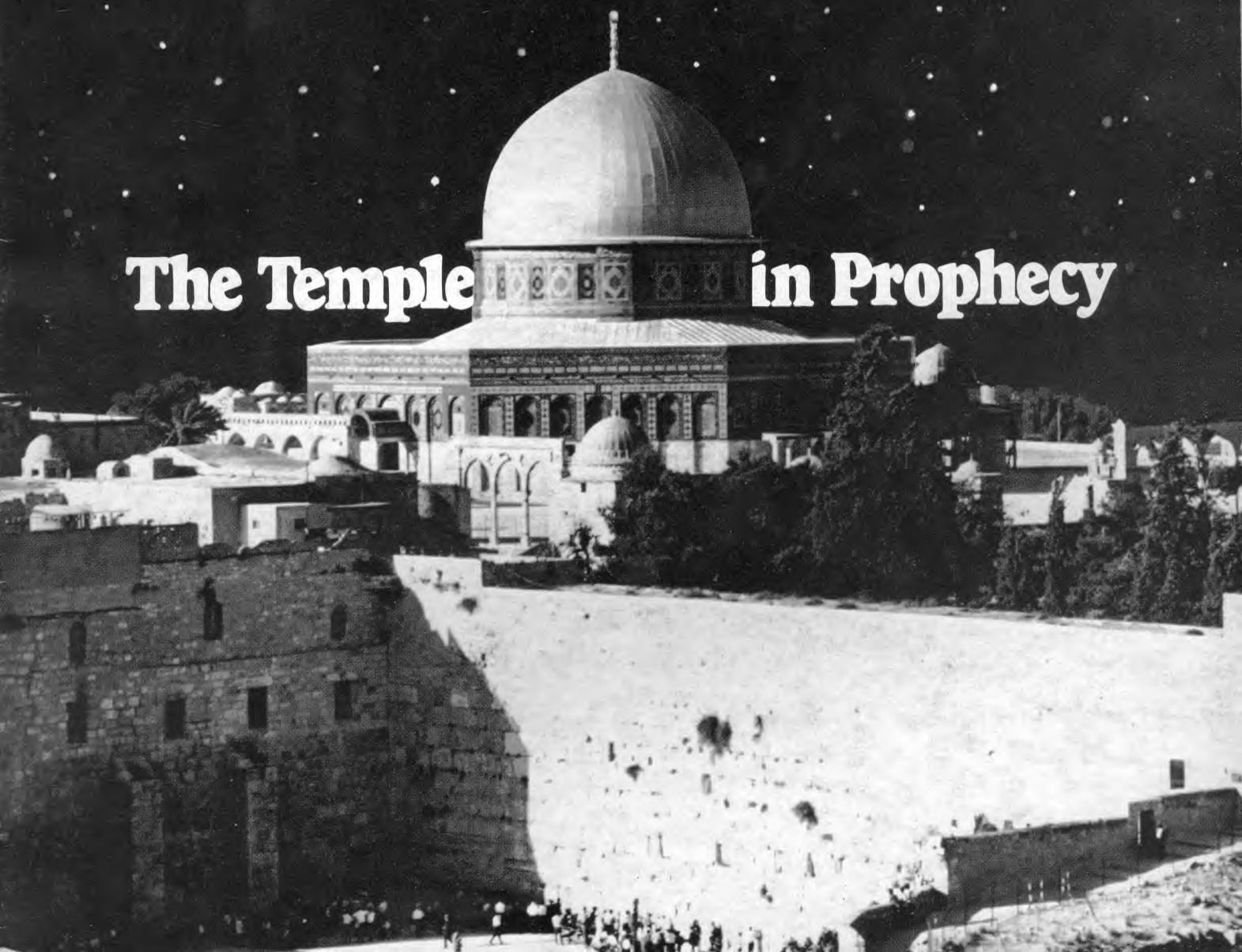


The Chosen People

OCTOBER 1981 ISSN 0164-5323

The Temple in Prophecy



From the President



OCTOBER 1981

The Chosen People

The future of a nation is its young people. There is a direct correlation between the stability of the family life, the development of young people and the stability of a society. Today the American family is on the verge of collapsing. So, also, is our society. Last year the divorce rate was 1.18 million. One out of every three marriages fails.

There is a national epidemic of teenage alcoholism and alcohol abuse. National alcohol statistics reveal that 41% of alcohol-related crashes involve drivers under 21. Between 45 and 60% of all fatal crashes involving teenagers are alcohol related. Between 21 and 25% of all problem drinkers in the country are teenagers. A nation-wide study of 16,000 teenagers revealed that 7 out of 10 drink regularly to get high.

Another report indicates that violence may be the coming way of life for some college students. Recent figures show that one out of every five college couples experiences kicking, biting or violent slapping during dating, courtship and live-in relationships. This study concluded that the growing problem of pre-marital abuse is a direct result of child abuse. This, in turn, can also lead to spousal abuse.

What is causing this breakdown in the family and society? It is the drive and desire for financial success. Alexander Austin, a UCLA education professor who annually polls 200,000 college freshmen, writes, "For the past six or seven years we have seen a steady rise in what I can only call materialism, an interest in money, power and status."

In 1967 only 43.5% of the freshmen said being very well off financially was "very important" to them. In 1980, it was 63.3%. Financial success has become a god to many. Materialism has become a way of life. This comes at a time when our nation's growth has slowed and the "American dream" has proven impossible to achieve. In the 1970s the young people's search for self-fulfillment earned them the title "the me" generation. Today they perceive themselves as the "why me" generation.

In this issue of *The Chosen People* magazine you will read about our missionary work on campus. You will read about how your missionaries deal with this "why me" generation and with the problems they encounter.

