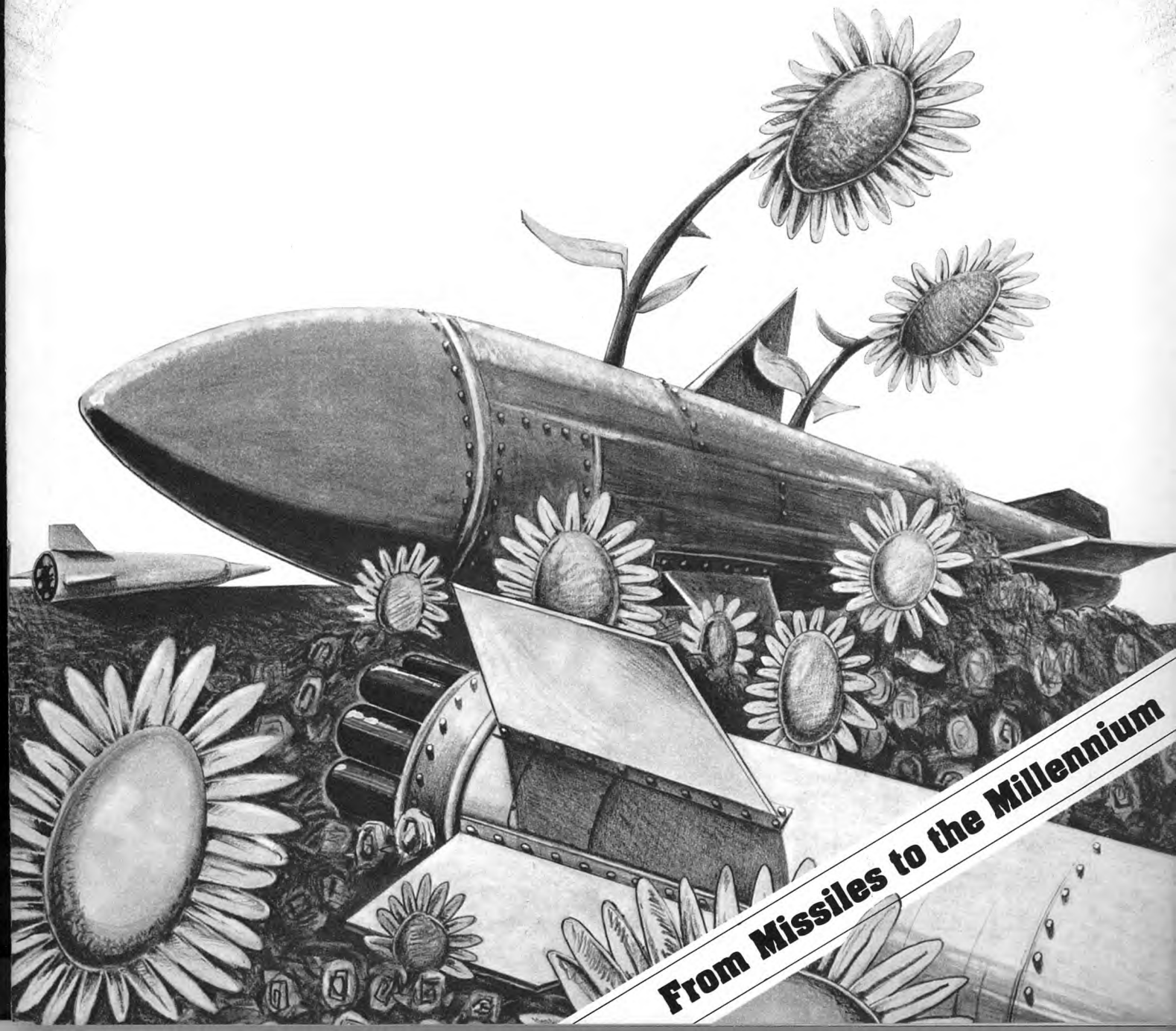


The Chosen People

SEPTEMBER 1981 ISSN 0164-5323



From Missiles to the Millennium

From the President



The Chosen People

SEPTEMBER 1981

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Nineteen eighty-one has been hailed by many as the year our Lord will return. Some Bible teachers have even been so bold as to suggest Rosh Hashanah, the Jewish New Year (September 29, 1981), as the exact date. "After all," they state, "didn't Jesus fulfill all the other Jewish holy days?" They point to the fact that He died at Passover, He was resurrected on First Fruits, and He sent His Holy Spirit on Shevuoth (Pentecost). "Therefore," they reason, "He will return on Rosh Hashanah" (the Feast of Trumpets).

While Jesus historically fulfilled these feasts days, the year and date of their fulfillment were determined by God, not by man. No date was ever given in Scripture for Jesus' birth. No date was ever given for Jesus' death and resurrection. No date was ever given for the Holy Spirit's coming at Pentecost. Likewise, no date is given in God's Word for our Lord's return. But this doesn't stop men from wanting to set dates.*

I was intrigued by a comment I recently read in a book entitled *The Narrative of a Mission of Inquiry to the Jews*. The book was published in 1845. It tells how the Church of Scotland tried to establish a mission to the Jews in Israel in 1839. It states, "The hope of Messiah's coming is strong in the hearts of many Jews here. Many believed that it would be in the year 1840 as that was the end of a period fixed in the book of Zahar. And some said that if they were disappointed in that year they would turn Christians. But this is a mere saying, for they have often declared the same before and when the time came have found out excuses for Messiah's delay."

Historically both Jews and Christians have fallen into the trap of focusing on the signs and date of the Messiah's coming rather than the event. We as believers should not be so concerned with the signs of Jesus' coming as we should be totally captivated with the significance of His coming. It is the event of the Messiah's coming that inspired Mitch Triestman's and Tom Huckel's story, "Ninety Minutes to Eternity," and Dan Goldberg's testimony, "Locked Out for God." It is the event of Messiah's coming that challenges your missionaries to bring the message of salvation to Jewish people throughout the world.

