

The Chosen People

SEPTEMBER 1980 ISSN 0164-5323

The Jewish Holy Days:

Seven times each year the Lord has given us a perfect opportunity to share the Gospel. This is one of those times.



An old tradition brings in a new year: the sound of the shofar. (RNS)

From the President

SEPTEMBER 1980



The Chosen People

THE CHOSEN PEOPLE is published monthly (except August) as a medium of information concerning the Jewish people, Israel and the work of the American Board of Missions to the Jews, Inc.

Welcome back... from what we hope was a restful and revitalizing summer!

Many of us unofficially begin our new year not in January, but in September. Schools re-open, businesses introduce their fall campaigns afresh and even our own Jewish people celebrate Rosh Hashanah (the New Year) this month.

We at the ABMJ are also anticipating the challenges of the new year. With this issue of the CHOSEN PEOPLE magazine we are introducing a new format. It is a format that we believe will enable more effective communication of your Mission's activities and concerns.

While we have a more modern appearance, we're still the same CHOSEN PEOPLE that Rabbi Leopold Cohn started publishing more than 85 years ago.

Each month we will be sharing with you significant aspects of our ministry. We'll be asking you to join us in prayer for some special prayer concerns and burdens that we have for our Mission.

In this regard take a few moments and glance across the page at the new section titled "Prayer Lines." Please share these requests with your family, your pastor and your missionary prayer fellowships.

The days in which we live are uncertain. Recently I was astonished to read a newspaper headline stating, "The 1970s Have Spawned a Proliferation of Cults Unmatched in Recent History." The story stated that from January 26, 1971, when 36-year-old Charles Manson and three others were found guilty of the slaying of 26-year-old Sharon Tate and six others, to the November, 1978, mass suicide at Jonestown, Guyana, cults have been the hallmark of the decade. The article concluded that the United States could have as many as 3,400 separate cults.

In the closing days of this age, Satan is becoming more active. How we need the prayers of God's people to uphold us in this evangelistic outreach. If Satan could destroy the witness to the Jews, it would invalidate all other missionary programs.

I find it significant that in these days many fundamental, evangelical churches and missions are having difficulty maintaining their support and financial commitments. Missionaries must return home from their fields of service because of lack of support. Evangelistic programs must be curtailed. However, cultic groups and cultism and other organized "isms" are expanding and growing and seemingly have an abundance of excess funds to support and expand their programs.

Satan is alive and active and would seek to replace the true witness with a counterfeit one. I thank God for our faithful missionaries as they labor to bring the Gospel to the Jewish people in the closing days of this age.

In the Joy of Serving Him,

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Producer Chosen People News Hour

Terryl Delaney

Associate Editor

Jonathan Singer

Communications and Media

Steven Schwartz

Regional Directors

Northeast: Orangeburg, N.Y.

914-359-8535

Southeast: Silver Spring, Md.

Larry Jaffrey

301-949-6096

Midwest: Chicago, Il.

John Bell

312-338-5959

Southwest: Dallas, Tx.

Dr. Thomas McCall

214-369-3274

West: Los Angeles, Ca.

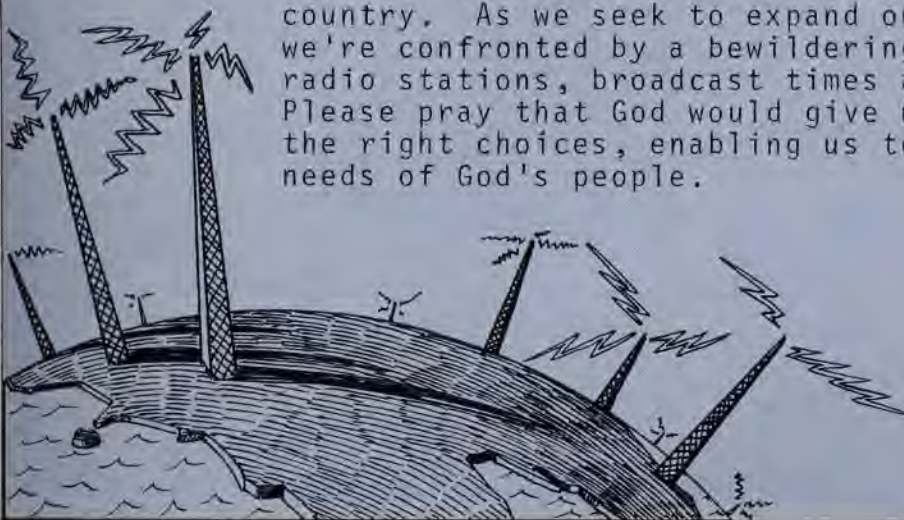
Dr. Daniel Goldberg

213-988-8080

September 1980, Vol. LXXXVI No. 1,
THE CHOSEN PEOPLE (ISSN 0164-5323)
published monthly except August.
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PRAYER LINES

- Not long ago we received a letter from a dear Christian lady who told how hard inflation has been hitting her. Enclosed with her letter was a check made out for \$20 more than her usual gift. "After all," she wrote, "if inflation is making me struggle, what must it be doing to ABMJ?" How thoughtful and how true! Inflation is having a serious effect on your Mission. Please pray that our financial needs will be met so that our dedicated missionaries might continue to bring the saving message of Jesus Christ to the lost sheep of the house of Israel.
- Later this month ABMJ's "Greater New York Conference on Prophecy" will be held at four churches in the New York area. Joining our Dr. Fuchs on the program will be Dr. Lehman Strauss, Dr. Paul Feinberg and Dr. Earl Radmacher. Please pray that even now the Lord would be speaking to their hearts, giving them the messages He would have them speak.
- Our new radio broadcast -- "The Chosen People News Hour" -- is now heard on nine stations across the country. As we seek to expand our radio outreach, we're confronted by a bewildering array of choices -- radio stations, broadcast times and many other details. Please pray that God would give us wisdom in making the right choices, enabling us to minister to the needs of God's people.





“Rosh Hashanah is considered to be the date of creation exactly 5741 years ago. The Talmud calls it a day of judgment, when all men are judged by God.”

by DR. DANIEL FUCHS

Rosh Hashanah: Holy

This month on September 11th our Jewish friends will welcome year 5741 of their calendar. If you have some Jewish neighbors, a thoughtfully chosen New Year's card might open a door of witness.