Dr. Daniel Fuchs's timely article on Menachem Begin and the destruction of Iraq's nuclear reactor will answer questions about Israel's security in the Middle East. Was the raid justified? Was it politically motivated?

Like the young people of today, Israel is seeking security. She is doing so in her own strength and with her own resources. But what a wonderful and amazing God we serve! He uses the unbelief of man to fulfill His prophetic purpose.

It's a comfort to know that God faithfully continues to fulfill His Word, as the world struggles to hold itself together. In the midst of this constant struggle, your missionaries are faithfully holding forth the Word of God. Each of us thanks you for your faithful prayers and support that make this witness possible. □

Yours for an abundant harvest,

HAROLD A. SEVENER

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.

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by HAROLD A. SEVENER

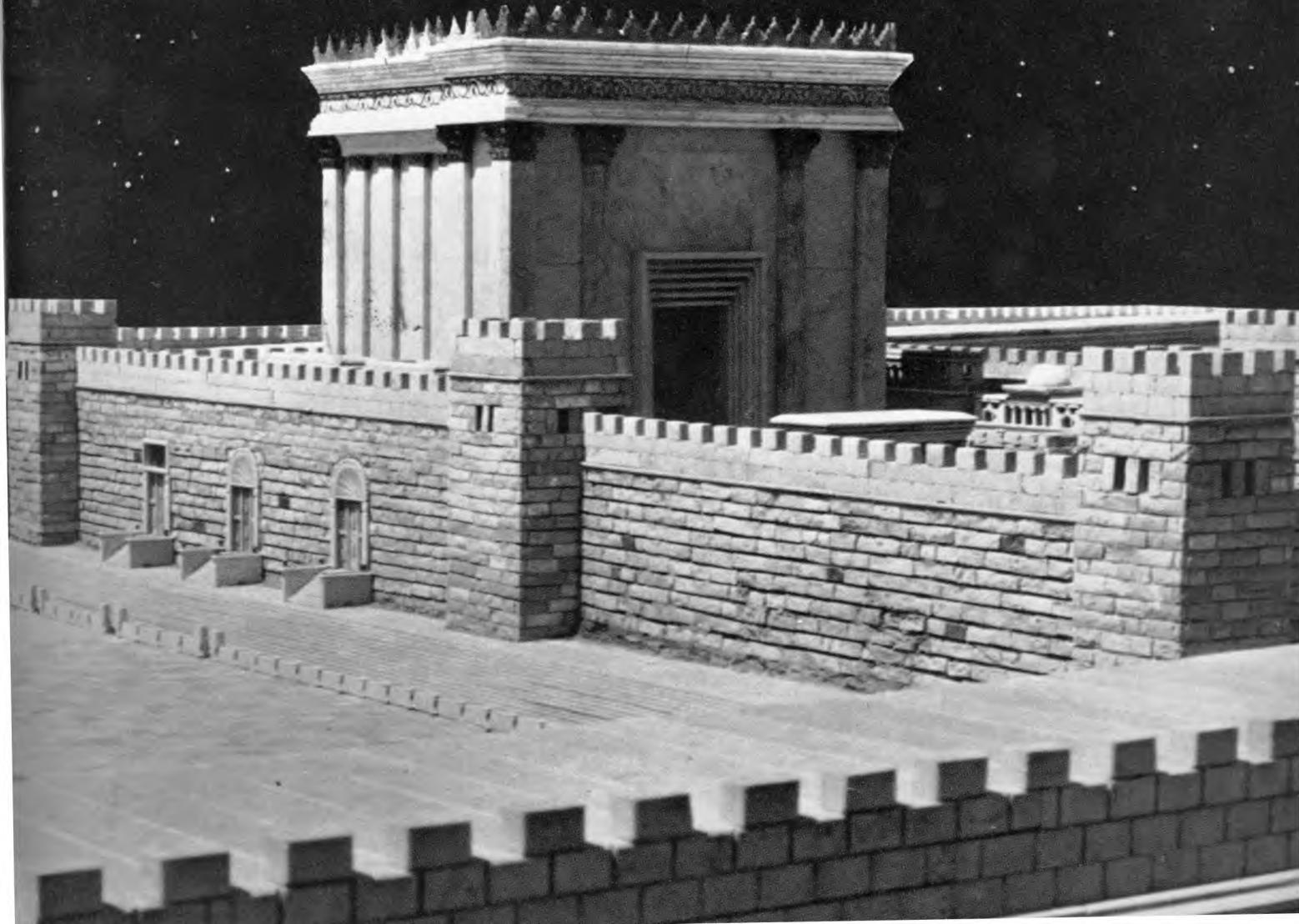
Shortly after the Six-Day War in June of 1967, rumors were circulated among the Christian community that Israel had a prefabricated temple and, in fact, was ordering limestone from Bedford, Indiana, to erect it. We investigated those rumors and found them to be false.

Now, fourteen years later, Israel still has not built the temple. The Great Synagogue, which is now being completed in Jerusalem, is not to be confused with the temple itself.