Yes, I do believe that Jesus is coming soon. Certainly the events in the Middle East have brought the world to the brink of war. . . a war that could conceivably usher in the Tribulation and the final climactic battle of Armageddon. But we must not set dates.

It is my prayer that, as this Rosh Hashanah and solemn holy day of Yom Kippur (Day of Atonement) are celebrated by Jewish people throughout the world, there will be thousands upon thousands of Christians who will be praying for them. Won't you pray with me that their eyes will be opened to the great event of our Messiah's coming and that they too will come to find salvation through Him during this special time of year.

Yours for an abundant harvest,

HAROLD A. SEVENER

*Even though it is true that Daniel 9:24-27 gives us the time sequence of Christ's first coming and His death, the exact date could only be calculated after the fact.

EMPTY HEARTS IN CROWDED SYNAGOGUES



by DR. DANIEL FUCHS

"May you be inscribed for a good year!" The Jewish New Year comes late this year, on September 29th. The Hebrew name of this holy day is Rosh Hashanah. Actually this name is used only once in the Scriptures, in Ezekiel 40:1, where it is translated, "in the beginning of the year." In all other passages the day is called "the Feast of Trumpets."

In rabbinical literature Rosh Hashanah is considered the second most solemn day of the year. The most important is the Day of Atonement, which will be on October 8th this year. The famous Rabbi Akibah wrote, "On New Year's Day all men are judged; and the decree is sealed on the Day of Atonement; it is the 'Day of Judgment.'" Because of this, well-meaning Jews send greeting cards to each other on this day with the caption: "May you be inscribed for a good year!"

This is the day on which the inhabitants of the earth are supposed to pass before God for judgment, just as sheep pass before the shepherd. Three books are opened. The names of the righteous are immediately written in one, and they are sealed "to live." The wicked "are blotted out of the book of the living" and are not "written with the righteous." Their names are written in the second book; they are sealed "to death." In the third book the names of a third or intermediate class are written. They will be given a respite of ten days until the

continued next page

Day of Atonement to repent and become righteous.

On this New Year's Day the synagogues will be full but the hearts of multitudes will continue to be empty. For the next ten days, countless acts will be done to obtain merit. Many wrongs will be corrected, but the peace of a forgiven heart will be absent. We must share with our Jewish friends the message of abundant forgiveness: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Is. 44:22).

The biblical name for this day is the Feast of Trumpets. "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation" (Lev. 23:24).

During biblical days, trumpets were blown in Jerusalem all day long on Rosh Hashanah. These trumpets actually were the horns of animals. The Talmud states that the horns of any kind of animals could be used except those of oxen and calves. The rabbis declare that the reason for this prohibition is so God would not be reminded of the golden calf. The most favored horn was the bent horn of the ram. Tradition says that it was on Rosh Hashanah that Abraham prepared to offer up his son, Isaac, on Mount Moriah when God Himself provided a "ram caught in a thicket by his horns" (Gen. 22:13). This horn is called the *shofar* which is:

"One of the earliest musical devices of mankind, the primitive ram's horn or shofar is the ritual horn of Israel. It was the voice of the shofar 'exceeding loud' which rang from the thick cloud upon Sinai when Moses 'brought forth the people to meet God.' The walls of Jericho fell at its sound. It echoed through the hill country of Ephraim the day Ehud slew the thousands of Moab. At En-Harod the shofar joined its blast in the night with the crash of pitchers and the battle cry of the valiant hundred, 'The sword for the Lord and for Gideon!'

"Throughout biblical times it resounded on the festival of the New Moon and on the First Day of Tishri, called 'the memorial of blowing,' as well as on other solemn occasions. It

gave the alarm in case of siege, flood, or pressing danger and figured, perhaps magically, in rain-making ceremonies. The Romans, it is easy to understand, were bewildered by its frequent blowing and suspected its treasonable intent in a land of rebels. Later, other rebels, in the bitter moment of excommunication, trembled at its note.

"Although the Jews, as befitted a race of music-lovers, made no scruples in adapting and modifying their other instruments, they clung stubbornly to the primitive shofar.

"To this day it keeps its ancient form and use; and the traditional notes, the deep tekiah and the shrill teruah usher in the New Year and dismiss Israel after the repentant hours of Atonement. Unlike the cornucopia of the Gentiles brimming

On this New Year's Day the synagogues will be full but the hearts of multitudes will continue to be empty . . . the peace of a forgiven heart will be absent.

with earthly fruits, the shofar is big with the dooms of the future.

"A day shall come when, as on Sinai, it will throb again beneath an awful breath. 'The Lord God will blow the shofar and will go with the whirlwinds of the earth' (Zechariah 9:14).

"On that day promised of the prophets and become the hope of Zion, 'a great shofar shall be blown, and they shall come that have been lost in the land of Assyria and dispersed in the land of Egypt, and they shall worship the Lord in the holy mountain of Jerusalem' (Isaiah 27:13)."

Philip Goodman, *The Rosh Hashanah Anthology*, pp. 113, 114.

From this quotation we readily see that the rabbis definitely teach that this blowing of trumpets is prophetic. A noted Hebrew Christian scholar, Dr. Alfred Edersheim, also writes on this exciting theme:

"...there seems some allusion to the blowing of the horn in the writings of St. Paul. We have already stated that according to Maimonides, one of its main purposes was to rouse men to repentance. In fact, the commentator of Maimonides makes use of the following words to denote the meaning of the blowing of trumpets: 'Rouse ye, rouse ye from your slumber; awake, awake from your sleep, you who mind vanity, for slumber most heavy has fallen upon you. Take it to heart, before Whom you are to give an account in the judgment.'

"May not some such formula also have been anciently used in the synagogue; and may not the remembrance of it have been present to the mind of the apostle, when he wrote: 'Wherefore it is said, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!' If so, we may possibly find an allusion to the appearance of the new moon, specially to that of the seventh month, in these words of one of the preceding verses: 'For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light!'"