Jewish holidays differ from ours in several ways. There are no secular holidays in Judaism.

“Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations. . .” (Lev. 23:2).

In other words, they are Holy Days and not holidays. They are celebrated as such both in the home and in the synagogue.

“What might have remained as secular events in history became religious institutions. The Passover might have remained merely an event in Israelitish history; tribes of slaves escaped their masters, as so many other tribes have done in the history of mankind. Pentecost might have remained only an event in history, a sort of “Constitution Day.” Sukkot might have remained a farmer's frolic. In Israel, however, these were transformed into holy days, fostering sacred truth for the Israelite and mankind.”

Beryl D. Cohon, *Judaism in Theory and Practice*, p. 169.

This is a fact which we should appreciate—Israel celebrates the Passover, not Independence Day!

Another truth about the Holy Days—they are concerned with the people of Israel as a whole, not of any great individual. They don't celebrate the birthdays of Moses or David or any other great individual.

“Passover thus commemorates the time when all Israel found release from servitude; Shabuot memorializes the giving of the Law to all Israel; Sukkot reminds us of the harvests the Judean masses gathered; Purim recalls the time when all the Jews were delivered from disaster; Hanukkah

extolls the valor of the Maccabees and the restoration and rededication of Jewry's central shrine.”

Ibid, p. 169.

One other observation about the Holy Days—they were instruments that God used to preserve the Jewish people. Ever since the Babylonian Captivity, the great majority of the Jews have been (and still are) in the Diaspora—the dispersion. There are only three million Jews in Israel. The vast majority are dispersed all over the earth. It is the Sabbath and other Holy Days that have been a bond of unity for all Jews everywhere.

New Year's Day in Hebrew is Rosh-Hashanah. Actually, the term Rosh Hashanah is used only once in the Hebrew Scriptures in Ezekiel 40:1 where it is translated “in the beginning of the year.” The most solemn days of the year are Rosh-Hashanah and Yom Kippur. Rosh Hashanah, which literally means “head of the year,” is now called New Year's Day and Yom Kippur is the Day of Atonement. The biblical name for New Year's Day is the Feast of Trumpets.

For several months we have been urging our readers to order their free copy of the Jewish Art Calendar. Thousands of you already have one. By looking at your calendar you will observe that New Year's Day is not the first day of the first month; it is the first day of the seventh month, Tishri.

“The Synagogue has from ancient times observed the 1st of Tishri as the New Year that is the commencement of the Civil Year and asserts that thus the year began in the earliest times long before the religious year, commencing with Nisan (Passover) was instituted with the Exodus. Even Josephus (Ant. i. 3. 3) asserts that while Moses appointed Nisan to be the first month for the sacred festivals and solemnities, he preserved the original

order of the months for buying and selling and for the transaction of other business. But there is no basis for all this in the Old Testament.”

David Baron, *Types, Psalms and Prophecies*, footnote 27, p. 50.

Rosh Hashanah is considered to be the date of creation exactly 5741 years ago. The Talmud calls it a day of judgment, when all men are judged by God. On this day the books are opened. In one book the fate of the righteous, in the second book that of the wicked, and in the third an intermediate class are listed.

“The names of the righteous are immediately inscribed, and they are at once sealed to live (or “to life”); the middle class are allowed a respite of ten days till the Day of Atonement, to repent and become righteous; whilst the wicked are at once blotted out of the book of the living. For this reason the ten intervening days are called “Terrible Days,” and “Days of Repentance.”

Ibid, p. 50.

It is because of this that even though it is perfectly proper to wish your Jewish friend “Happy New Year” it is preferable to say, “May you be inscribed and sealed for a good year.”

During biblical days trumpets were blown in Jerusalem all day long. These trumpets actually were horns of animals. (See photo this page and cover.) Any animals could be used except oxen or calves. The rabbi stated that this was so God would not be reminded of the golden calf. The most favored horn, however, was the curved, bent horn of the ram. It is believed that it was on Rosh Hashanah that Abraham prepared to offer up his son, Isaac, and God Himself provided a “ram caught in a thicket by his horns” (Gen. 22:13).

This ram's horn or shofar is the ritual trumpet of Israel. It was the “voice of the trumpet (Heb. shofar)

Day~Not Holiday

exceedingly loud" (Ex. 19:16) which sounded from Sinai. In Joshua's time, the walls of Jericho fell at its sound.

There is to be another sounding of the trumpets, a holy convocation. God is once more preparing to deal with both Israel and the Church.

With Israel, God has already begun the gathering to the land which will issue in her national repentance on that future Day of Atonement when they will "look upon me whom they have pierced" (Zech. 12:10). The return has already started, but the major return will be when "it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13).

in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Th. 4:16,17).

It is "a memorial of blowing of trumpets, a holy convocation." □

The shofar could be made from the horns of any animal except oxen or calves. The rabbis stated that this was so God wouldn't be reminded of the golden calf.

But as wonderful as that return is, we are also listening for the call of the shofar when "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds..." (Mt. 24:31).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them

The shofar introduces the high holy days—an ideal time for believers to share the glorious Gospel.



RNS

Donna Jean Wood and "Associates"

"I'm very fond of young people," Donna Jean Wood said recently discussing her music ministry with ABMJ. Donna is always surprised to find a good percentage of teenagers and younger people at her concerts.

"After each concert I usually take an address or two from these dear youngsters," Donna continued. "They need encouragement. . .so we correspond and my young pen pals in the Lord are all over the country. It's wonderful watching them grow in the Lord when I revisit their towns." See Donna Jean on the following dates. . .

and bring the young'uns! Sept. 7, Foothill Baptist Church, Upland, Ca.; Sept. 14, Faith Bible Church, San Bernardino, Ca.; Sept. 21, Temple Baptist Church, Bakersfield, Ca.; Sept. 28, Calvary Baptist Church, Fontana, Ca.; Oct. 4-13, Church Tour in Buffalo, Mn. area.

Straight Bible Teaching

Underscoring the blessing that ABMJ's new radio program, THE CHOSEN PEOPLE NEWS HOUR, has been are some letters we've recently received.

"I've been a believer for 8 years," begins one writer from Lincoln, Nebraska, "and I praise God for straight Bible teaching we take for granted in

this country. . .Seems like the more I hear the more I'm convinced of the need for the Word, prayer and witnessing."

To that we can only add "Amen!"