There are several reasons why Israel cannot rebuild the temple at the present time. (1) The site on which the future temple is to be erected has been polluted. In the place where the temple is to be built there now stands a Moslem holy place called The Dome of the Rock. (2) Israel cannot rebuild the temple now because there is no one qualified to cleanse the temple site. Even if, by some miracle, the Dome of the Rock were destroyed, there would be diffi-

continued on next page

The Temple in Prophecy





culty in trying to rebuild the temple, because there is no priesthood in Israel and, therefore, no one to sanction that the site itself has been cleansed. If you visit the temple area today, you will find a sign forbidding all Orthodox Jews from entering the temple area. It is off limits; it is unclean. (3) Judaism has a theological problem if the temple is rebuilt. For almost 2000 years rabbinic Judaism has stated that God wants good deeds (mitzvahs) rather than the sacrifices of bulls and goats. If the temple were rebuilt, sacrifices would be reinstated. This would cause a real theological problem for the Jewish leaders. Can

Now, the reading of Scripture is very important. Notice the little parenthetical statement "(whoso readeth, let him understand)." Jesus is referring to an historic event that was prophesied by the prophet Daniel (cf. Dan. 8:9-14; 11:21-25). These passages speak of a Syrian Greek by the name of Antiochus Epiphanes, who, in the year 167 B.C., set up a statue of Zeus, or Jupiter, in the Holy of Holies. He then required that the priests of Israel sacrifice pigs on the altar of burnt offerings. So sinful had become the priesthood in Israel, that they willingly allowed this to happen. However, in

Israel will one day rebuild the temple. When this event happens it will be just as great a miracle as the establishment of the nation of Israel was in 1948.

Judaism admit it's been wrong for 2000 years?

But, despite all of these problems, some of which seem insurmountable, the Bible does state that Israel will one day rebuild the temple. When this event happens it will be just as great a miracle as the establishment of the nation of Israel was in 1948. It is going to be just as miraculous as the capturing of the city of Jerusalem in June of 1967. It is God who is able to make the impossible possible. It is God who is able to make faith a reality.

The Bible tells us that a temple will be built after the rapture of the Church and before, or during, the first three and a half years of the Tribulation period. Notice carefully Matthew 24:15, where Jesus states, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)."

the little town of Modine, in Israel, a man by the name of Mattathias and his sons, who came to be known as the Maccabees, rose up in revolt. They slew the wicked priests and fought with the armies of Antiochus, gaining control of the city of Jerusalem. They felt they should celebrate the festival of Succot, the Feast of Tabernacles, as kept by Ezra and Nehemiah. They wanted to cleanse the temple area and reestablish the worship of God. According to rabbinic tradition, they found just enough holy oil to last for one day. To dedicate the altar they needed oil for eight days. According to the Jewish tradition, God allowed the oil to continue to burn for eight days. In memory of this miraculous event, the Jewish people celebrate the Feast of Chanukah. It is referred to as the Feast of Dedication (cf. John 10:22).

It is, then, to this historic event that Jesus makes reference in Matthew 24. He tells His disciples that there will

If the temple will ultimately be destroyed, why would God allow Israel to rebuild it? What is God's purpose in allowing Israel to have a temple?

come a day when the temple once again will be defiled. The prophet Daniel spoke of this in Daniel 9:27. According to Daniel, the temple will be defiled in the middle of the Tribulation period. He calls it the Abomination of Desolation. In the New Testament this abomination is referred to by Paul as a man who sits in the temple, declaring himself to be god (cf. II Thess. 2:3, 4). This is the same truth taught by Daniel (cf. Dan. 11:45).

Jesus, then, in talking with His disciples, tells them that the temple will be defiled by an abomination, an act which Scripture explains as a man declaring himself to be god. He will stand in the Holy of Holies, where God Himself, His glory, should stand. We know, historically, that this event did not occur in reference to the temple in Jesus' day. The temple was destroyed in A.D. 70 by the armies of Titus. According to Josephus, Titus wanted to take the temple area intact and to bring all of the furnishings of the temple back to Rome. However, the city and the temple area were destroyed by fire.

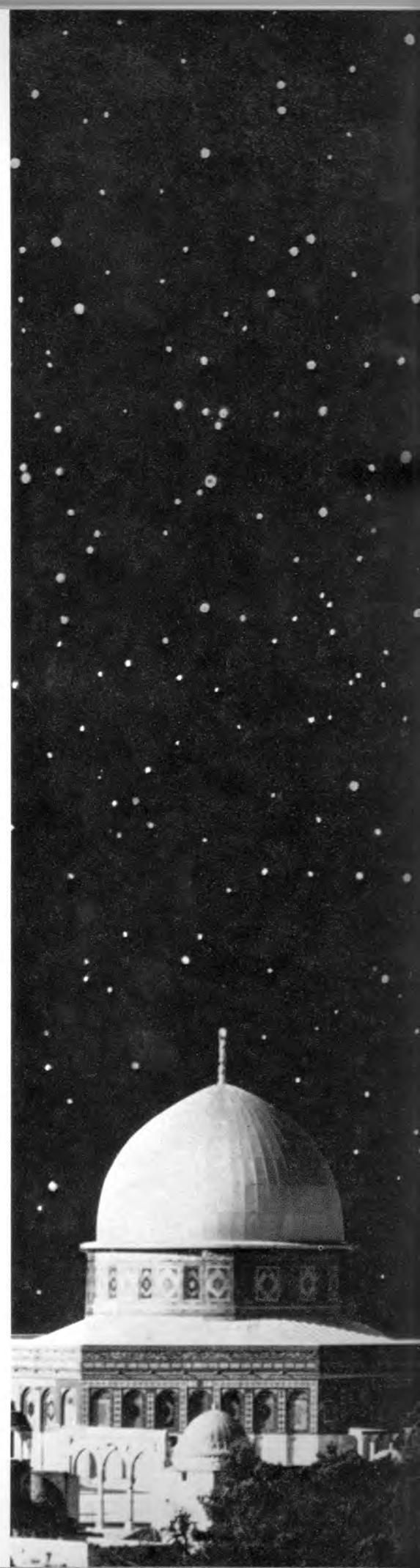
Thus, the words of Jesus have not been fulfilled. Accordingly, there will come a day when Israel will rebuild the temple and that temple will be defiled by one who declares himself to be god. It will be a temple that will stand during the Tribulation period. It will be destroyed and trampled down underfoot by the nations of the world (cf. Rev. 11:1, 2).