Dr. Alfred Edersheim, *The Temple, Its Ministry and Services*, pp. 261, 262.

We have frequently written about the prophetic aspects of all of Israel's holy days, which are listed in Leviticus 23. Just as the Passover stands at the head of the feasts of the first months of the year, so the Feast of Trumpets ushers in the threefold series of solemn events of the seventh month. The first series, from Passover to Pentecost, has already been fulfilled. We are now awaiting the prophetic fulfillment of the Feast of Trumpets.

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

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Minutes to Eternity

BY REV. MITCHEL TRIESTMAN
Missionary, Philadelphia, Pa.

A man lives three score and ten years and his entire life comes down to an hour and a half. But, how do you reach someone for Christ who has rejected Him all his life?

Dolf Bergman lost his entire family in Poland in the Holocaust. He was embittered and alone. After wandering aimlessly for a number of years, he met Hank and Janet Clugston. They loved Jesus. But, more important to him, they had a special love for Jewish people too. They took him in and treated him like one of the family. Dolf accepted their love, but rejected their Savior.

Seven years ago the Clugstons introduced me to Dolf. He came to a

continued next page



“...this is an emergency! Our friend is dying! ...his time is



few of our meetings. But, it was obvious that he had no interest in spiritual things. He was so bitter about the Holocaust that he would hear nothing about God.

After a few months, we lost contact with Dolf. We told the Clugston family that, although he had no interest, they should continue to help him and continue to pray for him. They did for the next seven years.

Now, after all those years, my wife, Jackie, received a phone call from Janet. She was calling from the hospital, where she had spent the last three days. “Hello,” Janet said, “I’m sure you don’t remember me, but your husband once witnessed to a Jewish friend of our family.” Jackie could sense the desperation in her voice as she said, “Mrs. Triestman, this is an emergency! Our friend is dying! He’s been in a coma and was expected to die last night. But, today he has suddenly come out of the coma.” She went on to say, “He’s lucid and talking, but his time is short. Could your husband please come right away and talk to him?” At that moment, however, I was fifty miles away teaching a Bible study in New Jersey.

Jackie knew I wouldn’t be able to make it, but she assured Janet that we would send somebody. So while Jackie was calling me on the phone, Janet began to pray at the hospital—praying that God would keep Dolf alive until the missionary arrived.

When Jackie called, I wanted to go see him immediately. But, even if I didn’t have the Bible study to teach, I was fifty miles away, and he might not be alive by the time I reached the hospital. The situation seemed impossible. Then I remembered that Tom Huckel, one of our missionaries, lived only a few minutes from the hospital. I told Jackie to send Tom.

It wasn’t until after I got off the telephone that I remembered that Tom isn’t Jewish. The people at the Bible study questioned the wisdom of

is short. Could your husband please come right away to talk to him?"

sending him. Sure, he was close to the hospital but he was a Gentile Christian! If the Gentile Christians who had befriended him for almost 30 years could not bring him to the Lord, what could another Gentile Christian do... and a stranger at that!

The moment I saw Dolf I could clearly see that he was losing the battle against the cancer that was slowly destroying his body.

God laid on my heart, then, three things to share with the people at the Bible study. First, oftentimes just hearing from another person about the Gospel confirms the truth that they've previously heard. Second, Tom is trained in Jewish evangelism and experienced in dealing with older Jewish people. And third, I told them we're going to pray! We're going to send Tom into a battlefield that has been prepared by the Spirit of God. So, as we began to pray, Jackie called Tom on the telephone.

Now, Tom Huckel (ABMJ Missionary) tells what happened when he went to see Dolf Bergman.

I hadn't been home more than fifteen minutes when Jackie called and relayed the message from Mitch. I immediately headed for the hospital to present the Gospel to the dying Jewish man. The situation seemed hopeless and futile from a human

standpoint, but I took comfort in the fact that I had come armed with God's Word and the Holy Spirit. As I sped toward the hospital, I asked the Lord to prepare the man's heart and to grant me clarity of thought.

When I arrived, Hank and Janet Clugston were anxiously waiting in the lobby. The moment I saw Dolf I could clearly see that he was losing the battle against the cancer that was slowly destroying his body. Dolf was lying in bed, obviously in pain, and was having difficulty breathing. The oxygen mask over his face limited his ability to speak more than a word or two at best. His eyes kept shutting as he winced in pain, so it was impossible for him to look at the Scriptures. But he could still hear. How I took comfort as I recalled, "Faith comes by hearing, and hearing by the Word of God." So I shared some Scriptures, and when I asked if he understood, he nodded, "yes." I don't remember everything I said, but I do remember a small illustration I used that seemed to touch his heart. I told him that even

without looking into the Scripture, one could see God's plan of salvation in nature (Rom. 1:20). God deemed it necessary that in order for our physical lives to continue, some form of life must give itself for us whenever we eat. The same principle is true in our spiritual lives. God bridges the gap between Himself and man in Jesus Christ. I explained to Dolf that when Jesus gave His life as a sacrifice for our sins, it was an eternal act designed by God to give us eternal life.

I asked Dolf if he would trust Jesus for the forgiveness of his sins and for eternal life. He nodded, "yes." We quietly bowed our heads and I prayed with Dolf—that Jesus would come into his heart.

Janet couldn't believe it! She asked him if he understood everything I had said, and again he nodded "yes." Janet began crying tears of joy as the angels in heaven were rejoicing. The faith of everyone involved was strengthened by Dolf's salvation.

The following morning Janet Clugston called and told me that Dolf went home to be with the Lord just 90 minutes after I left the hospital. □



From left,
Mitch
Triestman
and Tom
Huckel.

Mitch Triestman was raised in a conservative Jewish home in Brooklyn, but he could not find the "abundant" life he saw in his Christian friends. Then, in 1969 he accepted Jesus as the Messiah. Mitch graduated from the *Philadelphia College of the Bible* and now serves as ABMJ missionary in charge of the Philadelphia branch.

