

"If you want to follow God as you say you do, why don't you wear a black suit, a prayer shawl and phylacteries?" he inquired. (This is, of course, a description of the dress common to ultra-orthodox Chasidic Jewish men.)

I replied, "God, in His Holy Word, never told us to wear such clothing. The prayer shawl of the ancient Jewish man—in the days when the Bible was being written—was to have four frayed areas on its lower edge reminding him (when he sat down) that he could count the strands and meditate on God's Law (the Law of Moses)."

Phylacteries, I told him, or *T'fillin* are a misinterpretation of Deuteronomy 6:8. In this passage God was commanding us to take time to study the Scriptures and urging us to keep our minds and hearts as well as our hands actively involved in keeping His laws.

As a further instruction to this student that his lack of knowledge resulted from inadequate study of the Bible, I was able to offer an analogy from Albert Einstein's experience. Years ago, Einstein had corresponded with the brilliant scientist Sommerfeld concerning the general theory of relativity. Einstein had submitted a complete description of this theory, but Sommerfeld—having failed to read Einstein's lengthy paper—responded with a very skeptical letter. To this Einstein sent back a postcard saying, "I shall not utter a word in its defense. I am sure you will agree with me as soon as you have studied my paper."

To my young acquaintance, I explained that a person can be educated and intelligent, but if he has not read and studied the Bible, he is in no position to judge whether or not Jesus is the Messiah or, in fact, any other Scriptural issue.

I left him with the question: "Doesn't the Bible deserve at least the same respect and attention that Einstein requested for his theory of relativity?" I also suggested that he read Daniel 9 and Isaiah 53 to find out about the Messiah Who was to die for sin.

Admitting his ignorance, he and several other students expressed their willingness to "study the evidence." How glad I am that the Holy Spirit brought this analogy to my mind just exactly when I needed it! ☺



## Plan Now to Join ABMJ on Our 11-Day Adventure in Israel & Zurich or Israel & Rome

The Adventure begins June 16, 1980, so get ready to join your tour hosts:

**Dr. Charles L. Feinberg**, one of America's leading authorities on prophecy and the Old Testament, author of many books.

**Dr. Thomas S. McCall**, author of many best-selling Christian books including *Raptured* and *Satan in the Sanctuary*.

**Donna Jean Wood**, popular television, radio and recording personality, and conference speaker and singer.

\$1699 (from New York) includes airfare, deluxe hotels, meals and scheduled sightseeing...plus your choice of Zurich or Rome.

Please send me the illustrated brochure giving me all the details about the ABMJ Adventure in the Holy Land.

Name (please print) \_\_\_\_\_

Street address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

Send coupon to: ABMJ Adventure, P.O. Box 2000, Orangeburg, N.Y. 10962

## Is Passover Hypocritical?

by **ELIEZER URBACH**  
Missionary, Denver

Shortly after Passover, we were fortunate to get a very strategic place for a literature table at the University Memorial Center in Boulder, Co.

We were set up across the hall from the student cafeteria, and there was a very brisk traffic going in and out.

We had a good number of contacts. One of the most interesting conversations we had was with a young, dark-haired woman who had stopped by to leaf through our literature. She was neither antagonistic nor friendly. Since it was just after Passover, I decided to ask her what she thinks about the holiday.

"I think it is hypocritical," she said.

"Do you feel that way because you don't understand the spiritual meaning of Passover?" I asked.

"Yes," she said. "I wasn't taught much about those things in our Reform synagogue."

Here we had a beautiful opening to share with her why God demanded of Israel to commemorate Passover throughout their generations. She listened very attentively and took some literature which explained the Passover and the Messiah who became our Passover Lamb.

Toward the end of the day we were about to pack up our books and pamphlets, yet felt somehow that our work for that day was not yet accomplished.