Now, if this temple which Israel will rebuild is going to be defiled and ultimately destroyed by the Gentile nations, why would God allow Israel

to rebuild the temple? What is God's purpose in allowing Israel to have a temple?

Scripture gives to us a prophetic overview of God's redemptive program through Israel's temple. The purpose of the temple in God's prophetic program is to give to Israel, and through Israel to the nations, a visible manifestation of God's presence on earth. It was in and through the temple that God would meet with man for the purpose of redemption. It was in and through the temple that God would reveal His presence, allowing men to approach Him by faith and, thus, enter into a personal relationship with Him.

We find this purpose established by God when He gave to Israel a divine pattern and program for the building of the Tabernacle. At the very same time God gave Moses the Law, which in itself could not provide salvation for man, God gave to Moses the pattern for the building of a Tabernacle. The Law was given as a ministry of condemnation, pointing out to man that he was a sinner and in need of redemption. The Law gave to sin the character of transgression. Since the Law in itself could not provide salvation, God did so through the basis of the Tabernacle. He initiated a place of worship and a system of worship that would cause men to exercise faith in Him for the forgiveness of sin. It was in the Tabernacle, and later on in the Temple, that God would meet with man on the basis of man's need. God gave Moses a pattern and directions for the building of the Tabernacle (cf. Exod. 25:9).



In order for the Tabernacle, and then the temple, to be the place of God's residence, it would have to be built in the exact way that God had prescribed. Moses could not change the pattern, nor could he change the details of construction, nor could he vary its design. To do so would make it completely ineffective. In other words, God was telling Moses and Israel, "I will reveal Myself to you. I will dwell in your midst. But I will do so on My conditions, not your conditions." This is always the way God reveals Himself. The Bible is the only book that tells the true story of God's redemptive program. It tells us how God reveals Himself to man and how man can have fellowship with God. Every other religion and every other book proclaiming a religion always puts the emphasis the other way. The emphasis is upon man. Man-made religion tells God how man will approach God. God tells us through His Word that there is only one way of approaching Him—and that is the way which He Himself will provide. In the wilderness, it was through the Tabernacle; in the land of Israel, it was the temple; in the last days, the Book of Hebrews tells us it is through God's Son, the Lord Jesus (Heb. 1:1, 2). Jesus said of Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Moses was completely obedient to God. He gathered together all the material that God had commanded and he built the Tabernacle according to the exact pattern God had given to him on Mount Sinai. When the Tabernacle was completed, God visibly appeared to the people as a cloud by day and a pillar of fire by night (cf. Exod. 40:33-38). What a fantastic day that must have been when Moses completed the Tabernacle! No sooner had the workmen finished than the Presence of God—the Shekinah Glory, the visible manifestation of the Presence of God—came in and filled the Tabernacle. Both day and night the Presence of God was visible to all Israel.

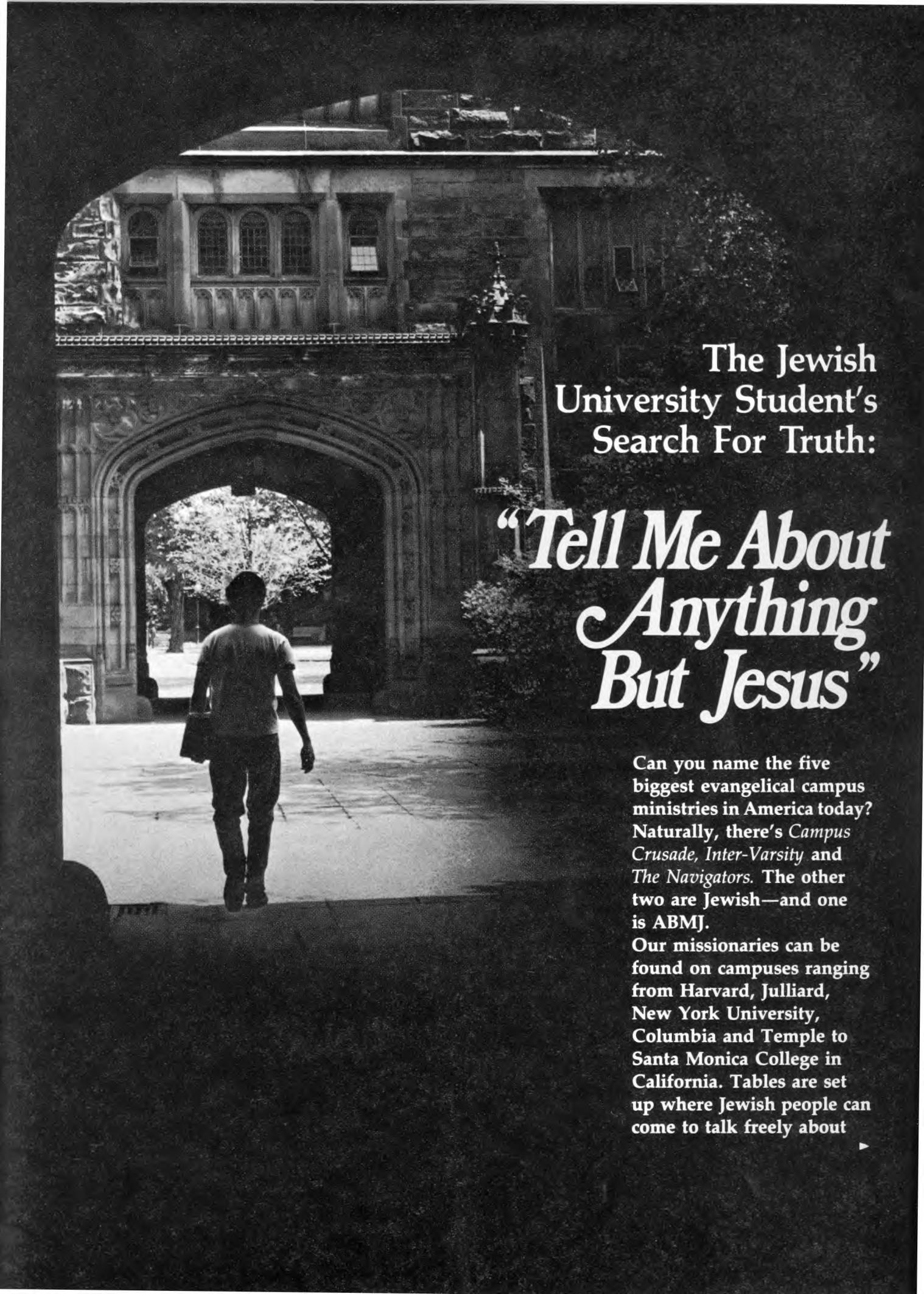
This is the first time in the history of man when God, the Great Sustainer and Creator of the universe, the One who inhabits eternity, the One who is beyond all comprehension, literally took up His dwelling place with man. Before this time, God had spoken with Moses upon the mountain and through the cloud. He had appeared to Abraham and to Isaac and to Jacob. But now He was visibly present to all Israel. How did the Israelis know that God was real? That their God was alive? That God was their Protector, their Shield and their Salvation? They could look directly into the middle of the camp and see God's Presence dwelling in the Tabernacle. God was real because He was dwelling in their midst. It was God's Presence in the midst of Israel that was to make Israel unique among all the nations of the world. It was His Presence dwelling in the midst of Israel that not only provided physical salvation but spiritual salvation for all who would place their faith and trust in God's abiding Presence. They had to willingly recognize His holiness, by faith submit themselves to Him, and in obedience do His will.