Tom Huckel was raised as a Roman Catholic, but at the age of 19, he came to the Lord as the result of a friendship with a youth director. Tom graduated from *Philadelphia College of the Bible*, receiving a B.S. degree in Bible Ministries. He is now a part-time missionary with ABMJ in Philadelphia.

Man, in his unbelief, rebellion and dis

From the Missile Crisis To the Millennium

by HAROLD A. SEVENER

The world held its breath as Syria and Israel exchanged verbal barrages that drew them closer to all out war. The reason for this war of words was the placement of three batteries of Soviet-made SA6 anti-aircraft missiles in the Bakaa Valley of eastern Lebanon. Israel demanded that the missiles be removed. Lebanon and Syria refused. On several occasions Syria fired SA6 missiles, shooting down a pilotless Israeli reconnaissance plane. Israel retaliated by shooting down two Syrian helicopters and attacking PLO bases in southern Lebanon.

Then, without warning, swiftly, suddenly, the Israelis attacked and destroyed a nuclear reactor in Iraq, thousands of miles removed from the Syrian missile crisis. The reason for the attack, Prime Minister Begin stated, was that, "from sources whose reliability is beyond any doubt, we learned that the reactor, despite its camouflage, is designed to produce atomic bombs."

The target for these atomic bombs would be Israel. This was announced by Iraq after the Iranians attempted to destroy the nuclear reactor. Saddam Hussein, President of Iraq, declared, "The Iranian people should not fear the Iraqi nuclear reactor, which is not intended to be used against Iran, but against the Zionist enemy." Thus Israel, surrounded by hostile enemies and hearing vicious rhetoric calling for her destruction day after day, struck back.

It has not been Israel but the Arab nations who chose to wage a thirty-year war against Israel's right to exist. It has been France's and Italy's pursuit of oil and commerce that has created the ugly competition to sell dangerous nuclear technology in the Middle East. Israel's pleas for the right to exist as a nation have been deliberately ignored by the nations of the world. Israel did what she had to, out of desperation. But cries against the tiny Jewish state



bedience, is attempting to usher in peace without the Prince of Peace.

were heard from every country; even the United States of America has denounced Israel.

What has brought the world to the brink of war? In a single phrase—it is the sin, unbelief and unwillingness of man to submit to God's authority. The Arab nations have refused to accept the historic and biblical right of Israel to exist in the territories promised to her by God. The nations of the world have also refused to accept Israel's divine right to the land.

Ironically, Israel herself is not trusting in God for the land. In her unbelief, the Jewish state is striking back, using her own strong right hand for her defense, rather than fully trusting God and His Messiah to be her shield, buckler and defense. The present struggle in the Middle East is a visual object lesson of the continual struggle that all of us go through as believers. We are in a constant war between the flesh and the spirit.

Pace can only come to the Middle East and to all the nations of the world if they recognize the Prince of Peace, the Lord Jesus, and acquiesce to God's sovereignty and accept His promises to Israel. The Jewish people do have a divine title to the land, and they will possess it in God's time and under God's conditions.

The evidence for this is seen in the fact that the territory involved in this present world crisis is the very territory God promised to Israel. She will possess it when the Messiah, the Lord Jesus, returns to rule and reign.

Interestingly, the promise concerning the land that God made to Abraham, Isaac, and Jacob and reiterated to Moses included Lebanon (cf. Dt. 1:7, 8). Historically, Israel was never able to occupy all of this land (cf. Josh. 13:1-6). Though they never fully occupied Lebanon, they did make use of its natural resources. Its isolated crags became watchtowers for Solomon (cf. Song. 7:4). Its mountains and valleys became places of refuge (cf.

Jer. 22:20-23). Its lush forest and abundant foliage came to symbolize the exalted state of Judah's royal house (cf. Jer. 22:6; Ezek. 17:3). It was King Solomon who contracted with Hiram, King of Tyre, for the use of the Lebanon cedars for the building of the Temple (cf. I Kg. 5:6-18). Ezra and Nehemiah used the cedars of Lebanon in rebuilding the second Temple (cf. Ezra 3:7). Solomon used the cedars of Lebanon in the building of government housing and even his own house, which came to be known as the House of the Forest of Lebanon (cf. I Ki. 7:2-7; 10:17-21). Through treaties of peace, Solomon was able to build garrisons and buildings in Lebanon itself (cf. I Ki. 9:19; Song. 4:8).

Thus, historically, while Israel was never able to control Lebanon, its history paralleled Israel's history. When Israel became lifted up in pride and disobedience to God, so did Lebanon. Like Israel, Tyre and Sidon came under the judgment of God (cf. Ezek. 26—28). Its inhabitants became idolators to such an extent that Ezekiel lamented the fate of the King of Tyre, as he saw personified in him the person of Satan (cf. Ezek. 28).

Lebanon, like Israel and the surrounding Arab territories, fell in the dust of history as a result of its unbelief and disobedience. It wasn't until after 1948, when the nation of Israel, in fulfillment of God's Word, was established, that Lebanon and the surrounding Arab countries began to prosper.