**"What's it all about?" she demanded. "How can it be Hebrew and Christian at the same time? Are you in your right mind? It's either one or the other!"**

Just as we were finishing our conversation with an inquirer, our expectation of something more was confirmed when a young lady with reddish curly hair walked slowly by our table, saw our sign which reads "Beth Sar Shalom Hebrew-Christian Fellowship" and stopped. She had an expression of unbelief written all over her face.

"What's it all about?" she demanded. "How can it be Hebrew and Christian at the same time? Are you in your right mind? It's either one or the other!"

"Are you Jewish?" I asked.

"Obviously," she responded. "Why do you think I stopped by?"

"So are we," I said. "And what's more—we are Jewish Christians."

The girl reacted with a frown. "Do you still observe the Commandments? Do you pray with your phylacteries on?"

I told her "no"—that the Lord has delivered me from praying with the phylacteries. Then I asked, "Do you know what the Scriptures say on the parchment in the phylacteries?"

After she said that she didn't know, I took out from my wallet the parchment on which is written Deuteronomy 6:4, 11:13-21, read these Scriptures aloud to her in Hebrew and translated them into English. She was somewhat astonished at this manifestation of my knowledge of the Law. I let her know that Jewish Christians are not strangers to the Law and customs of Judaism. Her attitude visibly changed, and I was able to explain to her how I could be Jewish and a believer in Jesus.

Please pray for both of these young people and the many other Jewish youth who do not have sufficient Biblical education and are drawn by every wind of doctrine. Pray that they might search the Scriptures and find Him who is both the real Passover and the fulfillment of the Law! ☺





# SEARCH THE SCRIPTURES

DR. CHARLES L. FEINBERG

## Studies in the Book of Jeremiah

### CHAPTER XXII

#### MESSAGES TO THE DAVIDIC KINGS (1-30)

*cont.d from February Chosen People*

#### 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.

What aggravated the condition of the land was that, while Jehoiakim as a vassal king was paying heavy tribute to Necho, he decided to build and beautify his palace by forced, unpaid labor (cf. 2 Kings 23:34,35). Conscripted labor without wages was in direct violation of the Law of Moses (cf. Lev. 19:13; Deut. 24:14,15). In his tyrannical, covetous ways he followed the ways of Manasseh religiously (cf. 2 Kings 24:3,4). The appointments of his sumptuous palace were spacious indeed, and the materials were of the finest quality. One may gain some concept of how God regarded the sovereign-subject relationship in Israel when Jeremiah referred to the people as the neighbors of the king.

In verses 15-17 Jehoiakim is contrasted with his father Josiah, just

as earlier Jehoahaz had been compared with his godly predecessor. Scathingly, Jeremiah asks Jehoiakim: "Does building palaces of cedar make you a king?" He had mistaken fine buildings as the mark of a true king. Kingly rule certainly consisted of more than luxurious buildings. There follows a splendid commendation of Josiah, who manifested a true perspective on life's values. He enjoyed the normal comforts of life, but he never made ostentation the goal of his existence. He knew how to enjoy life without extortion or oppression. He was no ascetic, but he did not make it his ambition to rival Solomon in building.

Actually, for Josiah it was food and drink to do justice and righteousness. Thus he earned the blessing and commendation of God; it was indeed well with him. He displayed true royalty, because he had a deep concern for justice for his people. The areas in which this solicitude was manifested were in the causes of the afflicted and the needy. The prophet presents a clear definition of piety: it is to love God so much that as a ruler he will not allow any of his subjects to be disregarded in their hour of need. Fellowship with God is evidenced in social justice. Josiah showed himself acquainted with God's nature by doing His will.

But Jehoiakim was of a contrary spirit, and Jeremiah pointedly sets forth the areas in which he excelled. First, it is stated that the motivation of his life and rule was covetousness. Then this led him to practice oppression and extortion in order to realize his dishonest gain. Finally, he did not stop at shedding innocent blood. The expression has a twofold force in Scripture. It may mean he persecuted the innocent after rendering unjust decisions on them, or it may signify

that he had innocent persons slain. A case of the latter is clearly given in 26:20-23, where the prophet Uriah was extradited from Egypt and put to death, a glaring example of Jehoiakim's tyranny.

