

CAN A SON REMEMBER
GENTILE DANIEL'S 70
BECOME WEEKS   JEW ISRAELI WHO

APRIL 1990

ISSN 0163

A CHOSEN PEOPLE I FOUND THE MESSIAH
A JEWISH CONFESSION

OF FAITH THE TORAH
THE DEAD IN CHRIST

I AM ACCUSED! WHY I BELIEVE

DO CHRISTIANS WORSHIP THREE GODS

HAVE WE CAST AWAY GOD'S PEOPLE?
THE SIX-MILLION TRAGEDY



A RABBI'S QUEST
THE TAMMUD

THE BROKEN MATZO 
HOW WOULD YOU KNOW THE MESSIAH?
DEAR RABBI

WHY DID YOU CHOOSE JEWISMS?

ISRAELI IN THE
MAN OF GOD
A NIGHT TO BE REMEMBERED

SPECIAL LITERATURE ISSUE

SALUTATIO

Our Lord Chose To D

Deary Beloved Friends:
“...the Son of man came. . . to give his life a ransom for many” (Mt. 20:28). On a few occasions I mentioned a little problem I have when writing my articles. It is a little one, but sometimes it can be frustrating. The problem is simple. In order to save money for the mission, I always have to write my Salutation several months in advance. This is not easy. I remember writing The Midsummer Letter in January. By doing so, we saved \$5000. The printer ran it together with our calendar at no cost! Right now, I am having the same problem. Just home from Christmas in Vermont and having a rare Sunday at home, my wife (who is also my secretary) reminded me that it is time to write the April Salutation. In April I usually write about Palm Sunday, Good Friday, the Resurrection, or Passover. I’ve just celebrated our Lord’s birth and now I must write about His death. I’m sure you appreciate my dilemma.

How beautifully our text solves my problem. “The Son of man came”—that’s Bethlehem; “to give his life a ransom for many”—that’s Calvary. Our Lord was born to die and He taught that both His birth and His death were to be His own actions. Observe the verbs, “The Son of man *came* to give his life.” One word refers to His entrance into this world; the other to His departing. They emphasize volition and action about His birth and His death.

It is helpful to observe that on only one occasion our Lord spoke of Himself as being “born.” Sometimes He says that He “was sent”; here He says, “The Son of man came.” I don’t believe that I am making too much of a word when I state that by using this

word He taught that He lived before He was born and that He chose to become flesh for our redemption. I mentioned the only time that Jesus spoke of Himself as “being born.” It was before Pilate, the Roman governor. “. . .to this end was I born, and for this

cause came I into the world. . .” (Jn. 18:37). The verbs are not synonymous. Before His birth there was the coming. Jesus was born because He, the Eternal Word, willed to come. Not only was He born because He willed to be born into this world, He died because He willed to die! “The Son of man came. . .to give his life.”



COVER: A collage of ABMJ tracts



We will never experience the depths of the Passion Week until this truth grips us. Regarding His life, Jesus said, "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" (Jn. 10:18). "...the good shepherd giveth his life for the sheep"



(Jn. 10:11). O the depth of the love of our Lord! He died because He chose to and He chose to die because He loves us! The cross didn't kill our Lord. "He gave up the ghost." "He yielded the Spirit." At Calvary our Lord demonstrated His complete mastery over death.

The question of "Who killed Christ?" is one that raises the emotions of misguided fanatics to a boiling point. We dare not excuse. We can only tell the forgiveness of our Lord. The Jewish leaders of the day were guilty and so were the Gentile leaders. May I suggest that we change the question from "Who crucified Christ?" to "*What* crucified Christ?" So far as I personally am concerned, there can be but one answer: "My sin!"

Yes, it was sin that crucified our Lord. My sin and your sin are what nailed Him to the tree. But not our sin, nor the combined efforts of all sinners since the creation of the universe, could have succeeded in bringing about His death. The death of our Lord was the most stupendous miracle of history. When we review the events at and on Calvary, we see sin at its hideous worst, crucifying the Son of God. This is true, but we must also realize that at Calvary there were two streams that met. The one was the depth of Satan's hatred at its worst; the other, was the height of God's love at its apex!

Read the record in each of the four gospels and rejoice! "Jesus, when he had cried again with a loud voice, yielded up the ghost" (Mt. 27:50). "And Jesus cried with a loud voice, and gave up the ghost" (Mk. 15:37). "And when Jesus had cried with a loud voice, he said, Father, into thy hands

I commend my spirit: and having said this, he gave up the ghost" (Lk. 23:46). "...he said, It is finished; and he bowed his head, and gave up the ghost" (Jn. 19:30).

Observe the verbs "he gave up" (three times); "he yielded up" (once). At Calvary we see the terrible power of sin at its worst. But that power was limited. Had not our Lord died voluntarily, He would never have died at all.

We sometimes think that Satan is omniscient. He isn't. He did exactly what God had foreordained from the foundation of the world.

"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, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28).

No, Satan doesn't know everything. When he tempted Adam and Eve and brought death into the world, he instituted the method that God used not only for our reconciliation, but also for Satan's doom.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down. . . And they overcame him by the blood of the Lamb. . ." (Rev. 12:10,11).

Faithfully yours in His service,

Daniel Fuchs

Dr. Daniel Fuchs

The Garden Tomb



**"DONNA JEAN WOOD DAY"
PROCLAIMED IN BEVERLY
HILLS, CA**

Beverly Hills Mayor Charles Aronberg, M.D., proclaimed January 28, 1980 as "Donna Jean Wood Day" in recognition of her contributions to the city and "for promoting the cause of humanity and goodwill."

Not only do we rejoice with Donna for this honor bestowed upon her, but we give thanks to God for this reminder that Hebrew-Christians *can* make significant contributions to the Jewish community and be accepted by the people they are trying to serve.

Please pray that the Lord would use this "Proclamation" to enable Donna Jean Wood to further proclaim the Gospel of salvation through Messiah Jesus.