Thus, the purpose of the temple is established in the Tabernacle. That is, that God Himself would leave His witness—the visible manifestation of His Presence among men—for the purpose of redemption.

As Israel grew into a nation, God made the promise that He would choose one place among all of the cities of the earth to place His Name. That city is Jerusalem (cf. Deut. 12:5, 11). God, in effect, told Israel, "If you want to know Me, you must come unto Me in My way, and in the place that I choose." This is the very same message that your missionaries bring to the Jewish people today—a message of salvation and grace through the Person and work of the Lord Jesus Christ. □

God's Presence dwelling in the midst of Israel, not only provided physical salvation but spiritual salvation for all who would place their faith and trust in His abiding Presence.

*This is the first in a three-part series called,
"The Temple in Prophecy."*



The Jewish
University Student's
Search For Truth:

“Tell Me About Anything But Jesus”

Can you name the five biggest evangelical campus ministries in America today? Naturally, there's *Campus Crusade*, *Inter-Varsity* and *The Navigators*. The other two are Jewish—and one is ABMJ.

Our missionaries can be found on campuses ranging from Harvard, Julliard, New York University, Columbia and Temple to Santa Monica College in California. Tables are set up where Jewish people can come to talk freely about ►

spiritual matters. Literature is passed out, and conversations about Jesus are created everywhere students gather.

What is it really like to serve as a missionary to Jewish students on campus? There's a popular myth abroad about this kind of ministry. It boasts, "Reaching Jewish students is the easiest thing in the world." But just try it some time and you'll learn the truth.

Seemingly, campus evangelism designed to reach Jewish students shouldn't be too difficult. Jewish students are naturally inquisitive, open-minded and searching for all kinds of "truth."

But since many Jewish students are not knowledgeable about Judaism, they feel threatened and insecure when they are asked to talk about their faith. Others are open-minded and willing to talk, whereas some have specifically been warned to avoid missionaries.

Danny Siegel, our missionary on the New York City campuses, says there are generally four different types of Jewish students. The first type illustrated has very little Jewish background, but is open to simply talk.

David of Columbia University was just this type of student. As he lounged on the sofa in his dormitory, he admitted to Danny that he had no knowledge of the Bible and debated, "How can there be a God?" This was David's way of subtly reaching out and saying that he wanted to understand, so Danny told him what it means to know the Lord. As they reached the end of their conversation, David took a New Testament and promised to read it.

In the lounge at Temple University in Philadelphia, Dave Bowers met Lenny, an Orthodox Jew who was wearing a yamulke. "At first I expected him to be hostile, knowing I was a missionary, but his attitude was surprising." After Dave spoke to him, he replied, "That's very interesting!" He was considering all the things he had heard, and so when Dave left him he offered him a challenge, "You owe it to yourself to seek out who Jesus really is." The seed had been planted.

A Russian Jewish woman named

Many Jewish students are not knowledgeable about Judaism, and feel threatened and insecure when asked to talk about their faith.

Olga approached Bill and Edith Freeman in Santa Monica College, California, with a deep apology, "I'm sorry, I don't know about your God." At first Bill and Edith thought she might be talking about Jesus when she referred to "your God." But as they continued to talk, it became apparent that she was referring to the God of Abraham, Isaac and Jacob. Somehow, she had even lost contact with God the Father in the midst of communist Russia. In her own country, she was kept ignorant of the Word of God. The Freeman's rejoiced to be able to introduce her to both her heavenly Father and His Son, the Messiah.