Having portrayed Jehoiakim's oppressive ways and his lust for luxurious living and having contrasted him with his godly father, the intrepid prophet informed him of his coming disgrace in death. Twice Jeremiah declares that there will be no mourning for Jehoiakim. The references to brother and sister (the latter inapplicable to him) indicate by parallelism that his kin will not grieve for him. The second part of verse 18 further specifies that he will not be lamented by subjects or friends. He would be buried without the elaborate funeral ceremonies reserved for royalty. He would not be mourned by either brother, friend, or subject.

This was in striking contrast with the widespread and continued lamentation for godly Josiah (cf. 2 Chron. 35:24,25). He would not be missed and his passing would not be marked by the normal courtesies. All this constituted a great indignity for a king to be so disowned and overlooked. But the final words of Jeremiah are even more denunciatory. The king was to be buried with a donkey's burial; that is, the corpse was to be left for beasts and birds (cf. 36:30). This meant no burial at all. He would be thrown outside the gates of Jerusalem, as though to insure that he would no longer pollute the city in death as he had done in life. He is said to have died in 597 B.C.

Some scholars have questioned whether the prediction in this verse was ever fulfilled. They point to the account in 2 Kings 24:6 where the text states that Jehoiakim died ("slept with his fathers"), and it is inferred that



he was buried in the customary manner. It should be observed that the prophecy of this verse is confirmed in 36:30. Notice that 2 Kings does not state that Jehoiakim was buried with his fathers.

Sleeping or being gathered with the fathers is not tantamount to burial with the fathers. They are two different concepts as seen in 2 Kings 15:38 and 16:20. It is true that sleeping with the fathers usually means burial in the family burial place, but it is often used of death in general, as will be seen. Because there is no recorded fulfillment is not a valid argument against the veracity of the prediction, for neither is there a record of his burial. It is known that in the third year of his reign the exile began (cf. 2 Kings 24:1; 2 Chron. 36:6; Dan. 1:1,2). It was the first deportation in which Daniel and his friends were included (cf. Dan. 1:1-6).

Several solutions to the question have been offered and all are plausible. It has been suggested that Jehoiakim received a hurried burial during the siege, then when the Chaldeans conquered the capital, his body was disinterred and cast out. According to the historian Herodotus (III.16) Cambyses so treated the body of the Egyptian Amasis. Another proposal thinks it is possible that there was a palace revolt, the king was assassinated, and his body was thrown over the wall to show the Babylonians that the Jews did not favor the king's policy of revolt.

Yet another solution is that Jehoiakim may have had a proper burial, but the body was later exhumed by the Babylonians or the Jews. W. F. Albright believed that he received no funeral, his corpse being thrown outside the gates of Jerusalem, possibly after a palace uprising. Finally, it may be pointed out that 2 Kings 24:6 does not invalidate a literal fulfillment, because the same wording is used of Ahab's dishonorable death (cf. 1 Kings 21:19; 22:30-38,40). 20-23 Consensus of commentators places this section probably at 597 B.C. It is a call to mourning. Jeremiah is calling on his contemporaries (included in Jerusalem for the verbs are in the feminine gender) to mourn the disastrous results brought on the land by the foolish international policy of Jehoiakim. The occasion was

probably the eve of Nebuchadrezzar's expedition against Judah.

The areas mentioned—Lebanon, Bashan, and Abarim—represent the land in its entirety, going from the north to northeast to southeast. The invaders would overrun the whole land. Abarim refers to the regions beyond the Jordan, that is, the mountains of Moab, east of the Dead Sea, of which range Mt. Nebo was one (cf. Num. 27:12; Deut. 32:49).