Donna will be ministering in music Apr. 13, Pacific View Baptist Church, Torrance, Ca.; Apr. 20, Nyeland Community Church, Oxnard, Ca.; Apr. 27, Granada Heights Friends Church, La Mirada, Ca.; May 4, First Baptist Church, Palmdale, Ca.; May 11, Allyn Avenue Baptist Church, Ontario, Ca.; May 18, Community Baptist Church, Leona Valley, Ca.



**THANKS TO GOD...IT'S
WORKING!**

We're overwhelmed at the positive response to the new ABMJ radio outreach, "The Chosen People News Hour." Premiering just a few short months ago, the number of stations carrying our program has risen from the initial five stations to the 10 listed below. If we're not on the air in your area yet, let us know which Christian station you listen to. Perhaps you'll soon be a regular listener too. 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; Philadelphia, Pa., WYIS, 690, 10:30 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.



**RESERVE YOUR CALENDAR
FOR NEXT YEAR NOW**

Thousands of people have received a card in the mail headlined "We're Happy to Say. . . We're Sorry." If you were one who received the card, you already know what it's all about. What it's about is the ABMJ

Prophetic Jewish Calendar. With the 1980 calendar's facelift (new format, new full-color photos) came an unexpected deluge of requests.

While we had planned for a greater number of requests this year—by printing several thousand more than the previous year—our stock of available calendars became depleted quite rapidly. Extra calendars which had been sent to ABMJ branch offices throughout the country were called in, enabling us to fill even more orders.

But even this wasn't enough. (Some workers at the Orangeburg headquarters even removed their own calendars from their bulletin boards to fill a few more requests.) But the requests continued to pour in.

How we praise God for this marvelous response! Next year's calendar promises to be even more exciting, so we don't want anyone to be left out. Send in the coupon now if you want to reserve the 1981 calendar . . . providing, of course, that the Lord tarries and gives us another year.

Chosen People readers are entitled to a free calendar; additional calendars are \$1.00 each. Don't forget to order your free calendar. . . and get several for your Jewish friends.

Please send me my FREE Prophetic Jewish Calendar for 1981 when it comes off the press in August.

In addition to my free calendar I would like to order _____ more for which I enclose \$_____ (\$1 per calendar).

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 Orangeburg, N.Y. 10962

FROM THE PRESIDENT

Did Jesus Really Claim to be the Messiah, the Son of God?



HAROLD A. SEVENER



An ancient well along the road to Bethlehem.

Frequently, in our discussions and witness to the Jewish people, we hear them say that Jesus never claimed to be the Messiah or the Son of God. For the most part, Jewish people have been told that the claims of Jesus being the Messiah or the Son of God were claims attributed to Him by Paul or by later Christian writers. In fact, these very statements were made not long ago when a group of rabbis took part in a debate with our missionaries here at the ABMJ headquarters building on the topic, "Is Jesus of Nazareth Really the Messiah?"

Perhaps it never really occurred to you that most Jewish people do not read the Bible. It is read in the synagogues and temples with the Torah and Haftorah readings, but it is not read and studied in the home as it is in

the homes of Christians. And, of course, in the case of the New Testament, it is not read at all; so what a Jewish person has learned about Jesus has been what was told him or what he read in books and literature apart from the New Testament.

Perhaps the next time you have an opportunity to share your faith with a Jewish person, you might ask him the question if he really knows what Jesus said about Himself. Did He claim to be the Messiah, the Son of God? And then, as the Lord leads, share with him what the Bible says. Jesus did make it clear that He was the Messiah, the Son of God. He told a limited group and specific individuals that He was the Messiah, the Son of God.

First, He told the Samaritan woman, a prostitute, that He was the Messiah.

(Cf. Jn. 4:5-42). In vv. 25 and 26, we read, "The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

Jesus makes a direct statement to this woman claiming that He is the Messiah, the one that was promised to the Jews. The circumstances of this story are most enlightening, as perhaps they give us the reason as to why Jesus chose this particular woman to make His declaration of Messiahship.

First, notice that He was weary and thirsty (cf. v. 6). This is in contrast to the Jewish concept of Messiah, in which He would come as a valiant warrior, a conquering hero, able to vanquish the enemies of Israel, establishing a kingdom where none would thirst or be weary.

Secondly, He spoke with a Samaritan, in contrast to the Jewish concept of Messiah, who would be the Messiah only for the Jewish people.

Third, He spoke with a woman, who was a prostitute. The Jewish concept of Messiah in Jesus' day is one that would come to establish the righteousness of the Law, as was being upheld by the scribes, the Pharisees, and Sadducees. Certainly He would not be found in the company of a Samaritan woman of questionable background. The contrast with what the Messiah was to be and who Jesus presented Himself to be was even puzzling to His disciples. Notice what they say in v. 27: "And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?"

Perhaps this was the very reason that Jesus spoke with the woman and told her that He was the Messiah, for

Jesus was presenting Himself as the Messiah of the Bible, the Savior, the Son of God—not the Messiah of rabbinics, the Messiah of religious Judaism. Jesus broke through religious traditions and social barriers to deal with the problem of sin. This is the Biblical concept of Messiah. (Cf. Isa. 53). For those who recognized their sin, to them He indeed became their Messiah and Savior.

Secondly, Jesus told the Jewish leaders that He was the Messiah (cf. Jn. 10:24-31). In vv. 24 and 25, we read "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not; the works that I do in my Father's name, they bear witness of me."

The phrase, "the Jews," as used in the Book of John, is seemingly used in a technical sense, and refers to the Jewish leadership. Obviously, He was not talking to all of the people. Certain of these Jewish leaders, then, asked Him to tell them plainly if He was the Messiah, the Son of God. His response was that He had already told them and they refused to listen. He goes on, then, to say in v. 30, "I and my Father are one." Thus, He not only proclaims Himself to be the Messiah, but He also proclaims Himself to be equal with God, thus ascribing deity to Himself.

In v. 31 these Jewish leaders take up stones to stone Him. Stoning was punishment for blasphemy. What a remarkable contrast there is between the attitude of the Samaritan woman upon hearing Jesus' declaration of Messiahship, and the attitude of these Jewish leaders. One was an attitude of faith, the other an attitude of unbelief.