The second group of Jewish students our missionaries meet are more aware of their Jewishness, and from this group the phrase, "I was born a Jew and I'll die a Jew," is commonly heard. Although they may seem hesitant at first, they are often willing to talk.

Steve was a Conservative Jew who was studying to be an engineer. He had a good, solid Jewish background and knew the Bible well. Although he seemed reluctant at first to discuss Jesus, Danny was able to talk with him and develop a relationship with him.

When Michael entered the student lounge at Temple University, he didn't look like he had too much free time. But when Dave Bowers asked him, "Do you have a few moments to talk about your faith?" He smiled and replied, "Yes." The door was wide open in this case, and Dave asked, "How do you know that you have atonement?" Michael said he knew he

must do mitzvahs (good deeds) and study the Torah. The conversation naturally turned to the Messiah.

Two Israeli girls then approached Dave as he was standing at the literature table. They were curious and yet partly afraid to talk about spiritual things. But they had a very polite manner, so they listened as Dave shared some Scriptures with them. One of the girls, named Yaffa, was very close to making a decision just before she had to return to Israel. Maybe she'll open her heart to the Messiah in His own land.

Another Israeli named Ben had recently moved to America from Iran. He listened carefully as Dave read some of the prophecies and then spent a moment in silent thought. Then he exclaimed, "Wow! I don't really know what to say about all these things." Although he showed much interest, he made no commitment. However, he is continuing to search the Scriptures.

Dave Bowers observes, "Many students have preconceived ideas about the Gospel and are quick to pin labels on me." When students first approach with this attitude, Dave usually responds by saying, "Wait a minute, I'm me. I'm a Christian. Let's talk about that."

This brings us to the third group of Jewish students our missionaries encounter on the campus. They are hostile toward Jesus, and even mentioning His name will instantly turn them off.

Bill and Edith Freeman recently presented the Gospel to a young Jewish man in Los Angeles who fits this description. At first, he made no secret of the fact that he was opposed to their cause and said in an accusing voice, "Your belief has no foundation whatsoever." Bill and Edith asked him, "Have you ever honestly made a search of the Old Testament, including what the prophets said?" This young man had read the Torah and the rabbinic writings about the Law, but had never read the prophets. When challenged, he almost immediately backed down and began wondering what he truly did know about the Holy Scriptures. In a subdued tone, he finally agreed, "Okay, I guess I'll read the prophets some time."

The fourth and most difficult group to reach are those students who are totally rebellious toward the Gospel. Their reactions are often violent. They feel that it is their duty to challenge missionaries.

Henry, who was extremely agitated when he saw the ABMJ table set up in his student union building, quickly grabbed the literature that was handed to him. He then distainfully threw it into a garbage can a few steps away from the table. Suddenly he whirled around and angrily began telling our missionaries how utterly wrong they were. But the beautiful part about his debate was that he went to the Bible as he spoke, referring to specific Scripture. Thus, the Lord had established a common ground upon which they could talk. A long conversation ensued, and Henry left with a mellower heart than when he had arrived.

She began shouting, "You're not Jewish so why should you be telling Jewish people about Jesus?"

Two girls from the Hillel chapter at Santa Monica College came by the table bitterly complaining, "You are being very deceptive." They felt that our use of the Hebrew name "Beth Sar Shalom" was deliberately designed to deceive people. They agreed that the sign did identify us as Jewish believers. "But still," they contended, "you have no right to use the Hebrew." They would not stay to listen to any of the Scripture, and they would not agree to look at their own Bibles.

Ruth was another Jewish student who was totally rebellious toward the Gospel. She was a very pretty, neatly dressed student who approached the literature table where Sid Stern was sitting and began shouting, "You're not Jewish so why should you be telling Jewish people about Jesus?" Sid replied, "I am Jewish." But, she

went on to say, "You can't believe in Jesus and still be Jewish." She wasn't interested, but her shouting brought many students to the table and, as a result, a great deal of literature was given out.

Seeing that evangelism among Jewish university students can be so difficult, why do our missionaries keep trying? Sharon, a young Jewish student at Temple University, supplies the answer. When our missionaries first met Sharon a number of years ago, they were sure she was a modern-day Saul of Tarsus and rejoiced that she did not have the power to arrest them and have them taken away in chains. She came to our literature table for the sole purpose of wreaking havoc. Then suddenly she disappeared for nearly a year and a half. When she returned, she approached Larry Jaffrey, who was then serving with ABMJ in Philadelphia. Her face beamed as she exclaimed, "Hello Brother Jaffrey, how are you?" Larry was so taken back at her greeting, he didn't know what to say. "Is it a joke? Is she just mocking me?" he thought. Finally, he responded, "Hi, you seem to have changed." She told him how she had transferred to Penn State University and was so happy to be away from our witness. But she was shocked when she met several Jewish believers on campus there who had come to the Lord through the witness of Christian students. Before that semester had ended, Sharon came to the Lord.

God can soften the hardest heart, and this has been seen by our missionaries time and time again. He prepares the ground so that the seed of faith may be planted. Nothing is impossible with our God. Sharon, Ruth and Henry are only a few examples of students who first responded to God's Word rebelliously and even violently. Now Sharon knows the Lord, and Henry is seriously considering the claims of Christ.

Several years ago, hundreds of Jewish students came to Christ during the Jesus People Movement. Now once again evangelism on the campus has become difficult. But the seed is patiently being planted and, by God's grace, in a few years we'll once again see another great harvest.