There is wide difference of opinion as to who is meant by "lovers" (actually, the word is used of paramours) in verses 20 and 22. One view claims it is Jerusalem's faithful patriots, such as Ezekiel the prophet. Another position holds that probably the leaders of the nation are intended. A third interpretation sees them as Egypt and other nations upon whom Jehoiakim relied for aid against the Chaldeans.

**"The prophet presents a clear definition of piety: it is to love God so much that as a ruler he will not allow any of his subjects to be disregarded in their hour of need."**

All three views are held by reputable scholars; the last is preferable because of the immediate context (v. 22 where there is a contrast with the nation's leaders—"your shepherds") and the broad context (cf. 4:30). It should be added that elsewhere the word means false gods (cf. 3:1, 4:30).

Jeremiah now emphasizes their persistence in sin and their practice of disobedience. And all this willfulness was displayed in spite of God's blessing upon them in times (the Hebrew has the plural) of prosperity. The winds of adversity and invasion will carry off their leaders and allies alike.

There is a play on words in the first verb of verse 22 (KJV, "eat up"; ASV, "feed"; NASB, "sweep away"; RSV, "shepherd"), which may be rendered "depasture your pastors." The doom of the nation is next seen under the figure of childbirth (cf. 4:31; 6:24; 13:21). The inhabitress of Lebanon is a reference to the cedar palaces of the king and his nobles. Jerusalem considered herself secure like the eagles in the cedars of Lebanon (cf. 21:13).

*to be cont'd*

## 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

Lincoln, Ne.  
KBHL, 95 FM  
10:00 am

Portland, Or.  
KPDQ, 93.7  
11:45 am

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

Tampa, Fl.  
WINQ, 1010  
7:00 am

Washington, D.C.  
WDON, 1540  
9:45 am

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

Daily  
Monday — Friday

SEND TO: ABMJ, Box 2000  
ORANGEBURG, NY 10962

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 \_\_\_\_\_

C30





# QUESTIONS AND ANSWERS

by DR. HENRY J. HEYDT

**QUESTION:** Were the firstborn referred to in Exodus 12 only males? If there were no children in the home, what would then have been the judgment?

**ANSWER:** The term "firstborn" refers to the male children only. Compare Exodus 13:2 with verses 12 and 13. However, *The Midrash on Psalms* contains a further extension:

*And smote all the first-born in Egypt (Ps. 78:51). R. Abba bar Aha said: God smote the male first-born, the female first-born, the first-born of cattle, the first-born of every living thing. And if there were no first-born in a house, then the steward of the household died, for it is said There was not a house where there was not one dead (Ex. 12:30) (Yale Judaica Series, The Midrash on Psalms, Book III, Psalm 78:51, p. 38).*

Some hold, as does Adam Clarke, that in addition to the firstborn sons the reference in Exodus 12 included the "chief" or most eminent person in every family in Egypt. Some extend it to all firstborn whether grandfather, father, or child. In this instance, in one home, there might have been three deaths if each in turn were a firstborn. Delitzsch believes that the reference is to those firstborn sons alone who were not yet fathers themselves. This would have been quite sufficient to accomplish God's purpose in the release of His people.

There is an interesting note in the *Midrash Rabbah* that relates the term to the Messiah:

R. Nathan said: The Holy One, blessed be He, told Moses: 'Just as I have made Jacob a firstborn, for it says *Israel is My son, My firstborn* . . . so

will I make the King Messiah a firstborn, as it says: *I also will appoint him firstborn (Ps. LXXXIX, 28)*. . . ' (Soncino Press Edition, *Midrash Rabbah*, Vol. III, *Exodus*, pp. 237-238).

This reference on Exodus 13:1 is to Psalm 89:27 in the King James Version.

Thus we read in Colossians 1:15 that Christ is the firstborn of all creation. This is explained in verse 18 as the firstborn of the dead when He was declared to be the Son of God by the resurrection from the dead (Romans 1:4). Psalm 2 is thus explained in Acts 13:33.