Religiosity, tradition and self-righteousness had blinded the eyes of these Jewish leaders to the Biblical concept of Messiah. They knew from tradition who Messiah should be, but they did not understand from the Scriptures who Messiah really was.

How sad it is that this same problem exists today among Jewish people throughout the world. This is the reason God has raised up the American Board of Missions to the Jews and your missionaries who faithfully point Jewish people to the Word of God, showing indeed that Jesus is the Messiah, the Son of God.

Thirdly, Jesus told the high priest of Israel that He was the Messiah, the Son of God. (Cf. Mk. 14:61-62). Notice what is said, "But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

The high priest, reflecting the religious and political leadership of Israel, was unable to accept the truth of Jesus' statement. And in vv. 63 and 64 we read that he rent his clothes, stating that Jesus was guilty of blasphemy, and was thus guilty of death.

How we need to be students of the Word of God. The Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and is a discernor of the thoughts and intents of the heart. (Cf. Heb.4:12).

The traditions of men bind and blind the heart. The Word of God cuts through tradition. Thus, Jesus proclaimed Himself to be the Messiah, the Son of God. This is evidenced further from the effect that He had upon everyone and everything that came in contact with Him. Scripture tells us: (1) "the devils" knew that He was the Messiah, the Son of God (cf. Lk. 4:41); (2) the Jewish leaders knew that He was the Messiah, the Son of God; (3) the people themselves

knew that He was the Messiah, the Son of God (cf. Jn. 7:25-27); (4) the disciples knew that He was the Messiah, the Son of God (cf. Mt. 16:16); (6) Pilate knew that He was the Messiah, the Son of God (cf. Mt. 27:22); (7) the Samaritans knew that He was called the Messiah, the Son of God (cf. Jn. 4:42); (8) the devout Jews knew that He was the Messiah, the Son of God (cf. Lk. 2:25-28).

When Jesus was born, God revealed to Simeon and Anna that He was the Messiah, the Son of God. The response of Anna is most interesting. In Lk. 2:38 we read: "And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

I believe that Anna went out into the streets of Jerusalem proclaiming Jesus to be the Messiah, and those who were devout, those who were seeking and looking for the Messiah to come, were those who proclaimed Jesus as Messiah, crying as He came into Jerusalem, Hosannah, Hosannah, save now, save now, blessed be He that cometh in the name of the Lord.

How we praise God for countless thousands of Jewish people who have looked to the Word of God and accepted Jesus as their Messiah and their Savior, and who are faithfully proclaiming the Gospel of the Lord Jesus Christ back to the lost sheep of the house of Israel.

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SPECIAL NOTICE: ABMJ is planning another Adventure in Israel — leaving in September for those who cannot join us in June. Watch for more details!

The Power of a Single Tract

by STEVE SCHWARTZ
Editor, *Shepherd of Israel*

Today I am writing tracts; five years ago I didn't even know what a tract was.

In the early months of 1975 a concerned Christian co-worker handed me a little leaflet, asked me to read it and comment on it. I read it with much interest, since it dealt with that key passage from the Hebrew Scriptures—the 53rd chapter of Isaiah. "How in the world had this description of Jesus gotten into the Jewish Bible?" I wondered.

When I learned that this chapter is never read aloud in the synagogue—while the chapters immediately before it and after it are read each year—my curiosity was aroused. So I decided to read more.

This co-worker—a Gentile Christian with a great love for the Jewish people—continued to give me other tracts which presented solid, hard-to-refute evidence in favor of the Christian position. Tracts like . . . "Jewishness and Hebrew Christianity" "Do Christians Worship Three Gods?" "The Virgin Birth: Is It Impossible?" "A Day But No Atonement"

Now my curiosity was more than aroused—I had the distinct feeling that my rabbis had been hiding things from me. Deciding to read more, I sent off to ABMJ for a complete set of tracts and received in return a wealth of material to ponder and investigate.

Each tract covered a different aspect attesting to the truth of the Gospel—

Steve: "The Lord made me understand that my writing wouldn't be blessed until I was writing for Him alone."

a truth I wasn't yet willing to accept. Still, I couldn't blind myself to the evidence that was so convincingly being presented.

Soon, my Christian co-worker was joined by another "born-again believer," as she called herself. She started lending me books to read—lending, *not* giving. As I later found out, by lending me the books, she was assured of a conversation with me when I returned the book.

I remember being impressed particularly with *The Case for Christianity* by C.S. Lewis (later incorporated into *Mere Christianity*). While the title of this book alone might have disqualified it as a witness to Jews, this woman—through her talks with me—knew that I would not be offended.

I was also very impressed with *The Late, Great Planet Earth*, the Hal Lindsey best-seller. While both of these books came from Gentile Christian authors, I was also intrigued by reading solid, convincing books by Hebrew-Christian authors like Zola Levitt, Arnold Fruchtenbaum, Dr. Charles Feinberg and Milton Lindberg.

My appetite for this type of literature became insatiable. When I would return a book the day after it had been lent to me, invariably her face would fall. "Oh, didn't you want to read the book?" she'd ask. "Don't worry; I read it from cover to cover. Do you have anything else?" She always did. And whenever she handed me one, she always spoke of her great love of the Jewish people and of the Lord.

The most important book she gave



me, however—gave *not* lent— was *The Living Bible*. Knowing I had never read the Bible, she chose this paraphrase for ease of reading. As I perused the New Testament portion and met the character of Jesus, I was captivated by this historical figure. Yet I still wasn't convinced that Jesus was the Messiah. By the time I finished reading Mark, I was starting to wonder if I could be mistaken.

When I was first approached with the Gospel I believed that Jesus was simply a good man and that Christianity wasn't a particularly good religion. And I *knew* that it was a faith for



Some of Steve's favorite ABMJ tracts.

the Gentiles, not the Jews. I thought that Judaism was as sure a way to heaven and God as Christianity, so I decided to defend my faith in a debate with my two co-workers.

