

The CHOSEN PEOPLE



RESPONSIBLE JEWISH EVANGELISM *Sharing the Truth in Love*



SALUTATION

Not Slothful In Business

Dearly Beloved Friends:
"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Paul's letter to the Romans is a doctrinal masterpiece. I believe that it is one of the most important books of the Bible to understand. The first 11 chapters are doctrine; the others are practice. Paul believed that doctrine was meant to influence practice, and, therefore, after Paul completes what one theologian has called "the most profound exposition of Christian doctrine," he immediately applies a "therefore" to his theology.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The place where conduct comes in this letter is significant. There are two tendencies which we will avoid if we realize this fact: one, a barren orthodoxy and the other, trying to produce a righteous conduct without faith. Doctrine and practice are interwoven. You cannot have one without the other.

"The mercies of God"—what a phrase to describe the profound, central doctrines of our faith. This is what the doctrinal chapters of Romans are all about. In the early chapters we were all both Gentiles and Jews under God's condemnation. This was our condition. But God's mercy intervened and "There is therefore now no condemnation to them which are in Christ Jesus. . ." (Rom. 8:1).

In the early chapters we were all separated from God, and again God showed us mercy: "Who shall separate us from the love of Christ? shall tribula-

tion, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:35,37).

"Therefore by the mercies of God." One who rests in these mercies will instinctively "present his body a living sacrifice." Anything less is not reasonable service. In other words, Paul says that correct living is a result of correct doctrine. Therefore, in Romans 12:11-21, Paul lists six series of triplets as he exhorts us to apply doctrine to life.

The first of these triplets is in Romans 12:11 (Be) Not slothful in business; fervent in spirit; serving the Lord."

"Not slothful in business"—the King James translators used the word business in the older sense "busyness." Luther translated it, "Be not lazy in what you ought to do."

"Not slothful in business." This issue of *The Chosen People* has the theme, "Responsible Jewish Evangelism." By God's grace, there is and there always has been only one standard of our ministry. We are satisfied with only one quality, that of excellence. For 86 years that standard has been demonstrated in responsible Jewish evangelism—responsible in doctrine, responsible ministries, responsible literature, responsible radio programs, responsible ecclesiology, and responsible methods. Our readers rejoice with us in this testimony.

However, we have never stressed another area of our responsibility—responsible business practices. "Not slothful in business" is a passion to us. We try to operate our mission according to the Scriptures. We feel that a biblical foundation must apply not only to our ministry but also to the day-to-day "busyness" practices of our organization. We have a biblical yet legal organization where every one has his own responsibilities and where every one including the Chairman of the Board is responsible to higher authority. As Paul reported to the church in Jerusalem, every one of your workers from the cleaning man to the President and Chairman of the Board is

responsible to the Board of Directors, as well as to the Lord.

"Not slothful in business." We scrupulously handle our mail so there is no way whereby we can be criticized for not safeguarding your gifts. Donors receive receipts which are recognized by the Internal Revenue Service as valid evidence for income tax deductions. We carefully check and cross check so that we can account for every penny received. Not only do we check and cross check our receipts, we do the same for our expenses. Our books are carefully audited by Certified Public Accountants. There is also a special Auditing Committee which meets with the accountants. Each member of our Board of Directors received a complete audit weeks before our annual meeting, and the administrative officers are examined by our Board of Directors. Each director takes his responsibility very seriously. One of the evidences of our responsible Jewish evangelism is our responsible Board of Directors.

"Not slothful in business." We do not send out frantic begging appeals. Our Lord has always honored this responsible business policy.

We believe that this is as it should be. We expect that we, together with other missionary agencies, are going to face examination by government agencies in the future. We accept this as a fact of life and can see some reason for this, although we resist all attempts for government control with all of our strength.

A few years ago a religious group which called itself a "missionary" organization was investigated and the investigation revealed that only five cents of every dollar received was used for missionary efforts; the other 95 cents wound up in the pockets of fund-raisers and rip-off artists.

Editorial writers and congressmen vied with each other calling for the government to regulate *all* charities and missionary organizations.

Against this background, we, together with many other biblically-oriented mission societies, helped organize a new organization called the Evangelical Council For Financial Accountability.

Our cover this month was drawn by Florence Anderson, a talented Christian artist. It depicts Responsible Jewish Evangelism, the theme for this issue, in its many manifestations as ABMJ missionaries seek to share the Word of Life with love and concern in whatever circumstances God provides.



This Council maintains the following standards for all of its members:

Standard #1

There shall be an active, responsible governing Board, a majority of whom together are not employees/staff, or immediate family members which meets at least semi-annually, having policy-making authority.

Standard #2

Required annual audit by a public accounting firm performed in accordance with generally accepted auditing standards with the financial statements prepared in accordance with generally accepted accounting principles.

Standard #3

Audited financial statements shall be made available upon request.

Standard #4

An active audit committee, a majority of whom are not employees/staff shall be established by the governing board of the organization.

Standard #5

The organization shall carry on its business with the highest standards of integrity and avoid conflicts of interest.

Standard #6

The member organization shall have a clearly defined statement of faith, consistent with the evangelical Christian perspective.