THE CHOSEN PEOPLE NEWS HOUR can be heard on the following stations: Atlanta, Ga., WAEC, 860, 9:15 a.m.; Denver, Co., KPOF, 910, 11:15 a.m.; Dallas, Tx., KVTT, 91.7, 6:00 a.m.; Lincoln, Ne., KBHL, 95 FM, 10:00 a.m.; Philadelphia, Pa., WYIS, 690, 10:30 a.m.; Portland, Or., KPQ, 93.7, 11:45 a.m.; San Antonio, Tx., KMFM, 96.1, 9:00 a.m.; Tampa, Fl., WINQ, 1010, 7:00 a.m.; Zarephath, NJ/NYC, WAWZ, 99.1, 11:45 a.m. Daily, Monday through Friday.

Don't Miss ABMJ's Greater New York Conference on Prophecy! September 26-28

The Conference will center around discussions of modern Israel, prophetic fulfillment and contemporary Christianity. And you're invited to this event at no charge. Just bring your Bible and get set to hear these four prominent speakers and their messages:

***Dr. Lehman Strauss**, radio Bible teacher and prolific author—"The Second Coming of Christ in 1 Thesalonians."

***Dr. Earl Radmacher**, president of Western Conservative Baptist Seminary—"The Practical Value of Prophecy,"

***Dr. Paul Feinberg**, assistant professor at Trinity Evangelical Divinity School—"Peace."

***Dr. Daniel Fuchs**, ABMJ Chairman of the Board—"Israel in Prophecy—Is Permanent Peace Possible?"

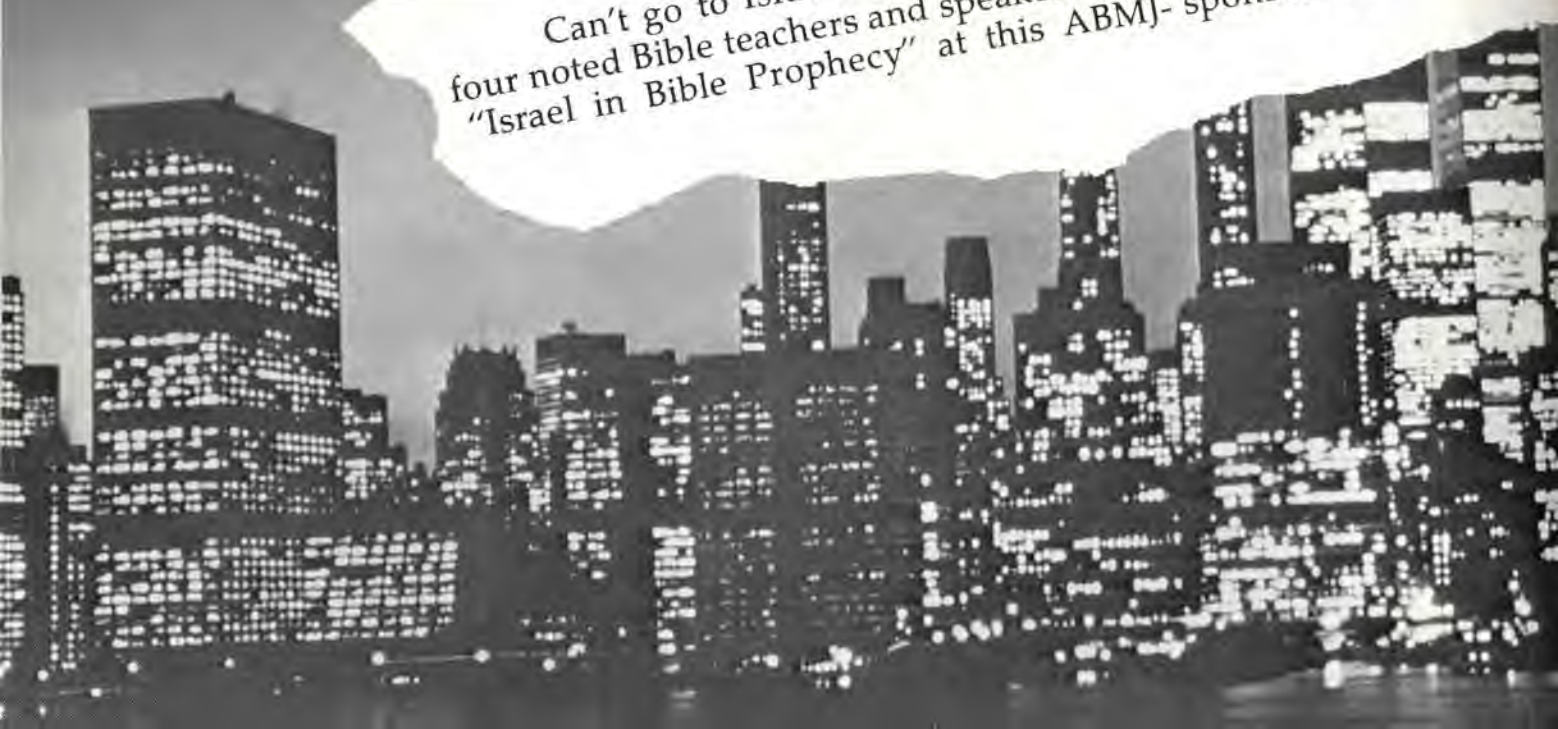
The Conference will be held at four churches in the greater New York area: Franklin Avenue Baptist Church, 270 Franklin Ave., Malverne, NY., Rev. Barber, (516) 593-7105; Metropolitan Baptist Church, 1625-85th St., Brooklyn, NY., Rev. Fore, (212) 236-0433;

Wantagh Baptist Church, Wantagh Ave. & Twin Lane, Wantagh, NY., Rev. Hoover, (516) 785-9778; Hawthorne Gospel Church, Route 208, Hawthorne, NJ., Rev. Braunlin, (201) 427-6960.

If you'd like to attend or desire more information, contact any of the above churches.

See you there!

Can't go to Israel this year? Then come and hear four noted Bible teachers and speakers address the theme "Israel in Bible Prophecy" at this ABMJ-sponsored event.



"After I explained how the Passover Seder (order of service) pointed to Jesus and His work of redemption, I asked if anyone would like to receive Christ for the first time. . ."

Happy Holidays!