To prepare myself for battle, I sent away for literature that presented the "Jewish" side of the issue. I also read books by atheistic and agnostic authors who had become famous through their attacks on the Christian faith. But I found these works to be unconvincing, and some were downright dishonest. In all such works I found a disrespect for the Bible. Even the respected Jewish authorities called into question the authority of the Jewish Scriptures.

The great debate never came to pass. Instead, I quietly invited the Lord into my life, acknowledging Jesus as my Messiah and Lord. Thanks to the loving witness of concerned Christians and the existence of excellent literature, God's grace got through to me.

When I told my wife that I believed in Jesus, I received the surprising reply, "I now believe in Him too."

But she hadn't received a personal witness like I had received at the office.

What had influenced her to make such a decision? "You know those little leaflets you've been leaving around the house..." she answered. The Lord can even use the carelessness of a new believer to accomplish His will!

Convinced now of the importance of good Gospel literature, I gave thanks for the believers who had written the tracts that had had such a great influence on my life. Would the Lord ever use me to write tracts, I wondered.

I decided I wouldn't wait for the Lord to answer but that I would immediately begin writing Gospel literature. My first attempts at tract-writing met with rejection. The Lord knew I couldn't handle the pride that would have come with recognition and by-lines. So He quickly made me understand that my writing would not be blessed as long as I was writing for myself and not for Him alone.

Soon after this I decided to have a talk with the rabbi who had married us, since I was visiting my hometown on a vacation. I couldn't reach the rabbi by telephone, so I returned to Chicago dejected because of my inability to talk with him. Suddenly the thought occurred to me that I should write him a letter, setting forth the seven key questions I had planned to ask him. I really wanted to hear what the rabbi had to say...and I also thought I could share my faith with him at the same time.

He wrote back, thus beginning a

Before Steve's decision he read secular Jewish works and even atheistic authors.



correspondence that would eventually affect many people's lives. After the letter-writing came to an end, I sent the entire batch of letters to ABMJ for their information, little thinking that they would desire to publish it. And that's how "Dear Rabbi" came to be written—tract number J-12 in ABMJ's line of Jewish witnessing tools.

There's great power in even a single piece of Gospel literature. So the next time you feel the urge to hand out a tract, pray that it will be received by a receptive mind and heart, select the appropriate piece of literature, and present it. Perhaps that individual will someday thank God for you—a friend who was willing to risk a friendship in order to save a life.

"Thank You" for "Dear Rabbi"

We recently received the following letter, testimony of the power of a single tract:

"Thanks for your love and concern for Jews. Your ministry is one that draws glory to the Son. Thank you also for "Dear Rabbi." It is one of the best tracts I have ever read. It is valuable to both Jews and non-Jews. Believers have also benefited from the few copies we have. Please continue to pray for the 12,000 Jews here in New Orleans and for myself because I have a few opportunities to share the truth of the Messiah with folks who come into our store."

Blessings of Peace & Joy,
Brandt Hardy, Metairie, LA

Tracts that Raise Questions

by **SAM NADLER**
Missionary, New York City

For many believers in Jesus, there is some confusion as to the uses of Gospel tracts and literature. And with the confusion comes non-use. This is unfortunate and unnecessary, since Gospel tracts can be instrumental in communicating the Good News of Jesus.

Generally there are two varieties of Gospel pamphlets: (1) those that answer questions, and (2) those that raise questions. We can all appreciate the need to answer questions. And we generally prepare ourselves to have many answers to the myriad of questions that the world may possibly throw at us. So we feel the need to explain the existence of God, the Trinity, and the mystery of the incarnation.

We, of course, expect our literature to bolster our answers with scholarly content and thus meet the objections of all who doubt or verbally assault. Hopefully also, the sincere inquirer



will receive the information that will lead to faith and salvation.

The second use of Gospel tracts has been the most neglected. Actually, some believers don't fully understand its importance. Some would think that raising questions sounds close to "starting an argument" or "picking a fight." Of course, this is not at all what we are talking about.

Let us understand that the world in general, and my Jewish people in particular, cannot be characterized as the Philippian jailer who asked, "What must I do to be saved?" (Acts 16:30). They are not asking questions about God. Indeed, for the most part, the world is not interested. You see, the world and my people have "written off" Jesus and faith in Him as an irrelevant and unimportant issue.

All they may know about "Christianity" is Santa Claus and Easter bunnies. They may never have heard and understood the real Gospel, only the "traditions of men" that they

See "QUESTIONS" page 10



Some Hints On Using Literature

by **REV. BARRY WILSON**
Missionary, Seattle

Literature is important in three ways. First, to draw the attention of prospective listeners. Second, to illustrate the message as I'm speaking. And thirdly, as a reminder of what's been said. . .so the tract goes on speaking long after we've parted. In all three ways it serves as a tool or adjunct to my ministry.

I use literature in virtually all areas of my work—on the street, door-to-door, visitation and for discipleship training. The responses to its use are varied, to be sure; it ranges from outright animosity to enraptured attention.

The basic human response to the Gospel is rejection and resistance. So we must be careful not to aggravate the situation by improper use of literature. There are many variables which will affect a person's response to the literature. To mention a few:

(1) his background and experiences with hearing the Gospel on earlier occasions,

(2) the situation within which you

use the material (on the street or in a home),

(3) your own attitude.

You must be aware of these possible factors and adjust the use of literature in your witness accordingly.

In using literature in personal evangelism, I would advise the following four points.

First, never use it in place of your own personal witness. Use it to gain a hearing, to illustrate, or use it to remind the person about what you've said.

Second, never use material which you've not read yourself and which you're not thoroughly familiar with.

Third, be sure the literature you use is concise, clear and relevant.

Finally, remember the cost of the material and be good stewards of the Lord's money. Don't use expensive material in situations where there is a high probability of it being thrown away. Save the expensive tracts for situations when the material stands a much greater chance of being read.

See "HINTS" page 10

"QUESTIONS" continued

think constitute faith in Christ.