Standard #7

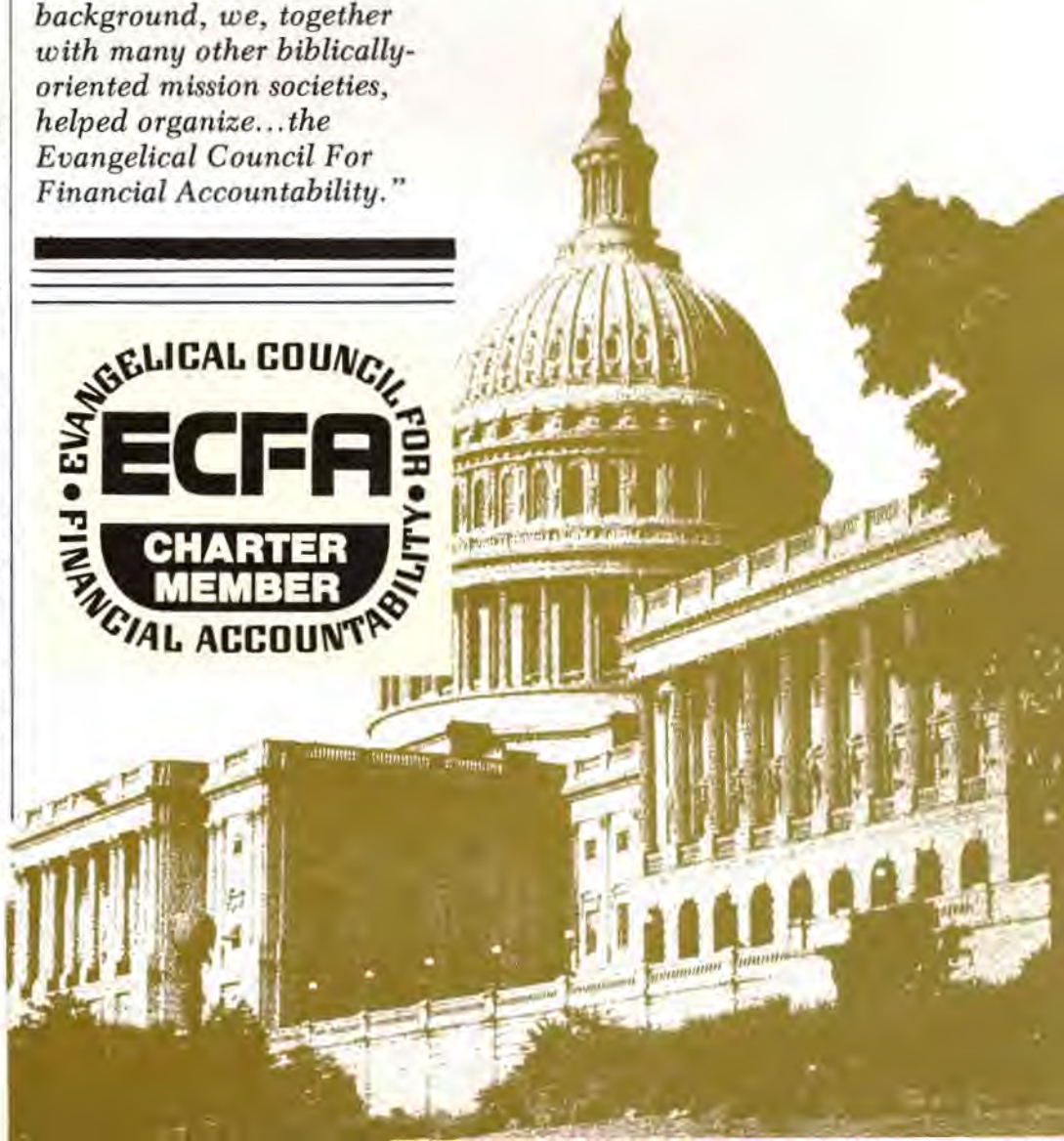
All programs and activities of the organization shall be consistent with its stated purposes and objectives, and donated funds shall be applied for the purposes for which they were raised.

"Not slothful in business." Your mission, in accordance with its principle of responsible Jewish evangelism, gladly approves, endorses, and promises to continue to abide by these standards. We are charter members. We believe responsible business practice is an essential part of responsible Jewish evangelism. Faithfully yours in His service,

Daniel Fuchs

Dr. Daniel Fuchs

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DONNA JEAN WOOD



RAY GORDET



RICHARD COHEN



JIM BATES

DONNA JEAN AN "INFECTIOUS" TALENT

On a concert tour of Canada some time back, ABMJ singer, Donna Jean Wood recalled arriving with a severe throat infection. As the time for her performance neared, Donna Jean realized she couldn't sing—she'd lost her voice. In the emergency room at the hospital Donna questioned the Lord about her circumstances. Then she met the Jewish doctor He wanted her to witness to. "He gave me penicillin," remembered Donna, "and an ear for the Gospel." Many friends from Canada are still sending Donna her favorite throat lozenges!

Pray that Donna will be a blessing at the following churches: June 1, Calvary Bible Church, Burbank, Ca.; June 15, Grace Fellowship Church, Camarillo, Ca.; July 13, Yucca Valley Evangelical Free Church, Yucca Valley, Ca.; July 27, Magnolia Baptist Church, Anaheim, Ca.

KEEP US IN YOUR PRAYERS!

Continue to remember *The Chosen People News Hour* in your devotions. We have received many encouraging letters from listeners that have been blessed by the program's unique ministry.

Here is our current schedule of broadcasts: 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., KPQD, 93.7, 11:45 am; San Antonio, Tx., KMFM, 96.1, 9:00 am; Tampa, Fl., WINQ, 1010, 7:00 am; Washington, D.C., WDCN, 1540, 9:45 am; Zarephath, NJ/NYC, WAWZ, 99.1, 11:45 am. Daily, Monday — Friday.

ABMJ MISSIONARY HONORED

Ray Gordet, our missionary in Bergen County, N.J., has been selected to be included in *Who's Who Among Students in American Universities and Colleges*. Ray is one of nine students attending Northeastern Bible College who has received this honor. He has been chosen as being among the country's most outstanding campus leaders, based on his academic achievement, service in the community and leadership in extra-curricular activities. His primary "extra-curricular activity" is his work for ABMJ—and we praise the Lord for leading such outstanding young people to us.

SEE ISRAEL THROUGH JEWISH EYES

To fully appreciate the land and people of Israel you need to see it "through Jewish eyes." You can see Israel from this Jewish point-of-view by joining our four tour hosts:

Rev. Richard Cohen, ABMJ Missionary Director and popular conference speaker.

Dr. Daniel Goldberg, ABMJ Western Regional Director, past professor of Old Testament at Grace College of the Bible, Omaha.

Rev. Larry Jaffrey, ABMJ Southeast Regional Director, popular conference speaker.

Mr. Gary Selman, Hebrew-Christian businessman, familiar with the land and people of Israel.

The 11-day tour leaves New York on September 22... so don't delay. Send in the coupon below for full details.

\$1599 includes airfare, deluxe hotels,

meals, scheduled sightseeing plus many extras not available on any other tour.

ABMJ's "Israel Through Jewish Eyes" tour is really different; while there are many Christian tours of the Holy Land every year, this one will help you see Israel the way it should be seen—through Jewish eyes.

Please send me the illustrated brochure giving me all the details about the "Israel Through Jewish Eyes" tour.

NAME (please print) _____

STREET ADDRESS _____

CITY _____

STATE _____ ZIP _____

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

If you do not wish to cut this page, please copy all pertinent coupon information and mail.