This is the last way you'd want to greet a Jewish person during the High Holiday season. These are days of reverence and awe, days when Jews recall their sins and seek forgiveness from God and from each other. Yet, when you read the following story, you'll see why we have ample reasons for shouting "Happy Holidays!"—Ed.

It seems that being a missionary to the Jews is made incredibly simple by God. After all, seven times a year I'm given a perfect opportunity to share Jesus with the Jewish people. Seven holiday periods, foreshadowing the Messiah, are ideal times to share, because the attention of my people is turned toward God.

One day, soon after Yom Kippur—the Day of Atonement—I passed by a synagogue while handing out tracts. Standing in front was a Jewish police officer on duty.

I asked him if he would like to read one of our tracts, and he replied, "I don't need that—I'm no sinner!"

"Oh?" I said. "Then where did you go on Yom Kippur?"

"I went to synagogue, of course," he responded.

"And what did you do there in the synagogue?" I asked.

"Well, I . . ." He stopped talking as he pounded his chest with his fist to picture what he did in the synagogue—confessing his sins in this pictorial way. Finally he dropped his hand and said, "Here, let me have one of those!"

Please pray for Officer G. as he considers Jesus as his needed atonement. At least on the Day of Atonement one can't deny the problem of sin (Lev. 23:27-29).

Rosh Hashanah—or the Jewish New Year—is also a good time to share the Messiah. Actually, this holiday is the Biblical Feast of Trumpets (Lev. 23:24-25). Each year I use the Biblical truth of "trumpets" to speak of the urgent hour in which we live when at any moment the last trump may sound.

During a Bible study in our apartment at this time of year, a young Jewish



Photos by Denise De Franco

woman named Robin accepted the Lord. While she had been pondering the question of Jesus for quite some time, God spoke in a fresh way to her heart. The Feast of Trumpets showed her the need for an immediate response to Jesus, for "no man knows the hour" and "now is the day of salvation."

This past Passover offered a wonderful opportunity to share the Lamb of God. A local church invited me to share "Christ in the Passover"—a demonstration ABMJ missionaries conduct all over the country during the Passover season.

Only one unsaved Jewish person showed up—a woman named Rose—but I was glad to see 150 others who had come to hear. The pastor estimated that only one-fifth of those present were born-again believers. What a great opportunity to present the Hope of Israel. . . and the world!

After I explained how the Passover Seder (order of service) pointed to Jesus and His work of redemption, I asked if anyone would like to receive Christ for the first time and know the forgiveness of sins. *So many hands went up that I lost count!*

by SAM NADLER,
Missionary, New York City



Sam Nadler, top, makes a point during a weekly Bible study in N.Y.C. and below, Sam's favorite "pastime," street witnessing.

"Perhaps they misunderstood," I thought, so I repeated the invitation slowly and clearly. Praise the Lord—even more hands went up, including Rose's!

As I led them in the sinner's prayer it sounded like a great choir, and many eyes were wet with tears of joy.

How I thank God for the holiday opportunities to share the wonderful Gospel of our Lord Jesus! □

Observing the High Holy Days in Israel

by JACOB AND LEAH GOREN
Missionaries, Jerusalem

Soon the Jewish world will be celebrating the feast of tabernacles. Probably in Israel the High Holy Days are more noticeable than in the rest of the world.

The Orthodox Jews arise early each morning a month before the feast, in order to gather before sunrise at the Wailing Wall. There they beat upon their breast and pray for forgiveness. Every year they pray the same prayers, asking for the soon coming of their King Messiah.

The fear that they won't be forgiven is so rooted in the Jewish people here that some will fast on Yom Kippur even if it is detrimental to their health. One 46-year-old woman actually died as a result of fasting on the Day of Atonement! How we praise God for our assurance that our sins have been forgiven through the sacrifice of our Lord on Golgotha.

During my three weeks in the

hospital, this knowledge of forgiveness so comforted Leah and me that I was encouraged to witness to my hospital roommates. To this day I am still in contact with them... and would request prayer that they might soon find the Atonement which they've been missing on the annual Day of Atonement.



RNS

"I Met a

If you enjoyed reading about the adventures of Gary Selman and his unusual experiences on the way to the Mount of Olives (see the March issue), you'll want to read about his trip to Puerto Rico, taken when he was only a two-month-old child of God. Gary planned a weekend vacation to get a nice suntan and spend time relaxing. But the Lord had other plans for him...

As a brand-new believer in the Lord I'm witnessing enthusiastically. Not having the patience to let the Holy Spirit do His work, I'm turning people off left and right, but I'm uplifted by those I turn on to the Gospel.

Now I'm starting to feel rundown, tired and edgy. So my wife suggests that I get away for the weekend by myself. I choose San Juan, Puerto Rico for relaxation and all of its sporting activities.

Before leaving, I tell my friend Richard Cohen where I'm going and ask him if there's anyone in San Juan I can visit and have a time of fellowship... that is, if I have the time. Richard gives me Angel Alejandro's address, telling me he is a volunteer missionary for ABMJ. I tell Richard I doubt I'll have the time to see Angel. Perhaps if my hours at the beach are rained out I'll find the time. Little did I know that the Lord was going to send something other than rain from heaven to get me off the beach.

Because of a mix-up in my reservations, I don't check in to my hotel until 11:30 p.m. By this time I'm much too tired for fun and games. But I'm feeling pretty pleased with myself for not getting angry even once over the inconvenience (Mt. 5:22); having Jesus as Lord is already making a difference so it seems.

*Angel Alejandro, ABMJ volunteer missionary in Rio Piedras, Puerto Rico.

SEND TO: ABMJ, Box 2000, Orangeburg, NY 10962

There has never been a more opportune time to present the Gospel of the Lord Jesus; His glorious plan of salvation, the forgiveness of sins through His precious blood. Your prayers and gifts are essential that God might enlarge and direct this work.

I promise to remember the Jewish people in my prayers and to do what I can to give them the Gospel of Jesus, their Messiah.

I enclose \$ _____ to be used for the following:

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

D90



Angel* in Puerto Rico

by GARY SELMAN

The next morning I head over to the beach for some rays. I get comfortable and close my eyes. Two hours later I awake feeling awful. I look like a lobster!

Knowing I have to get out of the sun, I glance at the piece of paper in my Bible containing the address—but no phone number—of Angel Alejandro.