There is a need to have people think about the real issues of Scripture, so they may ask valid questions concerning their relation to God. Most, however, just do not care. Therefore, I have found the need to distribute literature that will communicate to the Biblically ignorant and the spiritually insensitive. This can result in: (1) they may question their own unbelief and the "religious" stereotypes they had continually taken for granted and then (2) they may question me regarding the "hope that lies within me."

Right now they are unconcerned. The Messiahship of Jesus is not dinner conversation in most Jewish homes. But Christ in us loves them too much to leave them there. So we (the New York City staff and several volunteers) have been distributing tens of thousands of pieces of Gospel literature with catchy titles

As we hand out the literature to the busy multitudes of New York City, we just depend on God to get it into the hands of those with "ears to hear" and responsive hearts. And the way that He does it is really all His doing.

Take, for instance, a man named Carl. When visiting his sister in Mexico, this Jewish young man was attracted to a Gospel pamphlet on her living-room coffee table.

It seems she had received it a year before when she was visiting her family in New York City. One of us had handed it to her as she hurriedly passed by. She didn't know why she kept it so long.

As Carl recalls it, he found himself intrigued with Jesus. When he came back to New York City, he came to my office there and inquired further. Now he had real questions to ask. Praise God for the answers!

As we looked over Isaiah 9:6 and other Old Testament portions which point to Messiah's first coming, he realized the truth about Jesus. After explaining the Gospel and how to receive Christ, he prayed with me to Jesus to forgive his sins and asked for eternal life in the Messiah.

There are many Carls who have a hunger but don't know where to look.

They have a need but have written off "Christ" of Christendom and have never considered the real Jesus of the Scriptures who can eternally meet their needs. We need to go forth with lives and literature that will whet their thirst and then lead them to the fountain of living water that will quench and satisfy, and indeed they "shall never thirst" again. ☺

"HINTS" continued

One instance of successful use of literature stands out in my mind particularly—it has to do with a young lady named Judy. She was from an Orthodox background and had been dating a Christian fellow through whom she was introduced to me. Her boyfriend had set up this contact because of several questions she wished to ask about Jesus, Christianity and Judaism.

Having come to my home, they stayed for a couple of hours while we talked about the nature of God and the Messiah, the essence of Christianity, and the relationship of Rabbinic and Biblical Judaism to each other and to the Messiah. It was a very pleasant and satisfying time.

As they left, I gave Judy two tracts to read and think about: "Do Christians Worship Three Gods?" and "Who is a Jew?" Two weeks later, after reading the material and thinking about our conversation, Judy decided to receive Christ as her Savior and Lord. Waking from sleep one morning, she asked Him into her heart—alone, in the privacy of her own home. ☺

Tract Distribution: You May Not See Results... 'Till Eternity!

by CYNTHIA RYDELNIK
Missionary, Hollis, Long Island

Most of the opportunities I have had to use ABMJ literature have been in street distribution at bus and subway lines. When literature is given out this way, there is not too much response most of the time. People will just take a tract and hurry on. However, I have noticed that they will glance at the back of it to see who it's from. Or, they will skim through the

inside of it to get a general idea of what it says. And if they see something that provokes them to ask me a question, they will come back and talk.

Recently, I was passing out tracts by a subway entrance, and a Jewish woman took the tract, "God's Chosen." She came back, and we got involved in a discussion about atonement and sin. She was convinced that good works and prayers could atone for sin. I pointed out Isaiah 64:6 and Jeremiah 17:9 to show her that our hearts are desperately wicked, and all our good works are as filthy rags in God's sight.

Then, I explained about the Old Testament sacrifices and the sacrifice of the Messiah, and how the animal sacrificial system was the forerunner of the perfect sacrifice for our sins. Unfortunately for her, she would not or could not see that, and so she handed the tract back to me and told me to go witness to "Christians." Of course, she meant Gentiles, but Jewish people think most Gentiles are Christians. She needs much prayer for her salvation.

Tract distribution does have its rewards, without a doubt. One day Carol, the secretary from our branch, and myself were near a subway stop. A middle-aged Jewish man passed by, and I gave him the tract, "Peace In These Times." He took it and all three of us began a conversation ranging in subjects from the Holocaust, to relations between Jews, Gentiles and Christians. He was very open, and we were able to give him the Gospel. At the end of the conversation, he took another tract and said he would read both tracts with an open mind. Carol and I both praised the Lord for a favorable response, and we trust that the Lord will somehow reveal Himself to this man and he will accept the Lord Jesus Christ as his Messiah and Savior.

I know that God uses ABMJ literature to lead many Jewish people to their Messiah. Only eternity will reveal how many people were saved through tracts. The important thing is that the tracts are put in the hands of as many people as possible while we still have the opportunity to do so. ☺

THE BIBLIO FILE



See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15,16). Since time is so short, and since we're to use it wisely, we must choose the books we read with care. Much of what has been written—even in the area of Hebrew-Christian literature—leaves much to be desired. But there's a wealth of excellent material available, literature which will help open up your understanding of the Scriptures and the Messiah.

So as a special service to our readers, we are beginning this month a book-review column. A column for the bibliophile (lover of books), . . . a column that will help you make the most of your time.

Ratings At-a-glance

- Excellent—☆☆☆☆
- Recommended—☆☆☆
- Fair—☆☆
- Not Recommended—☆



☆☆☆☆
THE MESSIANIC HOPE
BY Arthur W. Kac, M.D.
Baker Book House, Grand Rapids,
Michigan, 355 pages

This is a giant of a book, to be read and re-read with pen in hand, underlining passages you'll want to recall.

The author, a Hebrew-Christian physician, thoroughly examines the Messianic hope throughout the Old Testament and reveals the fulfillment of that hope in the pages of the New Testament.

He has done a superb job. Well-versed in Scripture and in rabbinic commentaries, Kac supports his claims with copious references and quotes

from the Talmud and other valuable sources.