JIM BATES, MISSIONARY TO BOSTON

by RICHARD COHEN

The comment I most often hear when meeting people for the first time is, "You look like a football player." Well, as big as I am, Jim Bates is even bigger! So, when Jim came into my office and told me he was excited—I listened!

"What are you excited about, Jim?" "I'm off to Boston!" he said. "That's really great!" I replied, for after all these years Jim is finally going to realize a dream.

One aspect of responsible Jewish evangelism upon which we place much emphasis is *preparation*. No missionary is given a job to do for which he has not been adequately prepared. Three years ago Jim had come to me to say that the Lord had called him to Boston. At that time he was a novice missionary and not ready to head up a branch. I knew this because of my own experience.

Twelve years ago, when I first came to the ABMJ, I also had big ideas. I wanted to open a branch in North Hollywood, California. But I wasn't ready—the training process had to take place. That year five other trainees and I went to 10,000 homes (door-to-door evangelism) to tell them about our Messiah. I visited

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FROM THE PRESIDENT To The Jew First And Also To The Greek



HAROLD A. SEVENER

"For I am not ashamed of the Gospel of Christ for it is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek."
Rom. 1:16

This familiar verse has been quoted and studied by Christians through the years. But amazingly, very few Christians realize its full significance. It is the Scriptural authority and basis for Jewish missions and evangelism. It is the backbone of Responsible Jewish Evangelism.

In this one verse, the Apostle Paul by the inspiration of the Holy Spirit gives us the only formula in the Bible for successful and responsible evangelism. Simply put, it is this: Seek to evangelize the Jew and you will also evangelize the Greek (gentile).

In other words, the basis for evangelizing the world is the fact that the Jews need to be evangelized, too. God tells us that the Jew is lost without Christ because the world is lost without Christ. If God left out the Jew from the Gospel message, then He could leave out any other individual, nation, or people. If we could exclude the Jew from our program of evangelism, why not the African, the Indians, why not the black or Chinese? Why not your neighbor, husband, wife, son, or daughter?

The message of the Gospel is inclusive for all people. It has as its highest priority "to the Jew first" because it was to the nation of Israel and to the Jewish people that the oracles of God were revealed. The Torah, the law, and standard of righteousness which would be used by God to measure and judge sin. God tells us that because the Jew cannot be excluded from the necessity of belief in the Gospel, neither can any gentile.

How sad it is that we are living in a day when many Christians feel that Jewish missions and evangelism is not necessary. Recently I was talking with a minister of a

How sad it is that Satan can so blind the heart and mind of a person to believe that by not witnessing and by not sharing his faith with Jewish people, that he is in fact doing them a favor. I can never understand how withholding the greatest gift of all—the gift of salvation and eternal life through the shed blood of the Lord Jesus Christ—can be interpreted as being a favor.

major denomination who told me that he did not feel Jewish missions were necessary. His reason, he told me, was out of love for the Jewish people and the nation of Israel.

He pointed out all of the suffering that the Jewish people had gone through. He noted the brilliant scientists and scholars that the Jewish people have produced. He referred to the great social achievements, the doctors, scientists and Nobel Peace Prize winners who have been Jews, and he told me that certainly God would not and could not send these people to hell because they did not believe in Jesus as their Messiah and Savior.

He spoke of his rabbi friends, Jewish neighbors and acquaintances and indicated that he didn't feel it necessary to share the Gospel with these people. To do so would only make them angry, and might result in a loss of friendship. So out of misplaced love for the Jewish people, he kept silent.

This is the most subtle form of anti-Semitism. How sad it is that Satan can so blind the heart and mind of a person to believe that by not witnessing and by not sharing his faith with Jewish people, that he is in fact doing them a favor. I can never understand how that by withholding the greatest gift of all, the gift of salvation and eternal life through the shed blood of the Lord Jesus Christ, from anyone—Jew or gentile—could ever be mistaken as being a favor. Jesus tells us in Mt. 28:19—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

It is sharing the Gospel with Jewish people. For your Mission it means the establishment of the branches of Beth Sar Shalom (House of the Prince of Peace) in

Responsible Jewish Evangelism is making sure that if someone does become offended or angry, it is because of the conviction of the Gospel not because of irresponsible confrontational methodology.

major cities of the world where Jewish people live. It means that sometimes because of our witness a Jewish person or a gentile may be offended or may become angry with us. We may suffer persecution. But responsible Jewish evangelism is making sure that if someone does become angry or offended, it is because of the conviction and the truth of the Gospel message and not because of irresponsible confrontation methodology.

Many of you have seen our recent series of advertisements appearing in major Christian periodicals. These ads bear a big, bold "Roots" headline and tell how Jewish people are finding their roots in the Messiah thanks to the responsible Jewish evangelism practiced by ABMJ missionaries. Future ads will spotlight ABMJ workers who view the Jewish person not just as a soul to be saved but as a whole person needing their love as well as the Messiah's.

We have just recently produced a booklet entitled "Responsible Jewish Evangelism is ABMJ." It tells the wonderful story of the ministry and outreach of your mission. We would like you to have a copy, and we'll send you one if you will simply send a long, self-addressed stamped (*two stamps*) envelope to me. Perhaps you could then share it with a pastor or with a Christian friend who really needs to understand that our Jewish people need the Gospel, too.

This great commission includes the proclamation of the Gospel to the Jew. It was for this very reason that we believe that God established the American Board of Missions to the Jews in 1894. Your mission is now in its 86th year of faithfully carrying the Gospel to Jewish people throughout the world. In these 86 years, the American Board of Missions to the Jews has stood for "responsible Jewish evangelism." God has expanded the staff and ministry of your mission so that each day countless hundreds of Jewish people are touched with the Gospel.

Our literature ministry is carried throughout the world by our own workers and workers of other organizations who have found our tracts and publications to be of great value in their own personal witness to Jewish people. Responsible Jewish evangelism means caring, loving, and telling Jewish people that Jesus is the Messiah, that He shed His blood to be their Savior.

Responsible Jewish Evangelism is

by STEVE SCHLISSEL
Missionary, Brooklyn

During the late 1960s and all through the '70s, those involved with Jewish evangelism were urged to adopt Jewish customs and trappings so they might be more effective in their witness. The Messianic Jewish movement (as this came to be called) was calling for a return to first-century-style worship with twentieth century modifications. The proponents of this movement cited the Jewish roots of Christianity as justification for such a return.