**QUESTION:** How is the *charoseth* made that is used on the Passover table?

**ANSWER:** The compote known as *Charoseth (Charoset, Charoses, Haroses, Haroset)* is generally a compound of apples, nuts and cinnamon. Other ingredients may be added. One Haggadah suggests pomegranates. *The Jewish Cook Book* by Florence Greenbaum gives the following: "Pare and chop up a few apples, add sugar, cinnamon, pounded almonds, and grated lemon peel, and mix thoroughly." This mixture symbolizes the mortar used by the Israelites to make the bricks while they were slaves in Egypt.

## Could This Happen to You?

A man by the name of Henry suffered a mild heart attack in early 1979. He was only 63 and had lived a vigorous, healthy life outdoors as a successful farmer. He and his wife, Martha, had raised and educated two sons who had chosen professional careers providing excellent income for themselves, their wives and growing children.

Fortunately, Henry's illness was neither fatal nor seriously disabling, but it was necessary for him to forego farming as a daily occupation and to avoid his accustomed hard work. He and Martha then leased their land to tenants and began giving serious thought to the ultimate disposition of their assets.

Their sons expressed a desire to own the farm someday, keeping it as an appreciating investment for themselves and their own children.

With the advice of tax counsel arranged through the stewardship ministry of the American Board of Missions to the Jews, they arranged for a private annuity sale of their farm to their sons. This was a plan which, with a modest income from savings and social security, assured them of a comfortable living the rest of their lives. In appreciation for the counsel which ABMJ provided them in arranging this plan and to aid the cause of Jewish evangelism, Henry and Martha desired to make a substantial gift to ABMJ but did not believe it wise to relinquish any other additional assets during their lifetimes.

In Henry's estate was a \$10,000 paid-up life insurance policy which he had purchased early in life. Recognizing that both his wife and sons were well-provided for and

learning that the ownership of a policy may be transferred out of his estate, thus removing it from the imposition of death taxes, Henry gave his policy to ABMJ which then became the beneficiary of the policy. By so doing while he lived, Henry not only further reduced his potential estate, but also was allowed to take an income tax deduction for the amount of the policy's current cash value. Of equal importance, Henry had the satisfaction of making a substantial current gift of deferred value while furthering the cause of Jewish evangelism.

Persons interested in accomplishing similar plans of deferred giving with their estate assets are invited to write THE PRESIDENT, ABMJ, P. O. Box 2000, Orangeburg, New York 10962



## Letter from Israel

BY "ALIYAH"

Up from the desert of Sinai the Hebrews brought the 10 Commandments to the land promised to their patriarch, Abraham. Two thousand years after being exiled, some of these people have come again to the land of Israel.

Although Judaism is the religion of most Israelis, there are four other leading religions in the country. Among the Moslem's religion are the large Sunni sect—approximately 1,200 members of which live near Kefar-Kana—and the small Ahmadiya sect living near Haifa. Christianity is the third largest religion and broadly includes those sects which either profess Jesus as Messiah or adhere to the teachings of Jesus such as love, kindness and humility. The Druzes are members of the fourth religion in Israel. They live in the northern highlands of the country for protection and are often represented as a mysterious, secretive people. The fifth large religion is the Bahai whose members live near Haifa, the center of the faith.

According to Israel's 1976 census, there are approximately 3,020,400 Jews in Israel which is 85% of the population. The Samaritans have a religion closely related to the Jewish religion. Only about 300 of the Samaritans remain. Their high holy place is Mount Gerizim where animal sacrifices are still made. These people accept only the Torah, the Five Books of Moses. Another religion

closely related to the Jewish faith is the Karaite with about 1,000 followers. These people accept only the Old Testament and the oral tradition but reject rabbinical teachings.

The Moslems number 429,100—about 12% of the population, not including those people in the territory acquired after 1967 who are mostly Moslems. Although most Moslems live in towns and villages, the Bedouins are the desert roamers still living in tents.