The man at the front desk tells me the address is quite far from San Juan. The group of drivers at the taxi stand

and I tell him as best as I can that "I believe that Jesus is the Jewish Messiah, and I'm looking for a minister who believes the same thing." The driver, Victor, says "I am a Catholic but I am also a Christian. Let me help you." Praise the Lord! Victor continues, "Come back at 4:00 p.m. when I am off duty and we will find your man."

Meeting Victor at the appointed time, we drive to the little town where Angel lives. Stopping at a store for further directions, we're told, "Si, si—a minister of God by this name *used* to live here, but he died a few months ago."

So I tell Victor, "Let's go to his house so I may extend my condolences for ABMJ to the family." Fifteen minutes later I'm talking to his son who tells us his father was a Jehovah's Witness. I insist that his father was with ABMJ and wanted to witness to Jews. He thinks I'm loco; then he suggests, "Maybe you want the *other* Angel Alejandro." (Would you believe two Angel Alejandros in the same town?)

A half-hour later we arrive at what we think is the correct address. Victor goes to the door and talks to a woman; then he turns to me with a sad look on his face: "Angel is not at home; he is on a mission 80 miles away."

Going up to the door myself, I meet Mrs. Alejandro, a lovely woman of about 60 years, and I notice something very striking around her neck—a Star of David. How amazing finding this on a Puerto Rican Christian. Glancing past her into the house I see a map of Israel and a menorah. This must be the right place!

Entering the home, I meet Angel's son, Joshua. He tells me about his brothers, Ezekiel, Eleazar and Daniel and his sister, Esther. All Biblical names. He then begs me to stay, telling me their home is now blessed because I, a Jew, am in their home. He also tells me how excited his father

will be to meet someone representing ABMJ.

Picture this: Here I am, a nice Jewish boy from the Bronx, wearing sneakers, shorts and T-shirt, looking like a red beet, in the middle of a lower-income area on the remote outskirts of San Juan on a Saturday night in a strange home. And here I am telling my driver—my only link with the familiar world—that he can leave me here. But I know I'm at home with this family, safe and in God's hands.

Soon Angel returns from his trip and immediately we feel like we knew each other for years. Looking into Angel's eyes is like looking at a rainbow of the Lord. We talk and share all night, and he drives me back to my hotel at 1:00 a.m., so I can rest up for my morning flight back to New York. I'm still feeling physically terrible... but spiritually and emotionally I'm feeling fantastic!

Now that I'm back, all I can say is, "Thanks, Lord, for Angel Alejandro." Please join me in praying for this man—that God would use him to bring many Jewish Puerto Ricans to the Messiah.

May the grace of our Lord always be with you!

P.S. While in Puerto Rico I invited Angel and his family to visit me if they ever came to New York. This they did; they really blessed our home Bible study as we all joined in singing praises to the Lord. Angel was and is a great inspiration to all of us.

(Editor's Note: Recently Gary paid a return visit to Puerto Rico. While there, he taught Angel's church how to say the Shema and how to sing certain Hebrew songs. The two of them also shared the Messiah with a Jewish woman at her home, where she accepted the Lord into her life.) □



Gary Selman at long last meets ABMJ's Angel Alejandro. On a return trip to Puerto Rico Gary spoke at Angel's church.

are unable to help me—they, not speaking English and me, not speaking Spanish. Finally, I approach a driver with a beautiful cross around his neck,

"All that week I was in a turmoil. I felt there were two forces tearing me apart. One force, trying to hold me back, seemed to be saying, 'Why would I want to accept Jesus?' The other force was very supportive, calm and serene. . ."



God's Skywriting

Testimony of Mrs. Ruthann Huber as told to Cyndie Bowan

Looking back over the past few years, I can see God's hand leading and directing me. For example, He led me to a Bible study group where I met and became friends with Cyndie Bowan. She suggested that my husband and I might be interested in attending her church. So we started to go.

During these years I never questioned my heritage, my beliefs or my future, and it never bothered me that I didn't believe in Jesus. Then in April of 1979 I began to worry about where I was going and what I was doing with my life. I had recovered from a breakdown only to hit rock bottom again after losing a baby. I began to realize that I was depending on other people and things for support rather than God.

On April 4, an ABMJ missionary—Barry Budoff—was invited to give a Passover Seder demonstration at the church. He told a most interesting story about the first Passover. A man almost missed the chance of saving his first-born son because he had depended on someone else to apply the blood of the slain lamb to the doorposts. This story showed me that good intentions aren't enough. Likewise, one can't get into heaven on "good intentions" or in any other way except through the blood of Jesus.

All that week I was in a turmoil. I felt there were two forces tearing me apart. One force, trying to hold me

back, seemed to be saying, "Why would I want to accept Jesus?" The other force was very supportive, calm and serene. I explained these two feelings to my friend Cyndie the Friday after the Seder demonstration. And I asked her to pray with me.

During the prayer, she asked me several times if I was ready to accept Jesus, but I just couldn't bring myself to say "yes." Finally, Cyndie prayed:

"Lord, You don't write on walls anymore, and, Father, You don't write in the sky. But please, Father, give Ruthann a sign to show her what You want for her life. Help her to know what You want her to choose."

Having finished praying, Cyndie went into the kitchen to make a cup of tea. While I was waiting for her to return, I looked out of her dining room window up into a beautiful, clear sky. There I saw two thin clouds in the shape of a perfect cross at the base of which was a small cloud shaped like a lamb.

"Cyndie, come here and look!" I cried. Soon both of us were laughing and weeping, and she asked, "Well, Ruth, what are you going to do?"

And I replied, "I'm going to accept Jesus."

Since that day I have come to love and trust Jesus. When I have moments of anxiety, I just read my Bible and pray. My prayer now is that everyone might find the joy He has given me. □

by DANIEL SIEGEL
Missionary, New York City

After returning from my honeymoon, I must say that the Lord opened up numerous opportunities to share our Messiah with people wherever we went. Some were very open, divine contacts. We also met believers wherever we traveled.

Perhaps the most unusual contact came as we ate dinner one night at a restaurant requiring reservations. The establishment misplaced our reservation, so they asked my wife and me if we'd mind eating with another couple. We said fine and so did they. It turned out that they too were on their honeymoon and that they too were

Jewish. As we enjoyed each other's company during the meal, the conversation turned to our occupation. I said I was with Beth Sar Shalom. . . an answer which surprised him greatly. He said his mother and he received our Prophetic Jewish Calendar. And as the evening came to a close, I offered him a New Testament which he enthusiastically and thankfully received.