Seemingly overnight, Messianic congregations started to appear from coast to coast. Today you can find believers in the Messiah worshiping in a distinctly Jewish fashion in cities across America.

Whatever the shortcomings of such a movement (and there *are* shortcomings), it has definitely provided a method of Jewish missionary activity which can be very effective in reaching many Jews who do not respond to "traditional" mission methods. It has also highlighted the importance of the principle given to us by Paul in 1 Cor. 9:20: "And unto the Jews I became as a Jew, that I might gain the Jews."

Sensitivity to Jewish preconceptions, employment of tactful but accurate terminology in personal witness and Gospel literature, embracing all that is good in Jewish culture—these are all items which have come to the foreground as a result of the emphasis placed on Jewishness in the outreach of Messianic Jews.

While the potential for reaching into mainline Judaism with a consistent and thoroughly Biblical Messianic Judaism is great, several questions need to be asked. Is such an emphasis truly profitable in Jewish mission work? Can it trigger a reaction in the Jewish community that

will decrease a missionary's effectiveness? What really is the response of the Jewish community to Messianic Judaism?

Basically, the response of the Jewish community has been increased mistrust of evangelical efforts. Messianic Judaism is largely perceived as a "Christian trick." The Jewishness of Christianity is often so stressed by Messianic groups that it is easy to confuse their centers of worship with Jewish synagogues. However one feels about the benefits of Messianic Judaism, this reaction by the Jewish community calls for serious attention and, perhaps, a new approach. Should identification with mainline Judaism be fervently sought? Or should the new approach be, in reality, nothing new at all?

At ABMJ we believe the most effective method of evangelism is the "same old philosophy" we've followed for more than 85 years. We call it Responsible Jewish Evangelism. It involves being a tactful prophet or spokesman for God. Our program of Jewish evangelism has been, is, and will continue to be marked by five key words.

1. **Responsible.** Our entire outreach program operates with responsibility as its umbrella. We are the people who will be there tomorrow (except, of course, in the event of the Rapture). When we establish a mission center, we stay as long as there is a need. We select areas with concentrated Jewish populations, carefully noting demographic shifts.

2. **Loving.** Ever mindful of our Lord's command in John 15:12—"This is my commandment, That ye love one another, as I have loved you."—we seek to show the love of Messiah to the lost sheep of the house of Israel in concrete, practical



“...we must always bear in mind that we are bringing to the Jew what is naturally his own—a personal relationship with the God of Abraham, Isaac and Jacob.”

ways. Personal visitation, relief aid and genuine concern for both the eternal and temporal welfare of each person is the cornerstone of the evangelism practiced by your ABMJ missionaries.

3. Honest. We do not believe it is profitable to allow people to think you are something other than what you really are. This is currently the chief objection being raised by Jewish anti-missionary groups, viz., that Christian missionaries are disguising themselves as Jews. We feel that no disguise is necessary, nor do we feel that Hebrew Christians are in any way less Jewish than “the lost sheep of the house of Israel.”

4. Uncompromising. We can imagine no circumstance in which the watering down of the Gospel can be justified. Romans 1:16 not only teaches that the Gospel is to be brought to the Jew first, but it also tells us that “I am not ashamed of the gospel of Christ.” The first and most important job a missionary has is to make a clear presentation of the good news, demonstrating from Scripture the truth of man’s sin and God’s provision of salvation by the perfect sacrifice of His Son.

5. Wise. “Be ye therefore wise as serpents, and harmless as doves” (Mt. 10:16). An uncompromising, honest approach to Jewish evangelism does not call for the jettisoning of tact and wisdom. The Scriptures are forever and in all ways balanced, and so must our lives be if they are to reflect the Messiah in us.

Our goal is to reach all Jews everywhere with the good news, and this requires an understanding of Jewish culture, traditions and sensitivities. It further requires innovation and versatility as we seek to reach all different types of Jewish people—

extremely religious, semi-observant, agnostic and atheistic.

Obviously, not all Jews will respond to one type of ministry. We must not become so rigid in our approach that we find ourselves closed to new avenues of communication. And we must always bear in mind that we are bringing to the Jew what is naturally his own—a personal relationship with the God of Abraham, Isaac and Jacob. A relationship through the Jewish Messiah who was born, lived, died, was raised from the dead and will return to the land of Israel.

Recognizing positive contributions by those with similar goals but different methodologies is a sign of Christian maturity. After 85 years, we at ABMJ like to think of ourselves as mature. Certainly we recognize that many Jews have come to a saving knowledge of the Lord as a result of the current Messianic Jewish movement. But we also recognize the necessity of a diversified outreach which always includes a *clear* representation to the community of one’s goals.

Finally, we are fully aware that the Jewish community-at-large will continue to find fault with the Gospel no matter how it is presented until the Holy Spirit works a miracle in the individual’s heart (1 Cor. 2:14) or until the return of the Lord Himself (Zech. 12:10). ☺



Steve Schlissel found the Lord while moving up the executive ranks of a large New York City department store. His ministry in Brooklyn, although just beginning has already borne fruit.



Sharing Messiah in Many Ways

by DR. DANIEL GOLDBERG
Western Regional Director

The concept of Responsible Jewish Evangelism cancels out the "here today, gone tomorrow" approach. Rather, it involves our continual presence and witnessing efforts in a given Jewish community year after year. The ABMJ's roots in the western region go back to 1911 when Joseph Hoffman Cohn, son of the founder of ABMJ, first came to Los Angeles.

Responsible Jewish evangelism means reaching out to Jews everywhere but especially the larger Jewish population centers. Those Jews who accept the Lord are, in turn, effective in reaching their own relatives.

The greatest percentage of world Jewry is in the United States, numbering just under six million. Second only to New

York City in Jewish population is Los Angeles, so here we have 11 missionaries sharing the Messiah in many different ways.

Campus ministry—Students are invited to stop at our book tables at a number of campuses.

Street evangelism—Missionaries and volunteers hand out thousands of broadsides.

Ministry at convalescent and retirement homes—The ill and elderly have the Scriptures brought to them at weekly meetings. Several of these dear people have placed their faith in the Messiah.

Visitation—This ministry, at homes and hospitals, has been fruitful.

Bible studies and Shalom Fellowships—Dozens of these meetings are held in homes every month to which Christians bring their Jewish friends.