There are excellent chapters here on the Messianic hope in the Pentateuch and the prophets, with a special emphasis on Isaiah's portrait of the Suffering Servant. Those who erroneously believe that this portrait is only to be found in the 53rd chapter of Isaiah will find 50 pages in this book dealing with the Suffering Servant throughout the Old Testament revelation.

The author's main thesis is that the God of Israel has told the nation of Israel in the Scriptures that the Messiah is her only hope. This "Messianic hope" naturally leads to the "Resurrection hope," a doctrine the author traces in the Old Testament. After dealing with this, he turns to a thorough discussion of the death and resurrection of Jesus and its implications for mankind.

The Messianic Hope would make a fine addition to your library, giving you the answers you'll need when sharing your faith with a Jewish person. Better still, the book should be lent to a Jewish friend who is seriously considering the claims of Jesus as Messiah but who has not yet made a decision.

Reviewed by Steve Schwartz, Editor,
THE SHEPHERD OF ISRAEL



☆☆☆
THE JEWISH PEOPLE AND JESUS CHRIST
by Jakob Jocz
Baker Book House, Grand Rapids,
Michigan, 448 pages

This Hebrew-Christian scholar has written a book which, perhaps, only a scholar can thoroughly appreciate.

Jocz has attempted a massive undertaking—the history of the growth of Hebrew-Christianity from the first century to modern times and the documentation of the relationship between church and synagogue. While he does succeed in this mighty endeavor, the book is not without its flaws.

There is a wealth of valuable material here that can only be found in out-of-print books and journals to which the reader would not otherwise have access. However, the author has not made the reader's job easy. More than 100 pages of notes in the back of the book keep the reader jumping from the text to the notes. . . often to discover notes that are written in Greek, Latin or German without English translation. If you're not familiar with these languages, you get the impression you're missing out on much of what the author is trying to say.

While the author is orthodox in every sense of the word, we can't agree with some of the statements he makes. One such statement deals with Paul's view of Israel:

Israel for the Apostle is not racially or nationally but religiously defined. Rom. 9-11 is not concerned with nationhood but the Church. It does not constitute a political discourse, but an interpretation of the history of grace, i.e. God's sovereign dealing with man. Conclusions as to the future of the Jewish people in the secular sense are therefore misapplied (pp. 72-73).

Fortunately, such instances are rare. By far the greater part of the book—that dealing with the history of Jewish-Christian relations—is excellent. You'll have to work hard to get the meat out of this book, but the effort will be worth it. And for those who desire to study further, the book's 11-page bibliography will prove to be an invaluable aid.

Reviewed by Steve Schwartz, Editor,
THE SHEPHERD OF ISRAEL



SEARCH THE SCRIPTURES

DR. CHARLES L. FEINBERG

Studies in the Book of Jeremiah

CHAPTER XXII

MESSAGES TO THE DAVIDIC KINGS (1-30)

(continued from March Chosen People)

4. The rejection of Coniah (Jehoiachin) (24-30)

24-30 The remainder of this chapter deals with the condemnation of Coniah/Jechoniah. Coniah (only in Jeremiah 22:24,28; 37:1) is the abbreviated form of Jehoiachin, the son and successor of Jehoiakim, who was exiled in 597 B.C. (cf. 2 Kings 24:8-17; 25:27-30). He was imprisoned for thirty-seven years in Babylon after a reign of three months on the Judean throne. A measure of pardon was granted him according to 52:31-34.

He is mentioned under the name of Ya'u-kin in ration tablets between 595 and 570 B.C.; these were unearthed near the Ishtar Gate in Babylon and are known as the Weidner Tablets. Jechoniah's name means "the Lord will establish," but permanence and stability were not to be his portion because of his wickedness.

The signet of a king was very valuable, because it was used to authenticate correspondence and official documents. Jeremiah declared that, even if Coniah were as dear to God as a signet ring (which he was not), he would be torn from God's hand for his misdeeds. Cf. the same figure used of his grandson Zerubbabel in Haggai 2:23. He would not retain the throne. He and his mother (Nehushta, 2 Kings 24:8) were to suffer exile and die in the land of their deportation, and that in spite of the promises of the false prophets to the contrary (cf. 28:4; 52:31-34). He and his mother went into the second captivity of Judah from which he never returned.

Ezekiel and Mordecai were in this same deportation (Ezek. 1:1,2; Esth. 2:5,6).

As though this fate were not enough, the prophet predicts severe judgment into the far future. Three questions show his rejection by the Lord. The queries of the prophet expect an affirmative answer, but the concern of Jeremiah is for the Davidic line rather than for Coniah personally. He is likened to a despised, broken earthen pot which was undesirable and worthless. His descendants are mentioned, because children were born to him in captivity.

There was apparently a desire to restore Jehoiachin from Babylon to replace Zedekiah (cf. 28:1-4; 29:1-32). Before he makes a final pronouncement on Jehoiachin, the prophet calls upon the land (better than "earth" in this instance) with a threefold repetition to hear the word of the Lord. The reiteration is for strongest emphasis, solemnity, and intensity (cf. 7:4), not for extreme affection. It underscores the seriousness of the pronouncement.

The whole nation was called upon to be impressed by the fate of Coniah. The command to write has in view a register of citizens (cf. Isa. 4:3); the figure is of a census list. He had seven sons (cf. 1 Chron. 3:17; Matt. 1:12), but none succeeded him to the throne. The sense is that he would have no successors to his throne from his children. Cuneiform inscriptions from Babylon list amounts of oil given him and his five sons. Matthew's genealogy through Jehoiachin only shows who Christ's legal father was, not His natural father.

Luke traces the parental line through Nathan, a son of David, and not through Solomon. Zerubbabel,

grandson of Jehoiachin, though governor of Judah in 520 B.C., never ruled as king, nor did any other descendant of his. Coniah's uncle, Zedekiah, reigned after him but died before him (cf. 52:10,11). He was thus the last of the Judean kings. In him the royal line became extinct, so chapter 23 speaks of the new king to be raised up of the Lord (cf. 23:5,6).