But when God established Israel, she chose to be a nation of unbelief. We must not forget that He re-established Israel, not because of her faith, but because of His faithfulness (cf. Ezek. 36:21-24). Sin has not yet run its full course (cf. Dan. 9:24-27; Rom. 9—11). In unbelief, in rebellion and in disobedience, man is attempting to usher in peace without the Prince of Peace. But man can never usher in God's peace in man's way. I believe

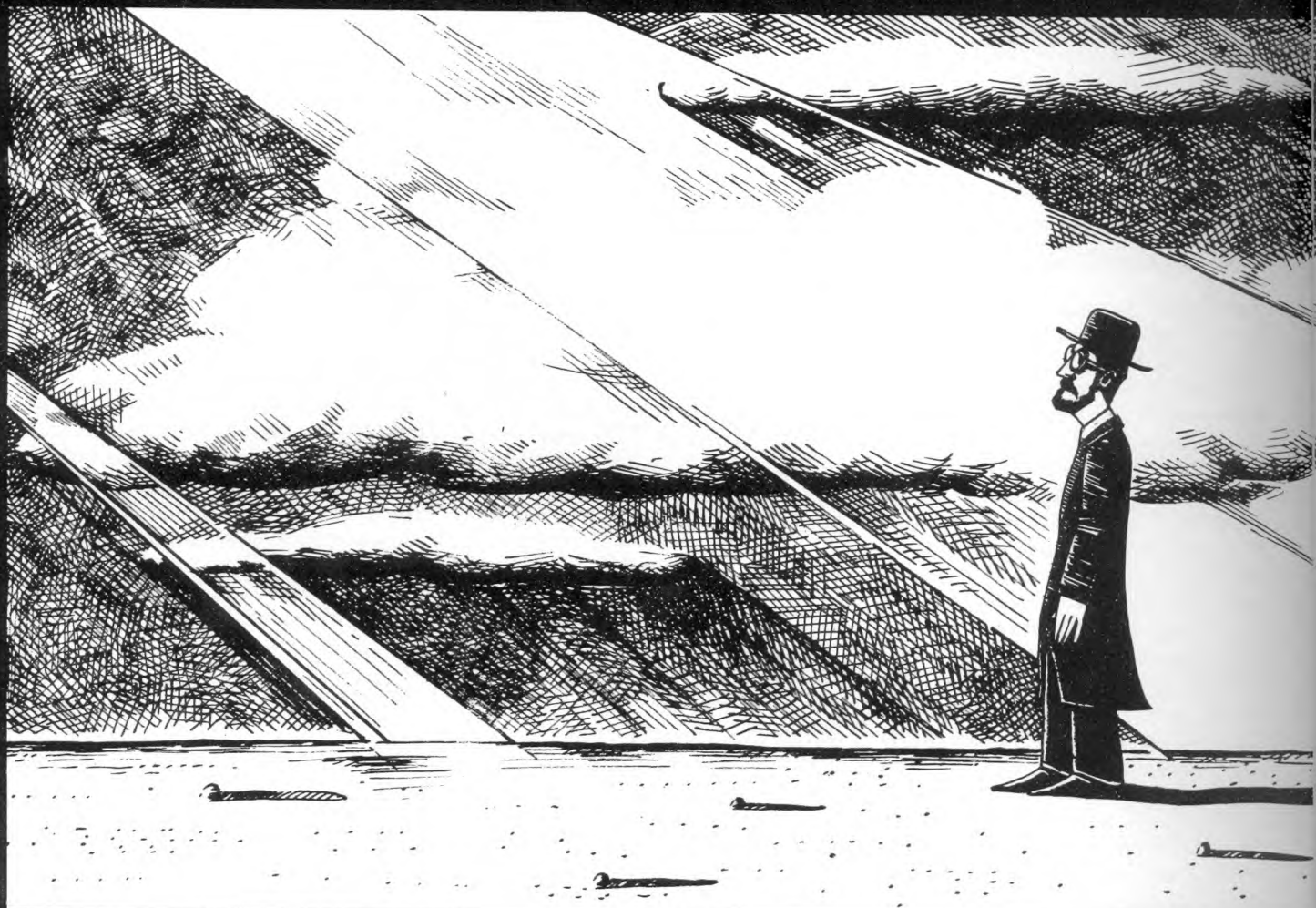
what we are seeing in the Middle East today is an illustration of this truth. In the words of Isaiah 33:7-9: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits."

How timely are these verses. Our ambassadors of peace are weeping. They have failed. The treaty once made between Israel and Egypt is being threatened, if not completely broken. Lebanon is ashamed and hewn down. It has become an armed camp divided by seven different warring factions. It knows no peace. The northern borders of Israel are under constant threat of attack and, as such, cannot produce the fruit and abundance that they could otherwise enjoy.

But the story doesn't end here. Look at verse 10 of Isaiah 33. The prophet states, "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." God says that when Israel, Lebanon, and the nations of the world exist under the conditions outlined, He will then arise, He will be exalted, and He will be lifted up.

I believe that Isaiah is speaking of the Lord Jesus, our Messiah. It is only when He returns that peace can be established in this world. Only then will mankind move from missiles to the Millennium.

But until He returns, He has promised each of us individual peace when we come to God through Him. It is this individual message of peace that needs to be proclaimed to Jews and Gentiles throughout the world. This is the great ministry of your Mission. . .the proclamation of the Gospel to Jewish people until our Lord returns. □



JOHANAN'S GREATEST FEAR : Would He Lose His Salvation on the Day of Atonement

REV. LARRY CARUVANA
Missionary, Philadelphia, Pa.

The startled rabbi could hardly believe the audacity of my question: "Can God become a man?" His voice was filled with sarcasm as he responded, "Why would God want to do something like that?"

This was just the beginning of one of the most exciting opportunities I have ever had to share Christ. The rabbi would soon drop out of sight. He simply wasn't interested in the Gospel.

But my contact with Johanan, the young Hasidic Jew who brought us together, would continue for the next four years. As I look back, it seems all the more significant that this opportunity began to unfold during the High Holy Days, when Jewish people traditionally begin thinking about their atonement.

This young man had come to our center seeking to earn a mitzvah (good deed) for his atonement. Orthodox Jews believe that God opens His books every year during the High Holy Days to judge each man. He carefully weighs all their deeds and if

they've been righteous enough, He will inscribe them in the Book of Life for another year. The problem is—one can never know for certain if he will be judged worthy of another year of life. But he is given ten days between Rosh Hashanah and Yom Kippur in which he can repent of his sins and do mitzvahs in order to balance the books in his favor.