Hebrew classes and adult Bible studies—Hebrew classes are taught weekly at the Beth Sar Shalom Center in North Hollywood. We also teach a weekly Bible study at which, recently, an 80-year-old man received the Lord. Many other types of meetings are held at the Center as well.

Beach ministry—During the summer months we witness to thousands of Jewish people at the Santa Monica beach.

Succoth Banquets and Passover Seders—Many Jewish non-believers attend these services and learn the Biblical significance of the holiday in the light of New Testament fulfillment.

Discipling—Nurturing new believers is an essential aspect of our ministry. Through individual discipling and group Bible studies—plus helping them get involved in a local church—new believers are encouraged in their spiritual growth.

Jewish Evangelism Seminars—Each year we conduct scores of such seminars at churches throughout the area.

We're involved in many other activities as well, but those mentioned above prove that the Gospel is going out to the Jewish people of Los Angeles in a variety of ways. And with the Lord's help, we'll be there ministering and serving until the day of His return.

**While this article describes the work of ABMJ in the Los Angeles area, most of the activities mentioned are standard ABMJ operating procedure at mission branches throughout the country. If you live near a Beth Sar Shalom branch office, get involved by getting in touch and getting all excited about Jewish evangelism!*



Dr. Daniel Goldberg was raised in an Orthodox Jewish environment where his brother, Louis, and Christian neighbors led him to belief in Jesus the Messiah of Israel.



R responsible Jewish Evangelism is...

A Campus Ministry

by **SARA URBACH**
Wife of our Denver missionary

Weather permitting, on Tuesday mornings we leave early for a day on the campus in Boulder, CO, where we maintain a literature table in the Student Union. Sitting at our table, we encounter many people who are drawn to our posters and stop by to see what we are all about.

One afternoon a man approached our table and said in a thick Russian accent, "What is this?" We assumed he was one of the Russian Jews we encounter from time to time, so from my limited vocabulary I answered him in Russian. As soon as I had finished, the man began a verbal barrage of hostile remarks against Israel and the Jews. He concluded his tirade

with, "If the Jews suffer, that means they deserve it!"

By then, a crowd of Jewish and gentile students had assembled around us. We calmly answered his attack with Scripture. Since it was now clear that our antagonist was a Syrian Arab (probably educated in Russia), we offered him Arab Christian tracts. He shouted that these were only pieces of paper written by men, but he did take some before leaving.

We pray that the "two-edged sword" of the Word of God will pierce the wall of hostility around him and change his hate to love. We also pray that the many others who witnessed this incident—both the Jewish and gentile students—would give much thought to the Word of God which they heard that afternoon.



Scenes from the Urbach's ministry include Sara (left) at booktable and Eliezer officiating at campus outreach.



Counseling and Caring

by MRS. CLARA RUBIN
Missionary, Long Island

A few days before leaving for our vacation, a young couple called. They had read my testimony in the book *Meshumed!* and wanted to meet me. As it turned out, the young lady was a believer in Jesus and her fiancé was not.

I asked her how she could desire to be unequally yoked and wish to marry a Jewish non-believer. Could she expect God to bless such disobedience, I asked.

We had a heart-to-heart talk for the next four hours concerning God, marriage and family life. We also discussed sin and salvation through Jesus. The young man, hearing all of this, invited the Lord Jesus into his heart. The young lady then admitted she had been praying for his salvation and that is why she called me.

After returning from our vacation, the newly married couple paid us another visit. We spent five glorious hours discussing their future life with Jesus as the head of their home.

The next morning they brought a bag full of coins they had saved to spend on their honeymoon. These coins represented their first offering for the Lord's work.

The Rubins (top) enjoy a lively and vital ministry in their Huntington, Long Island home. Campus work in particular is the forte of Jerome Fleischer (right).

Passing Out Tracts

by REV. JEROME FLEISCHER
Missionary, San Francisco

In my more than 30 years of ministry to my people, I have seen a good number of Jewish people come to know the Lord. Tracts and the "Prophecy Edition of the New Testament" have played a very important part. One tract in particular which has been used of the Lord in this way is "How Would You Know the Messiah?"—a tract which lists numerous Old Testament prophecies concerning the Messiah and their fulfillment found in the pages of the New Testament.

Many years ago a Jewish missionary, Dr. Isadore Schwartz, gave Israel Saxe a similar leaflet as well as a New Testament. At that time, Saxe was a rabbinical student. He told Schwartz that he had been given seven New Testaments and had burned them, one by one. And he said that he would burn this one too.

However, upon studying the Scriptures relating to the Messiah, and comparing them with the New Testament references, he soon came to know the Messiah of Israel in a personal way. As Israel Saxe put it, "I burned seven New Testaments, but the eighth one burned me!" For many years he was an outstanding witness to

our Jewish people in Chicago.

In addition to getting Gospel literature to Jewish people, we try to get material into the hands of Christians. This accomplishes a two-fold purpose: (1) It instructs them about Jewish people and how to witness effectively; (2) It provides them with excellent literature which they can give to their Jewish friends.

We must provide accurately written material, and literature that will be a drawing power to our people—not using phrases and words which will make them think we want them to become as Gentiles. We must make them see that the faith we proclaim is their own Jewish faith—a fact that many Christians do not understand. The Jewish people must be made to understand that they are not being asked to convert, for it is the Gentile believer who has "converted" to the true faith of Israel.

Using literature is like other witnessing. No "one" tract or person is totally responsible for the rebirth of a soul. One sows, another waters, but the Holy Spirit must do the work, and He gives the increase. Tracts open doors, direct a person toward the truths of the Word, and act as stepping stones to other forms of witness.



THE CHOSEN PEOPLE
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Evangelism is also sharing the Messiah through...



Sid Stern (center) ministries the Word after an adult Bible class. The Sterns, Sid and Joanne blessed ABMJ's staff when they asked Missionary Director, Richard Cohen to officiate at their wedding, several months ago at ABMJ's New York headquarters.

Monica. Here's what happened during three hours of a recent Saturday morning.

Of the first 12 doors we knocked on, no Jewish people were found. Some of the people showed an interest and accepted literature but others quickly replied "Not interested!" We always try to encourage people to bring their Jewish friends to our monthly meeting and usually leave a meeting flyer. If no one is home, we leave the flyer and Gospel literature in the screen door.