You Can Be Part of the Next Great Harvest on The College Campus

There are a great many obstacles involved in trying to present the Word of God to Jewish college students. But these obstacles are balanced by the fact that there are also many students who want to hear how Jesus can change their lives.

Missionaries like Bill and Edith Freeman, Sid Stern, Danny Siegel, Dave Bowers and Larry Jaffrey are sharing the Word of God in some of the most challenging situations found anywhere in the world today. Now they are preparing for another great harvest.

You can be part of this great harvest among Jewish students on university campuses across North America by upholding our missionaries in your prayers and financial support.

SEND TO: ABMJ, P.O. Box 2000
Orangeburg, N.Y. 10962

- I promise to remember the ABMJ campus missionaries and college students in my prayers.
 I also enclose \$_____ in support of ABMJ's ministry on college campuses. (CY)
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Is Menachem Begin a scoundrel or is he a saint? Sometimes it seems he alternates between the two. Actually, he is neither. Every time I view him on television, I think of Saul of Tarsus before he accepted our Lord. People either loved him or hated him. Because of this, recent events in Israel have caused some of our readers much concern about our pro-Israel stance.

A few weeks ago a long-time supporter wrote:

"I have for more than 50 years been a supporter of the American Board of Missions to the Jews and receive *The Chosen People* regularly. . . .

"Right now, I am very confused and hope that you will help me by answering some of my questions.

"1. What is Zionism—is it good or bad?

"2. Is Begin the man to have as a leader in Israel? I have read that he was at one time an agitator and did some reprehensible things.

"3. Is the U.S. government being pressured by Zionists to do things that are not in the best interests of the U.S.?

"In the 1950's, I visited Israel and was very much impressed. We crossed from Jordan by way of the Mandelbaum Gate and the change from a brown country to a green country reminded me of the Bible verse, 'And the land will blossom like the rose.' I talked to a young man in the sheep barn. He was English and I asked him what he had done in England. He said that he was an accountant. I said, 'Why did you want to give that up to work in a sheep barn?' He said, 'It is for the cause!' I have never forgotten that.

"But now—all is different. I know the influx of people from countries with different life styles must have been a big problem and would cause great changes and surely not for the

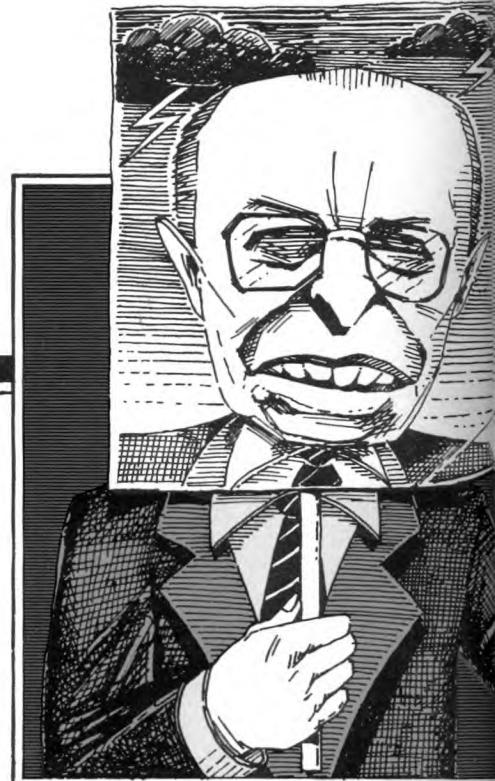
better. To those of us who are Bible believers and wish to be a part of the fulfillment of prophecy, what we read and hear of what goes on in Israel today is a puzzlement. A friend asked me last night what I thought of the destruction of the nuclear plant in Iraq. I said, 'I just don't know what to think.'

"I would like to see you write a piece in *The Chosen People* that might help many of us to understand."

I can readily understand the sense of frustration that our friend expressed. I trust that I can help answer her important questions. Naturally, because of lack of space, I will have to answer mostly in generalities. However, I must answer one of her questions specifically. Personally, I find it hard to criticize Israel's action in destroying the nuclear plant in Iraq. Menachem Begin made a tough decision. I believe he was right. I am not naive enough to believe that the reactor was just for peaceful purposes.

Most of her problems are solved when we realize that the prophetic Scriptures speak of two returns of Israel to the land. The first return is in unbelief. We have witnessed that return.

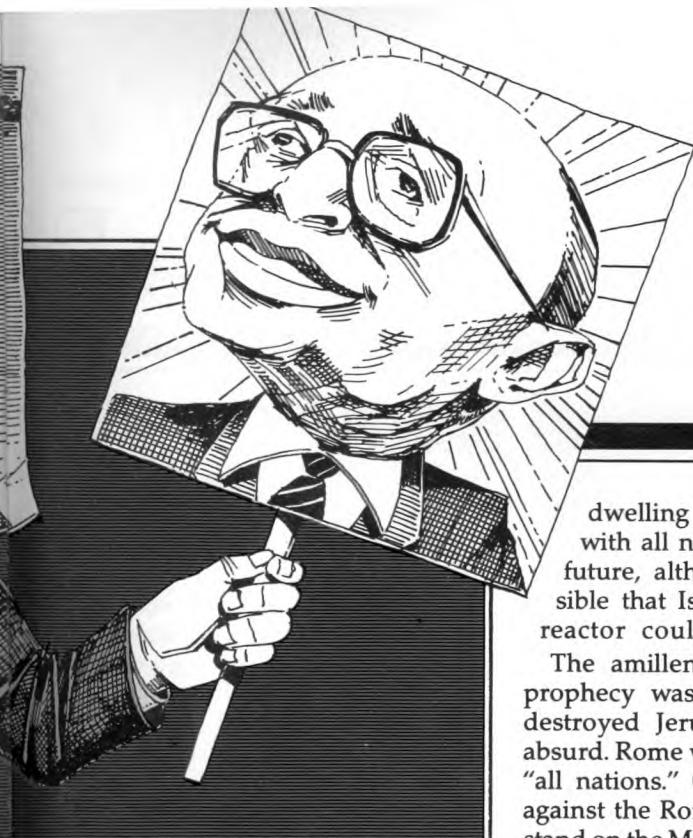
The second return is under the Messiah, and that is still in the future. Because we have seen the desert blossoming as the rose, we are prone to assume that somehow both returns are the same. Yet they are not. It is true that the desert is blossoming but just wait till the Lord Himself takes over. Then all of the desert will flower. It is true that Zionism is a political and not a spiritual movement, but God has used and is using this movement to bring the Jews back to Israel in unbelief. It seems like a miracle but wait until our Lord Himself takes over, then the return described in