Johanan was certain he had thought of the perfect mitzvah. He would get me, the enemy, a missionary, to come back into the House of God. He was certain after I had returned to the synagogue, I would repent of my



errant ways and become "Jewish" once again. Naturally, he couldn't boldly broadcast his intentions, so he just invited me to put on the traditional High Holy Days garb and come pray with him.

I agreed to go on one condition. After the service Johanan had to study God's Word with me.

So, after the synagogue service, Johanan took me back to his apartment where I met Rabbi Mendlevitch and another Hasidic Jew. Immediately, we engaged in an intense conversation about the divine nature of Jesus and why He became a man. We finally parted company under fairly friendly terms. This was the last time I saw Rabbi Mendlevitch.

During the next few days, I saw a lot of Johanan. But after

the High Holy Days he disappeared. Still, I was confident that God was speaking to this young man. So, I began to pray for him.

It wasn't until a year later as the High Holy Days once again approached that Johanan reappeared. Once again, he was looking for a mitzvah, and what better mitzvah than getting a Hebrew Christian to pray for Israel. I was more than happy to pray for Israel and I rejoiced that I had another opportunity to share with him.

But, as the High Holy Days came to a close, Johanan disappeared just as he had the year before. More than ever, my heart yearned to see the day when he would come to Jesus. So once again I did the only thing I could—I prayed.

When the High Holy Days

came around the next year, my heart was filled with anticipation. I really expected to see him. But I was disappointed. His annual visit never materialized. I was encouraged, however, when I met him on two occasions on the street. But, we simply exchanged greetings. Seemingly, his interest in the Lord had waned and he wasn't interested in continuing our previous spiritual discussions. I knew prayer was the only instrument I had to rekindle the flame of conviction that had once burned in his heart. So once again I began to pray for another year.

Finally, this last fall, Johanan came to visit our center. This time he had yet another request. He wanted a Prophecy Edition of the New Testament! At first, I thought he wanted to study the prophecies in order to build a better argument against Jesus. And yet, I noticed a change in him. He seemed more tender than the Johanan I had known in the past.

He left, only to return a couple of weeks later with his beard shaved off. He was a totally new man. He now introduced himself as Jonathan Gold (his English name). He told me that he had acknowledged Jesus Christ as his Messiah and God about a month earlier in the quiet of his home, while reading through the New Testament I had given him.

"I could do nothing else than accept this Jesus whom I had rejected for so long," he excitedly exclaimed. I could see that he really knew what it meant to be saved and I praised God for it.

Please pray for Johanan. Pray especially that Christ will continue to lead him and give him wisdom as he shares the Lord with his unsaved family. They, like Johanan, will be thinking of the atonement this time of year. Pray that they too will soon begin the long journey that brought Johanan to Christ. □



*“I Was
Locked
Out For
God”*

TESTIMONY OF DANIEL GOLDBERG



My heart ached as I heard my brother's pleading voice. He was being locked out on the opposite side of the door by the iron will of my father. My mother and I stood watching as my father refused to let him enter our home.

Tension filled the air. Everyone was uneasy and uncertain. Finally, Dad set an ultimatum: "Louis, you can come in if you promise not to speak about Jesus." He accepted the challenge and spent a vacation with us which left an indelible impression upon my heart and mind.

My parents were sure that Louis had gone out of his mind. Before his visit, my mother continued to write to him even after learning that he had become a believer in Jesus Christ. "Give up that Jesus business," she would prod him with each letter. It seemed strange that his new ideas were so threatening, but it was understandable. In Russia and Poland, where my parents lived before coming to the United States, it was the so-called Christians who acted aggressively toward all Jewish people.

But, before he left, Louis could not refrain from leaving behind a silent testimony of his new found belief. We found leaflets referring to the promise of the Messiah, scattered throughout the house. Their captivating titles compelled me to explore their contents. I found the information intriguing.

Meanwhile, my father demanded that Louis see our Rabbi, who proceeded to both threaten him and fervently urge him to return to Orthodox Judaism.

We continued to observe Yom Kippur, spending the entire day in the synagogue and partaking of the 24-hour fast. I began to realize, however, that the confession of sin and the act of fasting did not relieve the burden of guilt I often felt in my heart even though I didn't understand it.

Several weeks after Louis had left us to return to Chicago, a Gentile neighbor asked me to come to her

house after school. I couldn't imagine why she wanted to see me. When I arrived, she pulled out the Holy Scriptures and read a portion that spoke directly about Jesus. Of course, I thought she was reading from the "Gentile" New Testament, but when she showed me that these words were spoken by the Hebrew prophet Isaiah, I was truly surprised. Now I knew I must find out who Jesus really was!

Tension filled the air. Everyone was uneasy and uncertain. Finally, Dad set an ultimatum: "Louis, you can come in if you promise not to speak about Jesus."

Just at this time, when my curiosity was mounting, my best friend's mother presented me with a New Testament which I eagerly began to read. I will never forget the moment I first read John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Spirit of God touched my soul, and with my whole heart I received Jesus as my Lord and Messiah. I asked Him to forgive my sins, and immediately as they were lifted from me I felt God's forgiveness, something I had longed for since my early childhood.

I signed my name and the date I had received the Messiah in my New Testament and then I placed it in my dresser drawer, hoping that it would not be found. Within a week, however, my father discovered it and became

continued next page

The Questions Of A Jewish Heart

The High Holy Days will soon bring a desire to understand God more fully into many Jewish hearts. This is the time of year when each person will once again question his relationship with God.

Perhaps he will be thinking, "Is God recounting all the ways that I have done wrong this year?" or "Do I have enough good deeds to cover the bad I have done?" And then there's the most familiar and the greatest question of all on Yom Kippur, "Will God inscribe me in the Book of Life for another year?"

We thank God with grateful hearts as we read and rejoice over how so many Jewish people have looked to the Lord on the Day of Atonement and have seen the real source of salvation. Yes, God is still dealing with His people today.