Although Edith was getting a bit disappointed, I encouraged her with, "Come on, the very next house may be Jewish." And as we walked up to the porch, we saw that I was right. A beautiful mezuzah could be seen on the door post. Our expectations were aroused; the lady who came to the door wasn't interested, however, and wouldn't accept any literature.

But the Lord prompted us to press on. We went to 16 more homes before finding someone willing to spend some time with us. Mr. B was an agnostic who asked many intelligent, serious questions... and we spent 20 minutes sharing the truths from God's Word with him. While we look for God's ancient chosen people, we're ready to share the Gospel with gentiles who come our way. We're reminded that it is through the witness of gentile believers that most Jewish people are brought to the Lord.

After three more houses, we met Mrs. G, a very gracious Jewish lady who accepted our literature and invited us back for a visit.

After knocking on six more doors, we were just about ready to go home... but decided to knock on one last door.

A teenager named Cindy came to the door, and she accepted the Lord right there and then! Please pray that she will grow in grace and understanding.

Not bad for a morning's work! We drove home tired but rejoicing in the Lord.



Teaching the Word

by SID STERN
Missionary, Phoenix

The most potent form of "responsible Jewish evangelism," I believe, is trying to get Jewish people to read their Holy Scriptures. That's how I found the Messiah, and that's how many more will find the One of Whom the Jewish Bible speaks.

However, I have found that most Jewish people will not study the Bible on their own. So to help my Jewish brothers learn what the Word of God has to say, my wife and I hold home Bible studies. Actually, these studies are held for three reasons:

One, to help Jewish believers grow in their faith.

Two, to provide a place of fellowship for Jewish believers.

And three, to spread the Gospel to our non-believing Jewish friends.

Since not all of our Jewish friends are willing to attend our Bible studies, we'll visit them in their homes, or invite them to ours. Then, with love and understanding, we'll share the love of the Messiah with them.

I also spend much time teaching special classes for gentile Christians on how to witness to their Jewish friends.* One of my greatest thrills was receiving a phone call from one of my students. She had taken my class to learn how to witness, tried it out on her Jewish friend and successfully led her to the Lord.

The main thing to remember is that responsible Jewish evangelism is simply allowing Messiah's love to flow through us in such a way that non-believing Jewish people will be provoked to jealousy.

**If you'd like to have an ABMJ missionary teach such a class at your church, contact: Richard Cohen, Missionary Director, ABMJ, P.O. Box 2000, Orangeburg, N.Y. 10962.*

Knocking on Doors

by BILL & EDITH FREEMAN
Missionaries, West Los Angeles

Being a missionary to the Jewish people isn't a life of glamor. It is hard and tiring work... but rewarding as well. One of the ways we share the good news is through our door-to-door ministry in Santa



SEARCH THE SCRIPTURES

DR. CHARLES L. FEINBERG

Studies in the Book of Jeremiah

CHAPTER XXIII

MESSIAH THE KING (1-40)

4. Characteristics of Lying Prophecy (16-22)

(continued from *May Chosen People*)

16-18 This portion (vv. 16-22) specifies the areas of failure of the false prophets. The crux of the matter and the fundamental issue is given in v. 16. The source of their messages and the cause of their condemnation by God are pointed out; their messages originated with them and thus were void of authority (contrast with v.18). The origin of their prophecies revealed that they were deficient in the basic, all-important prerequisite of true prophecy. When they deceived the people with empty hopes by messages devised by themselves, they manifested that their words had not come from the mouth of the Lord. The heart of false prophecy was that it always gave a false hope. Thus they led the sinning nation into a false security which kept them from a moral transformation. Because they continually emphasized no future evil or calamity, they have been rightly called the "success prophets." Their message of peace and welfare at any price marked them out as false. True prophets were burdened by necessary messages of doom (cf. 28:8,9).

What was the demarcating feature between the false and true prophet? It is clearly presented in v. 18 in the form of two questions. The answer is that no one of the false prophets can qualify. What is the meaning of standing in the council (not counsel) of the Lord. According to the Eastern custom ministers or royal servants

were present in a standing position during deliberations. The concept here is of a group of friends in close communion (cf. Ps. 25:14). Because archaeological research has found that in Near Eastern polytheism, there is a concept of a council or assembly of supernatural beings presided over by the deity, a number of scholars have declared that such is the case here.

A word of caution is in order here. Because a concept or belief is found in one civilization or culture is not *ipso facto* proof that such a belief must have existed in the culture of the Bible. Other factors must be taken into consideration, especially the general context and teaching of the Scriptures. This reveals that the idea was an integral part of monotheism with the basis of God's desire to share His truth with His trusted servants (cf. v.22; Amos 3:7). The source of the false prophets' corruption was that they had not gone to the fountain-head for their message. One who has had intimate dealings with God cannot follow the course of the lying prophets (cf. v.22).

19-20 These verses are found almost verbatim in 30:23,24. They contain the burden of God's purpose concerning the nation made known in His council. The tempest of God's wrath was soon to burst upon the impenitent wicked. When the judgment finally falls, there will be no mistaking the intention of the Lord. Often the phrase "in the latter days" has reference to God's vindication of His word and His deeds in Messianic times; it can hardly have relevance in this context. The force of the statement is that, when the visitation comes, events will reveal to the nation the truth of

Jeremiah's words and warnings. 21-22 Because Jeremiah's message received relentless opposition from the false prophets, he must express God's displeasure against them and their deceitful works. He was a good example of the truth that no prophet of God can ever find his message by observing the times in which he lives. Graphically Jeremiah points out how the words of the lying prophets were wholly unauthorized; their call was from themselves. They never received a divine commission (cf. v.32), yet they ran, displaying eagerness and energy to accomplish their own objectives. No words could state more emphatically the false basis of their lives and ministry. On the other hand, if they had been in the intimate circle where God divulges His plans to His faithful followers, i.e., in His council, they would have uttered God's truth to His needy people. The result would have been the repentance of the nation and their restoration to godliness. A proof of the true prophet was his desire to win others to the way of godliness in which he himself was walking. The results of his ministry were indicators of the genuineness of his call and message.