Approximately 1% of the population are Druzes, a sect of the Moslems. Agriculture, construction work and tourist trade are their main sources of income. Druzes claim loyalty to the country in which they reside and many have served in the Israeli Defense Forces. The Druzes have many interesting beliefs. They have no concept of heaven and hell. The souls of those who die transmigrate to saintly bodies in China, paradise.

While there are only a few hundred Bahais in Israel, Haifa is the center of their religion and their shrine is a prominent structure in the area. The foremost teaching of Bahaim is "No man's understanding shall ever gain access unto His (God's) holy court" and therefore "Messengers of God have appeared at different times in history. These messengers,

they believe, are mirrors of God and include Jesus, Buddha and, most recently, Baha'u'Llah.

There are approximately 82,000 Christians in Israel, comprising 2% of the population. A well-known pastor living in Jerusalem once told me there are more evangelists in Jerusalem per capita than in any other city in the world.

In Israel, a person must be something. The majority of people are Jews. The Arabs are considered either Moslems or Christians. Choosing a religion here is often like choosing a nationality (i.e., a person is just born into that religion). This fact was especially made clear to the Jews during the Nazi persecution of the 1940s. If I had to give a real gut-feeling reaction as to the number of "born-again" believers there are in Israel, I would say there are less than 5,000.

Many of us attend non-denominational meetings of worship where individuals still retain their own ideas but join together in brotherhood. We're drawn together because there are only a few believers in any one area. Also, we're aware that we could very well be living in those last days referred to by Jesus, so we unite despite our differences.

# dateline JERUSALEM

NEWS ABOUT ISRAEL AND WORLD JEWRY



# PASSOVER - Why should Christians care about this Jewish Holiday?



**T**he Scriptures are very clear. Jesus is linked so closely to Israel's Passover Feast that He is called "Christ our Passover" (1 Cor. 5:7). To help you and your Jewish friends understand the significance of Passover, we've put together a special "Passover Packet" of tracts and booklets.

**THE PASSOVER** This deluxe, full-color booklet tells the complete story of the Passover deliverance, drawing parallels with Messiah's greater deliverance accomplished at Calvary. An excellent gift for Jewish friends. (B94)

**A PASSOVER TRILOGY** A fascinating booklet by Hebrew-Christian scholar Joseph Hoffman Cohn. Contains three chapters: (1) The Passover and Its Symbols, (2) The Lamb of God and (3) Three Days and Three Nights. (B13)

**THE AFIKOMON—OR: THE BROKEN MATZO** Also by Dr. Cohn, this 8-page tract discusses the mystery of the broken matzo... and its significance for every Jew and Christian. (J16)

**PASSOVER** Written by best-selling author Dr. Thomas S. McCall, this tract presents Biblically-sound reasons why every believer should be vitally interested in Passover. (C83)

**A NIGHT TO BE REMEMBERED** An unusually captivating story and salvation message that takes place on the first Passover, 1491 B.C.! Written especially for Jewish people. (J40)

*All five available this month only for \$1.75 postpaid. Order today*

MOVING? CHANGE OF ADDRESS: CUT OUT THIS LABEL (OR COPY NUMERICAL CODE AND FULL NAME AND ADDRESS) AND SEND TO: ABMJ, BOX 2000, ORANGETOWN, NY 10962

Send coupon to: ABMJ, Box 2000, Orangetown, N.Y. 10962. In Canada: Beth Sar Shalom Mission, Inc., P. O. Box 4400 Sta. D., Hamilton, Ont. L8V 4L8

I enclose \$1.75 for each "Passover Packet." (SP8) Please send \_\_\_\_\_ "Packets" to:

Name (please print) \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Zip/Zone \_\_\_\_\_

I want to pass out "A Night to be Remembered" (J40) to my Jewish friends. Please send me 50 copies for which I enclose \$2.10 postpaid.

(380)