We would like to know that you are still standing together with us as we reach out during these High Holy Days with the Gospel of Christ. Pray that many others will soon lift their eyes up to the Lord and see that not only is He granting another year of life, but He is offering the everlasting life that comes only by knowing His Son, the Messiah.

Yes, I'm praying for you and your missionaries during these High Holy Days. I'm trusting that many will come to know our Lord.

Please find enclosed my gift of \$_____ to help support ABMJ's testimony to all Jews everywhere.

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greatly angered to learn of my commitment to Christ. He called me a "meshumod" (traitor). And now it was my turn to be served an ultimatum: "Either you must leave home or the New Testament must go!" The Lord's promise entered my mind after hearing the angry words of my father's demand. In Psalm 27:10 it is written, "When my father and my mother forsake me, then the Lord will take me

up." I packed my belongings and left.

I went to live with Louis in Chicago and we recognized the new, everlasting brotherhood we have in Christ.

I attended Moody Bible Institute and continued to receive further theological training and to live for and serve the One "...who loved me, and gave himself for me" (Gal. 2:20).

I pray that, as many Jewish people are searching for forgiveness at this

time of year, they too may look to Jesus and find that it is only in Him that the true peace of God can be found. □

Editor's Note

Dr. Daniel Goldberg went on to complete his doctoral studies at *Grace Theological Seminary*. After teaching in several Bible Colleges, and pastoring many churches, Dr. Goldberg is now Western Regional Director of ABMJ.

by DR. HENRY J. HEYDT

Questions and Answers

QUESTION: What is the significance of Rosh Hashanah, the first day of the Jewish civil year?

ANSWER: According to Lev. 23:5 the first month of the year is *Nisan*, our April. The year beginning with this month is known among the Jews as the religious year. They also have a civil year which begins with *Tishri*, our September or October. This is the date usually given in connection with the Jewish calendar, and the first day is called Rosh Hashanah, "the head of the year."

QUESTION: What do Jews teach takes the place of atoning sacrifices?

ANSWER: The following quotations are taken from *The Jewish Encyclopedia* article on "Atonement":

"The Cessation of sacrifice, in consequence of the destruction of the Temple, came, therefore, as a shock to the people. . . It was then that Johanan b. Zakkai, pointing to Hos. vi. 6. . . Ps. lxxxix. 3 (A.V.2), declared works of benevolence to have atoning powers as great as those of sacrifice." This view, however, did not solve satisfactorily for all the problem of sin. Hence a large number of Jews accepted the Christian faith in the Atonement by blood 'shed for many for the remission of sins,' (Matt. xxvi. 28; Heb. x. 12; Col. i. 20) or in Jesus as "the Lamb of God" (John i. 29). . . It was perhaps in opposition to this movement that the Jewish teachers. . .

strove to develop and deepen the Atonement idea." "Accordingly, Atonement in Jewish theology as developed by the Rabbis of the Talmud, has for its constituent elements: (a) on the part of God, fatherly love and forgiving mercy; (b) on the part of man, repentance and reparation of wrong." "Hand in hand with repentance goes prayer." "Another thing considered by the Rabbis as a means of Atonement is suffering." "Atoning powers are ascribed also to the study of the law, which is more effective than sacrifice, especially when combined with good works."

QUESTION: What is the difference between the synagogue and the Temple in the early days and today?

ANSWER: The synagogues were places for prayer and study, whereas the Temple at Jerusalem was the only recognized dwelling of the presence of God and the only place where sacrifice could be made. After the destruction of the Temple by Titus, the synagogue became the exclusive place of worship, but no effort was made to renew the sacrificial system. Reform Judaism uses the term "temple" for the place of worship instead of "synagogue," but this in no way stands for or replaces the ancient Temple at Jerusalem. The reading of the Law and the prophets, prayer, and a sermon form a regular part of the synagogue service. Here, too, the tithes and offerings are brought. Its furnishings

include the ark (*aron*) or press (*teva*) in which scrolls are kept, a decorated curtain called the *parochet*, a pulpit known as the *bimah*, the *menorah*, or candlestick, and the reading desk. The synagogue is also used as a school (*schul*) for the younger children and a kind of college (*beth hamidrash*) for the older set.

QUESTION: Why is the name of God omitted in the Book of Esther?

ANSWER: Some find the answer to this in Deuteronomy 31:16-18 where God tells Moses that the time will come when His people will forsake Him and He will then hide His face from them. Thus He is hiding Himself in the Book of Esther by concealing His name. This hardly follows since, even though His name is not mentioned, His working in behalf of His people is demonstrated very clearly in the account. That this is not without an expressed desire on their part to Him is seen in a careful study of chapter 4. Prayer always accompanied fasting and weeping and the putting on of sackcloth and ashes (4:3). When Esther asked the Jews in Shushan to fast for three days and said that she and her maidens would do likewise (4:16), what else was this but waiting upon God?

More likely is the suggestion of some early rabbinic teachers that the book was meant to be read by the heathen and that the name was purposefully omitted so that it would not be profaned. This explanation is supported by the fact that the sacred name does occur in acrostic form four times (1:20; 5:4; 5:13; 7:7), and the "I am" of Exodus 3:14 is also found in an acrostic form in 7:5.

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

ABMJ IN YOUR TOWN

Schedule of Speakers and Music Ministries

CALIFORNIA

Burbank: Emmanuel Evangelical Free Church, Oct. 25, Donna Jean Wood; Camarillo: Camarillo Christian Church, Sept. 27, Dr. Daniel Goldberg; Garden Grove: Garden Grove Friends Church, Oct. 23, Donna Jean Wood; Northridge: Cornerstone Christian Church, Oct. 11, Donna Jean Wood; Rosemead: Rosemead Church of the Nazarene, Oct. 29, Donna Jean Wood; Sunnymead: Sunnymead Baptist Church, Sept. 6, Dr. Daniel Goldberg; Whittier: Prophecy Conference, Bethany Baptist Church, Sept. 16-18, 20, Dr. Daniel Goldberg.