Contacts like this just don't happen by chance. Pray for this couple—that they might soon let the Messiah enter into their marriage relationship. □

Sharing Messiah on Our Honeymoon

Danny and Helen Siegel during their marriage festivities.



"WELL DONE. . ."

As believers in the Lord Jesus, Christians have a most exciting and rewarding responsibility—to be His ambassadors to a lost people. As custodians of the precious Word of God, they alone are privileged to share the Gospel with those who are dying in their trespasses.

His children are also given the responsibility as stewards, not only of their time and talents but also of His assets with which He has entrusted them.

To carefully and wisely fulfill that responsibility, the serious steward will customarily make regular gifts of cash from income as the Lord graciously provides. Nothing can be more glorious than to know that someone, somewhere has become a child of God—a believer in the Messiah of Israel—because faithful stewards have followed Jesus' example in utilizing time, talent and gifts to share the Gospel.

Doing all that can be done may also encompass gifts other than cash—securities, land, a home, a life insurance policy or even valuable personal effects.

To find out how to best use these less common gifts to fulfill your responsibilities of Christian stewardship, please write: The President, ABMJ, P.O. Box 2000, Orangeburg, N.Y. 10962.

Studies in the Book of Jeremiah by DR. CHARLES FEINBERG

Continued from the July CHOSEN PEOPLE

STUDIES IN THE BOOK OF JEREMIAH: THE JUDGMENT OF THE LORD

CHAPTER XXV PROPHECY OF THE BABYLONIAN CAPTIVITY (1-38)

This chapter deals with events and a period which had both national and international ramifications. It was in 605 B.C. (some place the date at 606/605 B.C.) at the Battle of Carchemish that the Babylonians defeated the Egyptians, thus bringing to an end the domination of Palestine by Necho of Egypt. It was one of the crucial encounters of history, because it affected the course of history in Western Asia. Jeremiah was given by God to see that the Lord was working out His purposes of judgment on Judah through Babylon. It has been suggested that this chapter belongs chronologically between chapters 35 and 36.

It was at the time when Jeremiah dictated his messages to Baruch (36:1ff.). This chapter, however, is important not only historically, geographically, and prophetically, but it is remarkable for the abundance of ideas, the variety of figures, and the diversity of style in treating the same theme of sin, repentance, and judgment. There is no parallel in the literature of the world.

1. Israel's Rejection of Prophetic Ministry (1-7)

1-7 The prophecy is closely and precisely dated to show its more than ordinary significance. The fourth year of Jehoiakim is synchronized with the first year of Nebuchadnezzar (cf. 36:1; 45:1; 46:2), namely, 605 B.C. This

verse and Daniel 1:1 are not in conflict. Archaeology has shown that there were two methods of chronological reckoning in the Near East, namely, by accession year (the year a king ascended the throne) and by non-accession year. Judah used the first method; Babylon, the second.

The first year of the Chaldean king marked the first invasion of Judah by Nebuchadnezzar and his allies (cf. 2 Kings 24:1, 2). It also introduced an important era in the redemption history, specifically, the times of the Gentiles (cf. Luke 21:24), because the reign of this conqueror began the succession of the four great kingdoms of world dominion (cf. Dan. 2, 7). The emphasis in the first section of the chapter is on Israel's continued disobedience. Jeremiah's purpose was to have the nation reconsider their past ways and sins and to be alerted to the future. The patience of God toward Israel had been exhausted.

The fact that the prophet could address himself to all in Jerusalem and Judah reveals that he was still able to move about freely and speak publicly (cf. 36:1, 5, 26). Sad indeed must it have been for Jeremiah to look back on twenty-three years of faithful, earnest ministry for God, and pronounce it a failure as far as the nation was concerned. Nineteen years under Josiah and four under Jehoiakim (Jehoahaz and Jehoiachin ruled three months respectively) did not suffice to turn the nation to repentance; they would not hear. It was now about the middle of his career, and more difficult days lay ahead (cf. 1:2, 3). Moreover, the Lord in grace had sent other godly prophets, Jeremiah's contemporaries, to warn the nation of the impending disaster. There were Urijah, Zephaniah, and Habakkuk. The heart of the message of all the true prophets was an appeal to return to God, if the nation would not jeopardize the

blessings of God and the privilege of life in the promised land. Above all, they were exhorted repeatedly to forsake the senseless worship of idols, but the response was always the same—continued obstinacy.

2. Prediction of the Exile (8-11)

8-11 Because of Israel's determined disobedience God has His agent of judgment ready to inflict the merited judgment. It is Nebuchadnezzar and his followers. The reference to "families of the north" has been variously explained. They have been interpreted as the allies of the king of Babylon, the many nations comprising the Babylonian Empire, subunits or divisions of a tribe, denoting a political unit, or the Babylonians in general. Perhaps the last is the best because it suits the context of the verse.

Nebuchadnezzar is designated three times (here; 27:6; 43:10) as God's servant. Compare parallel usage for Cyrus in Isaiah 44:28 and 45:1. The characterization of the monarch in this way marks out the magnitude of the work committed to him; it was not that God's pleasure was upon him, but as God's instrument he was to execute the divine plan with reference to Judah and the nations. He was unconsciously executing God's will in devoting whole populations to destruction (lit. put under the ban), whether Judah or the surrounding nations.

Specifically, Jeremiah points out the domestic effects of an invasion. There will be total disruption of normal life. The land will be denuded of its inhabitants. All joy, domestic work, and social gladness will be gone. Sounds of normal human activity would cease. In verse 11 Jeremiah for the first time indicates the duration of the captivity in Babylon, i.e., seventy years (cf. 29:10). Most interpreters,

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both liberal and conservative, feel the years are a round number, a normal life span. It has been suggested as the years between 587 and 520-515 B.C. (cf. Zech. 1:12), or the period from 587 to 538 B.C. (cf. 2 Chron. 36:20-23). Another proposal for the period involved is 598 to 538 B.C., again a round number.