5. Deceitful vs. true prophets (23-32)

23-24 The questions in this portion are meant to point out that the Lord cannot be circumscribed as though the false prophets could escape His notice. God is not a localized deity whom it is easy to avoid; He is inescapable. God is both immanent and transcendent, omniscient and omnipresent. The false prophets cannot hide from God's judgment. The prophet elaborates in verse 24 on the query of the previous verse. An omnipresent and omniscient

God cannot be deceived and surely has heard the lies of the false prophets. 25-32 In this section there is a strong contrast between dreams and the word of God. The repetition in verse 25 expresses the assumed solemnity of the false prophets. Jeremiah is not denying that dreams were a legitimate method of divine revelation. Cf. Gen. 37:41; Num. 12:6; 1 Sam. 28:6; Dan. 2:7; Joel 2:28; Zech. 1:7-6:8. But some of the false prophets relied on their dreams as the origin of their inspiration. It was not that there were no authentic prophetic dreams, but it was a channel of revelation that could be easily abused and counterfeited. They knew well the formula to employ to catch the sanguine population, but the omniscient Lord was aware of their lies.

But the impunity of the falsifiers will not last. The gravity of the situation was that what Baal worship did to their fathers, the false prophets were doing to the contemporaries of Jeremiah. As so often in the Old Testament, the result is viewed as the purpose. When the false prophets prophesied, the result was the banishment of the Lord from the hearts of the nation. The truth of God and mere dreams were so different in essence that they had to be kept separate. If a prophet had a dream, he was to relate it as a dream and nothing more. Dreams of the false prophets were to the work of God as chaff to wheat. Words of the false prophets have no value; those of the true messengers of God are as wheat food for the believer. Now the prophet presents the qualities of the true word. God's word is like fire in contrast to the useless, powerless words of the false prophets. It is penetrating, purifying, and consuming evil. Jeremiah himself had experienced this (cf. 5:14; 20:9). Moreover, God's word is full of power like a hammer strongly wielded (cf. Heb. 4:12, 13). The message of the Lord did not and does not lull men in their sins; it crushes the heart to bring it to repentance. The true word convicts and converts; it does not amuse or entertain.

Jeremiah describes three classes of false prophets in verses 30-32. There is a threefold declaration that the Lord is against the false prophets; each verse begins with a statement of the opposition of God to the godless seers. The first class of lying prophets are those who misappropriate the


prophecies of the true prophets, giving them out as their own. To their falsehoods they add the sin of plagiarism; they were not original, but stole from others. They were spiritually bankrupt in more ways than one.

“Because Jeremiah’s message received relentless opposition from the false prophets, he must express God’s displeasure against them and their deceitful works. He was a good example of the truth that no prophet of God can ever find his message by observing the times in which he lives.”

A second group are accused of employing their tongues as their main weapon in their deceptions. They made too free use of them (cf. v.30). They use (lit.take) their tongues to introduce their false predictions by the formula of the true prophets, “The Lord declares.” This was done to give a ring of authenticity to their words. They were counterfeiting, pretending divine authorization. The last category included those with whom national interests were paramount. Their words, true or not, must lift the national morale. No wonder the prophet Jeremiah refers to their speech as empty talk (v.32).

6. The burden of the Lord (33-40)
33-40 Many have found this a difficult portion to interpret; indeed, it can be understood with difficulty if the reader comes to the passage on the basis of the English text only. It is vital to realize that there is here a play on the word “burden.” Furthermore, in Hebrew the word had a primary meaning from which was derived an important secondary meaning. In the first instance the word comes from a simple verb, “to lift, lift up,” the noun denoting a burden in the physical sense. By usage the word came to mean that which was placed as a burden on the heart of the prophet, having

already been such on the heart of God. Thus it referred to a threatening, minatory prediction (cf. Zech. 9:1; 12:1).

Now the interpretation of the passage can proceed more easily. Jeremiah indicates that the people, the priests and the prophets had begun to use this important word mockingly and derisively. They would ask Jeremiah, “What is the burden (=oracle) now?” “What is the heavy word from the Lord now?” The answer in the King James Version, the American Standard Version, and the New American Standard Bible is stated either in an interjectional or interrogative style, “What burden?” or “What burden!” It is much better to read with the Greek of the Septuagint, the Latin Vulgate, and the Revised Standard Version. “You are the burden!” This requires no change of consonants in the Hebrew text, but only another division of them. Otherwise, the sign of the accusative in the original Hebrew is hard to explain. Not only were they the burden, but God immediately indicated that He would unburden Himself of them. The word of God is ultimately not the burden on them, but they are a burden to the Lord. 

to be cont'd.

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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.

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QUESTIONS AND ANSWERS

by DR. HENRY J. HEYDT

QUESTION: Did other disciples besides John witness the death of Christ? Where did the records of His death come from?

ANSWER: Although none of the Gospels states who the author was, early tradition assigned them to Matthew, Mark, Luke and John. They were, at any rate, the work of the Holy Spirit whoever the human authors were. I personally feel that the arguments for eyewitness authors are stronger than those against.

There is no reason to believe that any of the disciples absented themselves from the crucifixion even though later they locked themselves in the upper room for fear of the Jews. A great multitude followed to Calvary (Lk. 23:27), many Jews read the title placed by Pilate because the place of the crucifixion was near the city (Jn. 19:20), the chief priests and the scribes were there (Mk. 15:31) as well as the rulers (Lk. 23:35), so also the women and the disciple whom Jesus loved (Jn. 19:25,26) plus many other women (Mt. 27:55), the multitudes (Lk. 23:48) and all His acquaintances (Lk. 23:49). This last statement certainly includes the disciples.

QUESTION: During the time of the divided kingdom, on whose side was God?

ANSWER: God's permissive will is not to be confused with His directive will. He can be "on the side" of those who are in His directive will. The formation of the ten tribes into the northern kingdom was never His directive will. It seems strange that the British-Israelites should want to place themselves in such a position by claiming to be the ten tribes.

We like the following by David L. Cooper in his book, *Messiah: His First Coming Scheduled*: "Upon his (Solomon's) death the ten northern tribes revolted and set up a rival kingdom. Though the Lord permitted the establishment of this government, He never did sanction it. From the standpoint of the divine purpose, it was always an illegitimate institution."

QUESTION: What is meant by the statement in Lk. 20:18 which speaks of Christ as that which breaks those who fall upon Him as well as that which grinds to powder?

ANSWER: The first statement in both Lk. 20:18 and Mt. 21:44, referring to those who fall or stumble on the stone, is an allusion to Isa. 8:14, "And he shall be...for a stone of stumbling and for a rock of offence..." The Lord is speaking of those who take offence at Him and His teaching, as Peter explains it: "...And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient..." (1 Pet. 2:8).