DISTRICT OF COLUMBIA

Greater Washington D.C. Conference on Prophecy, Sept. 11-13, Dr. Gary C. Cohen, Dr. Charles L. Feinberg, Dr. Rocky Freeman, Dr. Daniel Goldberg.

OHIO

Ashland: Grace Brethren Church, Sept. 6, Donna Jean Wood; Cleveland: Cleveland Chapel, Sept. 9, Donna Jean Wood; Columbus: Sharon Woods Baptist Church, Sept. 6, Donna Jean Wood; Cuyahoga Falls: Northampton Baptist Church, Sept. 13, Donna Jean Wood; Dayton: Dayton Baptist Temple, Sept. 14, Donna Jean Wood; Lakeside on Lake Erie: Lakeside Conference Grounds, Sept. 3, Donna Jean Wood; Louisville: United Methodist Church, Sept. 13, Donna Jean Wood.

TEXAS

Beaumont: First Baptist Church of Beaumont, Oct. 4, Donna Jean Wood; Celina: First Baptist Church, Oct. 4, Dr. Thomas S. McCall; Dallas: Beth Sar Shalom, Sept. 25, Donna Jean Wood; Dallas: Northwest Bible Church, Sept. 27, Donna Jean Wood; El Paso: Prophecy Conference, Oct. 8-11, Dr. Walter Price, Dr. S. Maxwell

Coder; Houston: Beth Sar Shalom, Oct. 3, Donna Jean Wood; League City: First Baptist Church of League City, Oct. 4, Donna Jean Wood; Mesquite: Northridge Baptist Church, Sept. 19, Dr. Thomas S. McCall; Odessa: Prophecy Conference, Oct. 3-7, Dr. Walter Price, Dr. S. Maxwell Coder; Rockwall: First Baptist Church of Heath, Sept. 27, Donna Jean Wood.

CANADA

Beaverton, Ontario: Fall Retreat At Fair Havens Conference Grounds, Oct. 16-18, Dr. John Feinberg, Rev. Harold A. Sevens, Jeanne Rees; Brantford, Ontario: Conference on Prophecy, Central Baptist Church, Oct. 18-21, Dr. John Feinberg; Burlington Ontario: Park Avenue Church, Oct. 18, Jeanne Rees; Guelph, Ontario: Calvary Baptist Church, Oct. 2, Rev. Harold A. Sevens; London, Ontario: Glad Tidings Church, Oct. 3, 4, Rev. Harold A. Sevens; Moncton, New Brunswick: Parkside Baptist Church, Oct. 24-28, Dr. S. Maxwell Coder; Plaster Rock, New Brunswick: United Baptist Church, Oct. 29 thru Nov. 1, Dr. S. Maxwell Coder.

ISRAEL

ABMJ's "See Israel Through Jewish Eyes" tour departing Oct. 17. Reservations must be made early. Final payment is due 30 days before departure.

ENGLAND

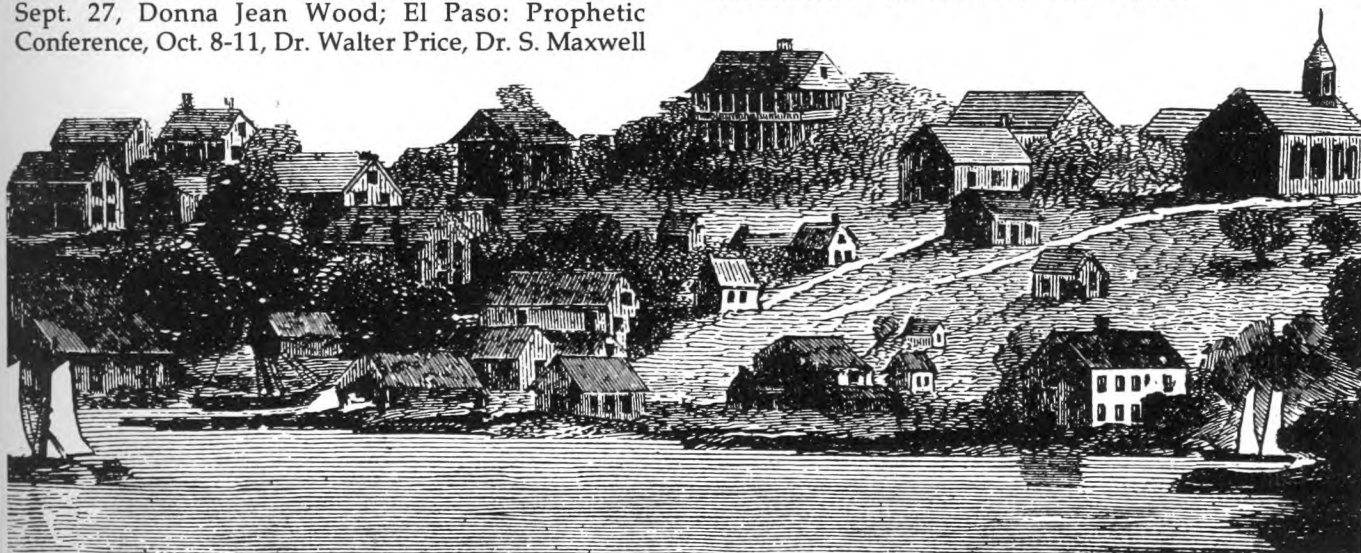
Richmond, Surrey: Duke Street Baptist Church, Sept. 16, Rev. Harold A. Sevens, Mr. Tom Walker; West Dullwich: Chatsworth Baptist Church, Sept. 15, Rev. Harold A. Sevens, Mr. Tom Walker.

NORTHERN IRELAND

ABMJ Prophecy Conference, Aug. 30 thru Sept. 6, Rev. Harold A. Sevens, Mr. Tom Walker; Worldwide Missionary Convention: Aug. 21-30, Rev. Harold A. Sevens.

SCOTLAND

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