On the other hand, there are many who take the number of years as precise, namely, from the fourth year of Jehoiakim (the first year of Nebuchadnezzar) to the end of the Chaldean dynasty with the coming of Cyrus (cf. 2 Chron. 36:21, 22; Ezra 1:1-3). They hold the reckoning must be precise, because Daniel (cf. 9:1, 2) went to Babylon with the first deportation and knew he had been there seventy years. Furthermore, the number of years involved in the period of the seventy heptads of years in Daniel 9:24-27 is based on the years of the captivity. Defenders of the precise dating offer a choice between 605 B.C. (or 606 B.C.) and 536 B.C. when resettlement took place under Zerubbabel and Joshua; or 586 B.C. (the beginning of the Babylonian captivity) and 516 B.C. (the year of the completion of Zerubbabel's temple). Of the two options the former appears more tenable in view of the period of the three deportations, dating from Jehoiakim's reign to Jehoiachin's to Zedekiah's.

A conservative authority has even spelled out the years of the New Babylonian Empire: Nebuchadnezzar (605-562 B.C., forty-three years), Evil-Merodach or Amel-Marduk (562-560 B.C., two years), Neriglissar or Nergalshar-usur (560-556 B.C., four years), Labashi-Marduk (556 B.C., six months), and Nabonidus or Nabunaid (556-539 B.C., seventeen years) with one year between the siege of Jerusalem by Nebuchadnezzar and the death of his father Nabopolassar and two years of Darius the Mede, a total of sixty-

nine and three quarters years. There seems to be no need to press so many details in order to arrive at a precise date (especially the unnecessary introduction of a symbolic significance in the number, i.e., seven for perfection in God's works and ten for earthly completeness).

3. Judgment on Babylon (12-14)

12-14 The same divine principles which were operative against Judah's sin will be effective against Babylon as well. The Chaldean rule was terminated by the Medes and Persians under Cyrus (c.536/535 B.C.). The threat of everlasting desolation probably looks beyond the near future to a far distant day. Babylon was not to be punished for carrying out God's will, but for her own sins (cf. 50:11-13; Isa. 13:19). It is clear that God used Babylon not because of her merit, but because of Israel's sin. After the first half of verse 13 (to the word "book") the Septuagint inserts the material in chapters 46-51 in a different order from the Hebrew text. The LXX followed a different textual tradition, which cannot be proved to be of superior quality. Verse 14 indicates that Babylon will receive recompense in kind (cf. 50:29; 51:24). The many nations and great kings refer to the Medes and Persians with their many allies or tributary kings under Cyrus the Great. They would impose forced labor on the once invincible Chaldeans.

4. The Cup of God's Wrath (15-18)

15-18 This portion records either a visionary experience or a figure of speech. It is a message of God's wrath

on Judah and the nations. The LXX connects these verses with chapters 46-51, which treat the oracles against the nations. It is not that the nations will be given a potion to endure the force of God's fury; the cup symbolizes His wrath. Nebuchadnezzar would be victorious over the nations as the agent of God's fury. There is no need to believe that Jeremiah actually took a cup and went to these nations, because stupefying judgments are figured here. The cup is a common figure in Scripture to signify God's wrath (cf. 49:12; 51:7; Job 21:20; Ps. 60:3; Isa. 51:17, 22; Ezek. 23:31; Mark 10:39; 14:36; John 18:11; Rev. 14:8, 10; 16:19; 18:6). It is also a well-known symbol of God's blessing (cf. Ps. 16:5; 23:5; Luke 22:17, 20; 1 Cor. 10:16; 11:24, 25). With the mention of sword in verse 16 fact replaces the figure. The nations will act as insane in their shock at the horrors of war.

When it is stated that Jeremiah took the cup and made all the nations drink, how did he do this? Did he journey to the several kings or give the cup to the ambassadors who were in Jerusalem at the time, as has been suggested? The cup is not a physical cup, but the wrath of God, and the drinking is thus not a physical act. It means the prophet would declare judgment from Babylon on these nations, which he did. The roster of nations involved in judgment begins with Jerusalem and Judah. All the nations in chapters 46-51 are included here except Damascus. The list goes from south to north, from Egypt to Persia. The kings of Judah include Jehoiakim, Jehoiachin, and Zedekiah. The sins of Judah and her kings had been most offensive to God, because they were so highly privileged. Thus they are mentioned first. The words "as it is this day" (v. 18) could have been inserted by Jeremiah after the fulfillment.

To be continued.

"Is it true that the Gospel accounts of the trial of Christ could not be accurate because Jewish law forbade trial by night or on the eve of a holiday or sabbath?"

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: What is an "omer" and what do the Jews mean by "Lag B'Omer"?

ANSWER: The word "omer" is a Hebrew word meaning a *heap* and, then, a *sheaf*. From this it came to represent a dry measure equal to one-half gallon. The word is simply transliterated in Ex. 16:16,18,22,32,33,36. It is given the translation of "sheaf" in Lev. 23:10,11,12,15; Dt. 24:19; Ruth 2:7,15 and in Job 24:10.

When God established the feasts of Israel's sacred year in Leviticus 23 the waving of the sheaf (omer) of the first fruits of the harvest took place "on the morrow after the sabbath" (verse 11). There was a counting of fifty days from the morrow after the sabbath until the morrow after the seventh sabbath at which time the feast of Pentecost took place. This period is called the counting of the omer. This is the period from Passover to Pentecost.

Lag B'Omer, or Lag Ba-Omer (among the Sephardim *Lag la-Omer*) is the thirty-third (*lag*) day of the counting of the omer. Although this is not designated as a holiday by rabbinic authorities (its observance is post-Biblical) it is a time when the regulations prohibiting festivities during the time from Passover to Pentecost are lifted and a time of rejoicing is observed, especially among the children who go on outings and play games. The day always falls on the 18th of the Jewish month Iyar (usually corresponding to our May).

QUESTION: Is there anything in Jewish writing that would give us the names of the seven angels before the throne mentioned in Rev. 8:2?