The second statement retains the image of the stone, but the Lord now applies it as in Dan. 2:34 and 44, a stone of vengeance falling upon His enemies. However, in Lk. 20:18 the application is individual, while the prophecy in Daniel is to the future kingdom which the Lord Jesus Christ will establish.

In both instances the net result of the rejection of the Lord Jesus Christ is utter destruction. The warning has been given; those who do not accept Him will be without excuse.

QUESTION: What is the unicorn of Scripture, and what is the meaning of the word in Dt. 33:17?

ANSWER: The Hebrew word translated unicorn(s) occurs nine times in three slightly varied forms. It is rendered by "wild-ox" in the American Standard Version, the Revised Standard Version, Berkeley, the new Scofield, etc. The animal is used in Scripture particularly as a type of strength. Some refer the horns of Dt. 33:17 to Ephraim alone while others see here both Ephraim and Manasseh.

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

REAL ESTATE'S LIQUIDITY CONNECTION



ONE POTENTIAL HAZARD of owning real estate is that it is an inherently non-liquid asset. In other words, most real estate is not immediately convertible to cash. And that liquidity problem may become acute if an individual's estate at death is heavily weighted with a substantial portion of this type of asset.

Of course, real estate figures significantly in the asset composition of most people. At the minimum, that's true even if a person owns only a residence. The problem is more severe if the estate also includes a valuable vacation home, investment realty, a professional building or the land and improvements which house a closely held business. The problem is perhaps most serious if the principal realty asset is a farm and related buildings. The Federal Tax Code recognizes that latter fact by attempting to offer some relief by deferring the exactions of death taxes on farm property.

Fortunately, some measures can be taken to avoid getting caught in this sort of estate liquidity crunch. Those helps can be designed to avoid a forced sale by an estate's personal representative at less than fair market value. If some action is not taken in advance, the need for liquidity may even mean disposing of property which was intended to pass intact to a family member.

If this is a matter of concern to you, or to someone you know, perhaps we can help. Please write for more information to THE PRESIDENT, ABMJ, Box 2000, Orangeburg, NY 10962.

continued from page 4

with more people than I can remember and had the opportunity of teaching many Bible studies, handed out more than 100,000 pieces of literature on the streets and was privileged to lead some to the Lord.

It was to be Jim's turn to learn how to be a missionary. He was assigned to New York City and he did all the same things

that I had done. I found him to be a hard worker, a true man of God and a willing servant. While our 1979 Missionary Training Course was in session, I invited Jim to take some in-depth classes in theology, Jewish history and tradition and language. Again, I found him to be a good student and a willing servant. I believed Jim was ready to go to Boston, so I called him into my office and asked

him "Do you feel ready now, Jim, to go to Boston?" His immediate reply was "Praise the Lord, I sure am!"

Jim has made several exploratory trips to Boston with good results and is now moving there to open our newest branch. To us, an answer to prayer; to Jim, the start of a dream come true; to the 190,000 Jewish people in Boston, someone to share with them our Messiah! ☺

Books of interest to The Chosen People readers... reviewed by the staff of ABMJ.

THE BIBLIO FILE



THIS MONTH WE ARE REVIEWING TWO books of Hebrew-Christian testimonies. Although both contain a number of stories about Jews who have found their Messiah, each has a different purpose and audience.

introduction or tribute to the contributions to society made by these Hebrew Christians. Believers will find a great deal of valuable information about such notables as David Baron, Alfred Edersheim, August Neander and others who have contributed so much to Christian scholarship and literature. This is fine for the reader wishing to do research, but it is also tiring for the non-believer who hasn't really heard of most of the people mentioned in this volume.

One type of Jewish non-believer would, however, benefit very much from reading this book—the one who believes that only mindless and rootless Jews would accept the Christian faith. All of the Hebrew Christians discussed in this book were intellectual heavyweights.

While reading the book, two facts stood out with new clarity. First, a surprising number of these prominent Hebrew Christians found the Lord after reading Isaiah 53 and the New Testament. This serves to reemphasize the importance of getting these life-changing Scriptures before the eyes of the Jewish people.

Secondly, most of the 33 individuals were quite religious and knowledgeable about the Bible before coming to the Lord. Since there are many Christians who are timid when witnessing to "religious" Jews, this book points out in a dramatic way that these are often the very best people with whom to share the Messiah.

If you want to familiarize yourself with the Hebrew Christians who have made significant contributions to Christianity through the centuries, this is the book for you. However, if you want to read the exciting stories of Hebrew Christians

who are contributing to the Lord's work today, you'll want to read...

MESHUMED! ☆☆☆
by Zola Levitt
Moody Press, Chicago
147 pages

Like the previous book, *Meshumed!* suffers from the choice of a poor title. Considering that the word "meshumed" signifies utter contempt for the person so labeled, the book needlessly repeats the slander on the cover in bright, bold letters.

Once you're past the front cover, however, you'll be totally engrossed in these stories of Jews who first met the Messiah and then dedicated their lives to introduce Him to their fellow-Jews.

Each of the chapters tells the fascinating story of Hebrew Christians who served the Lord with the American Board of Missions to the Jews. This is by no means a history of ABMJ; rather, it shows how the Lord has used ABMJ workers despite opposition and danger. You'll find here the story of Emmanuel Lichtenstein, the ABMJ missionary in Nazi-occupied Austria; Clara Rubin, who today continues to work among the countless thousands of Jews on Long Island; and the book ends where it should rightfully have begun—with the story of former rabbi Leopold Cohn, founder of ABMJ.

While it was not designed primarily to be given out to non-believing Jews, the book excites the imagination and reminds believers of the amazing ways that God is working to bring His ancient people to Himself.

Books reviewed by Steve Schwartz, editor, *The Shepherd of Israel*.

Ratings at-a-glance

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

FAMOUS HEBREW CHRISTIANS

☆☆☆
by Jacob Gartenhaus
Baker Book House, Grand Rapids, MI
206 pages

While this is a fine book, it should have been entitled "Prominent" Hebrew Christians. Indeed, except for about five of the 33 individuals treated, most of these Hebrew Christians could not really be called "famous." While the book is an excellent addition to the annals of Christian biography, you may want to think twice before using it as a witnessing tool.

The primary difficulty is that much of the book reads like an over-extended

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Prophetic Overview Insert. Here the reader is brought face-to-face with the Old Testament prophecies that foretell the coming of the Messiah.

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