The Personal Word

This important chapter has a number of vital truths to convey to us, most of which are quite solemn and saddening. First, it is clearly brought out that social injustices and spiritual decline go hand in hand. He who is careless about his relationship to God will not be overly concerned about his responsibility to man. Second, God's judgments always have in view correction (not vengeance), not only for the subjects of the chastening, but for all. Third, there is more to rulership than ostentation and earthly splendor. Godliness in heart and life is paramount. Fourth, if a man's ways conform to God's will, He makes even his enemies to live peaceably with him. The contrary is true as seen in the lives of the judges and kings in Israel. Finally, how solemn is the example of a Coniah—privileged, elevated, but finally rejected. The Bible has examples of an Ananias and Sapphira and those in Corinth (1 Cor. 11:30). How about you and the Great Commission for Jews and Gentiles the world over?

CHAPTER XXIII

MESSIAH THE KING (1-40)

This chapter continues the denunciation of the prophet Jeremiah against the godless rulers of Judah. The four that have already been

mentioned in chapter 22 are included along with Zedekiah. The date is probably the time of Zedekiah's reign, which may also account for the fact that of the five monarchs he is not mentioned by name. The parallel passage to this chapter is Ezekiel 34:1-6.

1. Godless rulers vs. David's Righteous Branch (1-8)

1-2 The shepherds upon whom woe is pronounced are not only kings, but all rulers and leaders are included. They were the civil leaders as the prophets and priests were the spiritual leaders. Homer said that all kings are shepherds of the people. References are to be found in *The Iliad*, Book II, p. 204; Book IV, 11, 412, 413, and *The Odyssey*, Book XVII, p. 246. It can even be found in Philo (about A.D. 40). In Zedekiah's reign the court officials exercised inordinate influence on national policy because of his vacillation and weakness (cf. 38:5).

Those who ruled were guilty of gross dereliction of duty. By oppression and shedding of innocent blood they destroyed the flock; those who were not destroyed were scattered to wander without protection. They were thus guilty of the very things shepherds are meant to prevent. By misleading the nation into idolatry and the resultant captivity in Babylon, the officials had scattered the people. Moreover, contrary to the duty of the shepherd to lead and feed the flock, they had rather driven them away. The doom upon the people would not leave the leaders scatheless. By a play on words Jeremiah uses the double sense of the Hebrew word: the shepherds had not visited (attended to) the flock for good, so God would visit (inflict) them in judgment.

3-4 Just as the scattering was literal, so will be the regathering. The promise of regathering and restoration presupposes the fact of the exile. The promise of return from dispersion had already been announced in 3:15-18. Now it is God Himself who does the work of the true shepherd, regathering the sheep from all countries. Here it is a worldwide dispersion which is in view, not just from Assyria and Babylon.

The actions of the shepherds in driving them away are now attributed to the Lord, because He ultimately

carried out the penalty brought on them by the sins of their rulers and themselves. They will be returned to their own pasture. Moreover, God will replace the faithless shepherds with faithful ones. They will rule in godliness under the ideal King (vv. 5,6). A number of commentators understand the godly shepherds to be Zerubbabel, Ezra, Nehemiah, the Maccabees, and others, but they do not exhaust the meaning of the passage because of the worldwide dispersion indicated.

“. . . it is clearly brought out that social injustices and spiritual decline go hand in hand. He who is careless about his relationship to God will not be overly concerned about his responsibility to man.”

The fulfillment awaits eschatological times (cf. Matt. 19:28). The hour when assured peace will be theirs and none will be missing or lost, has never yet been realized. Strangely, it has been suggested that here Jeremiah was announcing a revocation of the promise to David in 2 Samuel 7:12-16, but this is impossible for the Davidic Covenant has eternal and divine implications as indicated in this very passage (cf. also Ps. 89).

5-8 The reference to good shepherds (v. 4) leads on to a prediction of the Messiah, the Davidic King *par excellence*. Here is the high point of the promise for faithful rulership. A number of scholars question whether the passage is a genuine oracle of Jeremiah. They feel messianism was not a significant element in the prophet's thought. But how can it be known that such was not the case, when the concept is found here and in 33:15, 16, and other passages (3:15-18; 31:31-34) presuppose it? Though Jeremiah has few direct references to the Messianic King, this is surely such an instance.

After Jeremiah has denounced the faithless shepherds of the nation and has predicted the coming of the good shepherds, he describes logically as a climax the incomparable rule of the King Messiah, called the "Branch". This designation has much in common semantically with the appellations of "seed" in Genesis 3:15, the Davidic "son" of 2 Samuel 7, and the "servant

of the Lord" in Isaiah 42-53. In each case there is a general reference to a number of individuals, but by a process of strict selection and narrowing down, the seed, the son, and the servant *ultimately* find highest fulfillment in the Lord Jesus the Messiah, "the Seed of the Woman," "the Son of David," and "the Servant of the Lord." The Lord, thus, was supervising the historical process in such a way that His ultimate choice was unmistakably Jesus of Nazareth.

The formula, "days are coming," is a Messianic formula. Jeremiah uses it to direct special attention to what is stated. The phrase is employed fifteen times in the book. In contrast to the troublous times of the prophet's hour there will be days of blessing ahead. The promise is centered in David in view of the covenant in 2 Samuel 7:8-16. It is clear that a figure is employed in the term "Branch," because the adjective modifying it is a quality of persons and not plants. The shoot or sprout is a scion of the stock of David. "Branch" has a collective meaning when referring to plants of the field, but not when employed in a figurative sense.

(to be continued)

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QUESTIONS AND ANSWERS

by DR. HENRY J. HEYDT

indicates these differences in the margin.

QUESTION: How do you explain to a Jewish person the existence of so many denominations among Gentiles when they all profess to believe in Christ?

ANSWER: This question is often raised, not only by Jews, but by Gentiles also. It underscores the prayer of the Lord in Jn. 17:21, "... that they also may be one in us: that the world may believe that thou hast sent me." However, we hasten to say that the prayer of the Lord Jesus Christ applies not to denominational unity but to the true unity of those given to the Son by the Father (Jn. 17:9-11), those who receive the truth regarding His Person and work (17:7-8).