ANSWER: The most likely category here would be that of the seven archangels. The article on ANGEOLOGY in *The Jewish Encyclopedia* has the following: "According to Enoch,

xxi., as the text has now been critically fixed (see Charles, 'Book of Enoch,' p. 357), there are seven archangels (*irin we-kaddishin*, 'holy ones who watch'):

"(1) Uriel ('God is Light', compare II Esd. iv.1), set over the world's luminaries and over Sheol (compare Enoch, xxi.5, xxvii.2, xxxiii.3,4); (2) Raphael, set over the spirits of men (compare Enoch, x.4, where he is told to bind Azazel and to heal the earth with Tobit—iii.17); (3) Raguel (Ra'uel, 'the terrifier'), who chastiseth the world of the luminaries; (4) Michael, set over the best part of mankind, over the people of Israel; (5) Sariel (Æth., *Sarakiel*, *Suriel*, 'God turneth?'), set over the spirits who seduce the spirits to sin; (6) Gabriel, set over paradise, the serpents (seraphim?), and the cherubim; (7) Jerahmeel ('God is merciful'), whom God set over the resurrection (compare II Esd. iv.36; Syriac Apoc. Baruch, lv.3; Steindorf, 'Elias Apoc.' p. 152)."

We should realize that these names are not Scriptural.

QUESTION: Is it true that the Gospel accounts of the trial of Christ could not be accurate because Jewish law forbade trial by night or on the eve of a holiday or sabbath?

ANSWER: The Gospel accounts are true and accurate. The Jewish law is also as you state it. The MISHNA 32a of the Tractate Sanhedrin of the Talmud says that, "CAPITAL CHARGES MUST BE TRIED BY DAY AND CONCLUDED BY DAY. . . TRIALS ARE NOT HELD ON THE EVE OF A SABBATH OR FESTIVAL." But there is no contradiction when all the facts given in the Gospels are taken into account. It was night when Christ was taken for questioning before Annas (John 18:13) and then to the house of Caiaphas for further questioning (Matthew 26:57). There was no formal

session of the Sanhedrin in the Gazith, the hall of hewn stone. There was no trial by night. It was not until the morning of the next day that the chief priests "held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate" (Mark 15:1; Matthew 27:1; Luke 22:66). Even this is not stated to have been a formal session of the Sanhedrin. The article on the SANHEDRIN in THE JEWISH ENCYCLOPEDIA specifically mentions the Gospels in this connection: "The Great Sanhedrin is designated in the Talmudic sources as 'Sanhedrin Gedolah ha-yoshebet belishkat ha-gazit'—'the Great Sanhedrin which sits in the hall of hewn stone'. . . The mention of 'sanhedrin' without the epithet 'gedolah' (Yer. Sanh. i.19c) seems to presuppose another body than the Great Sanhedrin that met in the hall of hewn stone. For neither Josephus nor the Gospels in speaking of the Sanhedrin report any of its decisions or discussions referring to the priests or to the Temple service, or touching in any way upon the religious law. . ." This is the position of the great German-Jewish historian, Isaak Markus Jost in his *Geschichte der Israeliten* (a translation into German of the *Mishnah*, with commentary) where he calls it a private murder (*Privat-Mord*) and not a regularly constituted Sanhedrin (i. pp 402-409). For a full discussion of the matter see Volume II of THE LIFE AND TIMES OF JESUS THE MESSIAH, Chapter XIII, by Alfred Edersheim, the Jewish-Christian theologian who was sufficiently distinguished to merit an article on himself in THE JEWISH ENCYCLOPEDIA.

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

"Knowing that some Jewish people have come to the Lord through the witness of black Christians, I've become involved with the Fellowship Bible Institute, one of the more unusual aspects of my ABMJ ministry."

What's a Jewish missionary doing teaching a Bible class for black, adult students? Jewish missionary work involves far more than just witnessing to Jews. It involves teaching other Christians about the Jewish people and how to witness to God's ancient people. In this manner, ABMJ is able to multiply its missionary force a thousand-fold.

Knowing that some Jewish people have come to the Lord through the witness of black Christians, I've become involved with the Fellowship Bible Institute, one of the more unusual aspects of my ABMJ ministry. I have taught a variety of classes, on and off during the past 15 years; presently, I am teaching the book of Hebrews.

This school was founded by Mrs. Dessie Webster, primarily for black students especially interested in knowing the Bible so they can provide the necessary leadership among their people. Through the years I have seen Institute graduates become teachers in churches as well as pastors and missionaries. While I am only able to teach one class each term, I know that through these students I am able to extend my witness to our Jewish people and to many others in San Francisco.

Mrs. Dessie Webster has had a marked effect upon the black community and upon all of San Francisco. During the most difficult years of the civil rights movement, San Francisco faced the same problems as did many other cities. But Mrs. Webster and many of her students solicited the assistance of local merchants, arranging for food and other provisions.

I particularly recall the time when young people from the black community—some who were Black Panthers—were invited to a dinner at Hunter's Point. I was asked to assist in the preparations and also to speak. One young man, whose brother had recently been killed in a shoot-out



Mrs. Dessie Webster and some of her students at the Fellowship Bible Institute.

Jewish Missions: More Than Witnessing to Jews

with the police, spoke to me as he arrived in tones of anger and hostility. But during the course of the evening, the hostility seen in many faces was replaced with acceptance as I spoke of black contributions to the world and of God's love in sending His only Son to die for each one there.

Without the work of Mrs. Webster and others like her, violence, burning and devastation would have erupted here as it did in many cities across our nation.

San Francisco has a certain reputation for worldliness and evil. But God's Word declares that where sin abounds, there grace is also abundant. How I praise the Lord for giving me a ministry that encompasses both the black and the Jewish communities. And how I praise the Lord for servants like Mrs. Dessie Webster. □

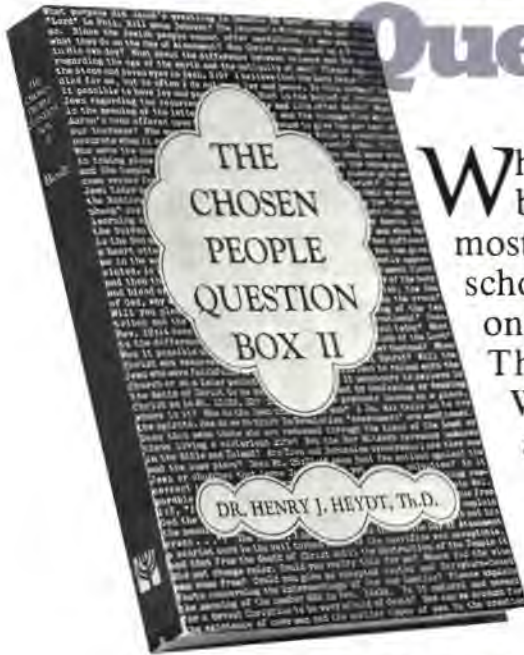


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