The farther away individuals remove from a focal point, the more disunited they become. This is true in Judaism as well as in Christianity. Judaism has not only its Orthodox, Reform, and Conservative branches, but also its Hasidim and its Karaites as well as such movements as Reconstructionism. Even Islam has its sectarian divisions. The three principal ones are the Sunni, the Shilah, and the Khawarij. So it is not surprising to find that there was division even in the early Church. For Paul's warning against this see 1 Cor. 1:10-13.

It is important in all personal work not to be sidetracked by the many "excuses" people have built up in their own minds in order to avoid the chief issue of salvation through the redemptive work of the Lord Jesus Christ.

QUESTION: How much confidence can we place in something like the book by Elizabeth Bossert, *My Visit to Heaven*, in which she claims to have passed into the realm beyond and come back with a message for our time?

ANSWER: Although I have not read this particular book, I have read *Intra Muros* by Rebecca Ruter Springer. My copy is an old one with the copyright going back to 1898. Without disputing the reality of the experience of these people, my feeling is that we can attach no value to them whatever excepting as interesting reading. In a Supplemental Chapter to her book Rebecca Springer writes, "There are

QUESTION: Please explain the Jewish marriage ceremonies which will cast light on the parable of the ten virgins in Matthew 25.

ANSWER: Let it be said to begin with that the parable was intended by the Lord to teach watchfulness (Mt. 25:13). To give subtle meanings to the various aspects of the story may lead to grave error. We give this word of caution because the temptation to do it is great.

The aspect of the friends going forth to meet the bridegroom and the bride is plainly stated in the following quotation from *The Jewish Encyclopedia*: "The central features in later times were the wedding-procession and the wedding-feast. The bridegroom in festive attire and accompanied by his friends went to the home of the bride, whence she, likewise in bridal garments, veiled, and accompanied by her companions, was led to the house of his parents (Isa. lxi. 10; Judges xiv. 10-11; Jer. ii. 32; Isa. xlix. 18; Ps. xlv. 8-15). The procession was enlivened with songs by, or in praise of, the bride and bridegroom, and was lighted, if in the evening, by torches or lamps (Jer. vii. 34, xvi. 9, xxv. 10; I Macc. ix. 37-39; Matt. xxv. 1-12; comp. Ps. xlv. and the Canticles, possibly representing such wedding-songs). There followed the nuptial feast in the house of the bridegroom, and the subsequent festivities sometimes continued for several days (Matt. ix. 15, xxii. 1-14; John ii. 1)" (article on MARRIAGE).

QUESTION: Why should the believer risk becoming confused by the use of commentaries? Why should he not use the Bible only and take every word to mean what it says?

ANSWER: Since words are often used in Scripture in more than one sense,

a person must know the original languages most thoroughly if he is going to speak authoritatively. This involves not only the basic meaning of a word but also its use in the framework in which it is presented. The word "hate" in Lk. 14:26 as compared with 1 Jn. 3:15 offers a good example. In the first instance it means to love less, a matter which we learn by comparing the context with the parallel teaching in Mt. 10:37. However, it is not always that simple, and for this reason it is necessary for the average student of the Word to compare what the commentators have to say. A person who sets himself on a pedestal by claiming that he uses only the Bible will one day find himself falling off. If, making this claim, he reads anything else at all relating to the Bible, or even his church paper, he is not being honest with himself. Furthermore, if he is going to use "the Bible only," he would have to do so in the original languages since every translation presents what the translators themselves understood the original to signify. This is why study and comparison are so essential even though at times confusion may result, but there is no shortcut. The teacher has to "dig" if he is to obey 2 Tim. 2:15.

A further observation is important. Sometimes it is not possible to determine absolutely which of two or three possibilities may be correct. An example of this is the correct punctuation between verses 4 and 5 of Ephesians 1. The text may read as the King James Version, or it could quite properly be rendered "... in love having predestinated us. ..." There is nothing in the Greek grammar that can settle the issue, and yet the translator has to make a decision. The American Standard Version of 1901

seeming inconsistencies in the book of which I myself am aware."

There are two particular reasons why I must rule out any value regarding such works. The first is found in Luke 16:31: "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The second is the statement of Paul in 2 Cor. 12:2-4, whether he is referring to himself or to someone else, that what was heard in Paradise constituted "unspeakable words, which it is not lawful for a man to utter." God has given us in His Word all the revelation He wants us to have at the present time regarding heaven. ☺

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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Are You Going to Israel? Start Enjoying It Now!

Every visit to Israel is rewarding and a pleasure. But you should really start to enjoy your trip months in advance. My first visit to Israel was in 1962. Months before I went, I wrote to Dr. Charles Feinberg and received a list of books to study in preparation. The more I studied, the more excited I became. When I finally arrived in Israel I had a feeling that I had been there before.

Enjoyment of Israel requires study. Remember, you will be tracing 6000 years of history. It is impossible to travel intelligently without preparing your way. You should read before you go and read while you're there. I assure you that you won't have any trouble reading for the rest of your life.

I suggest that you budget an additional 10% of the trip cost for books. Since many of the books that Dr. Feinberg recommended are available only in large libraries, I am recommending some books which are available. However, your dealer may have to order some from overseas publishers. Most good book stores are happy to do so.

The most important book for you to purchase is The Bible! Please buy a Bible just for the trip. Get one with large,

readable type, wide margins, and good maps! The guide book I am going to recommend will give you the references. Look them up and underline them NOW. When you visit the pool at Gibeon just imagine being able to casually open your Bible and read it aloud to your companions.

There are many good guide books. However, I have found *The Guide to Israel* by Zev Vilnay indispensable. Some of the larger book stores in this country stock it. (The sole agency in Israel is Ahiever, Hahistadrut St., Jerusalem.)

Every traveller to Israel should have a good large-scale map. There is a splendid one folded in a very convenient envelope on the back cover of *The Guide to Israel*.

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Next month I will recommend some more books for your trip. D.F.

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