Mena Be Scou Or

Isaiah chapters 11 and 35 will be literally fulfilled. I believe that Menachem Begin is a great prime minister but he will be supplanted by Israel's rightful Ruler, the Lord Jesus Christ.

The twelfth chapter of Zechariah describes Israel in her own land in unbelief. "... Jerusalem shall be inhabited again in her own place, even in Jerusalem" (v. 6). This has been fulfilled, but this return has been in unbelief because the rest of the chapter has not yet been fulfilled. It is still in the future. Zechariah describes what will happen to Israel in unbelief. "And it shall come to pass in that day, that I



by DR. DANIEL FUCHS

Menachem Begin: Andrel Saint?

will seek to destroy all the nations that come against Jerusalem" (Zech. 12:9).

In another place Zechariah completes the picture of what I believe to be the same event:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives... (Zech. 14:2-4).

Here is unbelieving Israel—

dwelling in Jerusalem, at war with all nations. It is still in the future, although it is quite possible that Israel's attack on Iraq's reactor could speed this action.

The amillennialist view that this prophecy was fulfilled when Titus destroyed Jerusalem in A.D. 70 is absurd. Rome was a single nation, not "all nations." Our Lord didn't fight against the Romans. His feet did not stand on the Mount of Olives. Nor has any other siege of Jerusalem fulfilled this prophecy. It is still in the future.

Observe the words, "his feet shall stand." Is this a redundancy? Whenever anyone stands, he stands on his feet. Why didn't the prophet just say, "He shall stand"? Why did he emphasize the feet of our Lord? The answer is made clear by returning to Zechariah 12. (v. 10).

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced..."

Why, then, did Zechariah emphasize the feet of our returning Lord? The answer is simple. The Jews are back in Jerusalem in unbelief! They don't believe that there is one word in the Scriptures that refers to the Lord Jesus Christ as their Messiah. But as they see God fighting for them, the Lord returns, and they will see His wounds, recognize Him, and then they shall mourn for Him. It is Israel's future Day of Atonement. Their penitential prayer will be Isaiah 53: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (v. 5).

Until that time, Israel is in unbelief. There will be wars and rumors of

wars. Menachem Begin needs our prayers as he leads Israel during these momentous days. As I mentioned, he reminds me of Saul of Tarsus, who went on his own way in his unbelief. One day on the road to Damascus Saul was stricken by a light from heaven that blinded him, but in his blindness he saw the Messiah. Saul was one "born out of due time" (I Cor. 15:8); that is, before the time when Israel's remnant will see their Messiah, and, in essence, be brought to cry, "Lord, what wilt thou have me to do?"

What happened to Saul as he travelled to Damascus will also be the experience of the Jews in Jerusalem when, like Saul, they too shall see their Lord. It is after this event that, in belief and under her Messiah, the return prophesied in Isaiah 11 will come to pass.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Is. 11:10-12).

Then Isaiah 35:1 will truly be fulfilled, "... the desert shall rejoice, and blossom as the rose." That should take care of the atomic reactor in Iraq's desert. It may even become a botanical garden. In any case, it will have to be adapted to another use, because "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9). □

by SAM NADLER, Missionary, New York City

We prayed together for calmness and that the Lord would give us the confidence that we were safely in His hands.

Take a stand for Christ." How many times have we heard that old familiar phrase tossed about in the comfort of our church? But it isn't always so easy for Jewish people. Especially for those who have a fear of being persecuted and rejected if they do take a stand for Christ.

Jerry was just such a person. He had accepted the Messiah through my Bible study. But now—even after a number of months as a believer, he was still afraid to share his faith with others. This was especially frustrating since he was a college student and had many opportunities to witness.

Now, he was ready to tackle his problem. He walked into my office ready to express his fears. Ordinarily, I know exactly what to tell someone like Jerry. But this time, God had an astonishingly different plan.

While we talked, the telephone rang. When I answered, a soft but determined voice threatened, "There's a bomb in your office. You have five minutes to get out of the building."

As absurd as it may seem, I felt moved to ask the caller, "What time do you have?" She was astonished that I could actually be concerned with such a trivial matter when I could be blown to pieces at any moment. "What do you mean, what time do I have?" She asked.

"Because I want to know if my watch is fast. If so, I may be dead already," I explained.

Obviously, her career as a mad bomber wasn't going as well as she had expected so she hung up in frustration.

Jerry looked at me with wide-eyed suspicion when I put the phone down. Then I confirmed his worst fear—yes, it was a bomb threat.

Needless to say, at first, Jerry was upset. But I recognized that God had given us this unusual opportunity so

Jerry could face his fear of witnessing. If he could survive a bomb threat, sharing his faith in Jesus would be relatively simple.

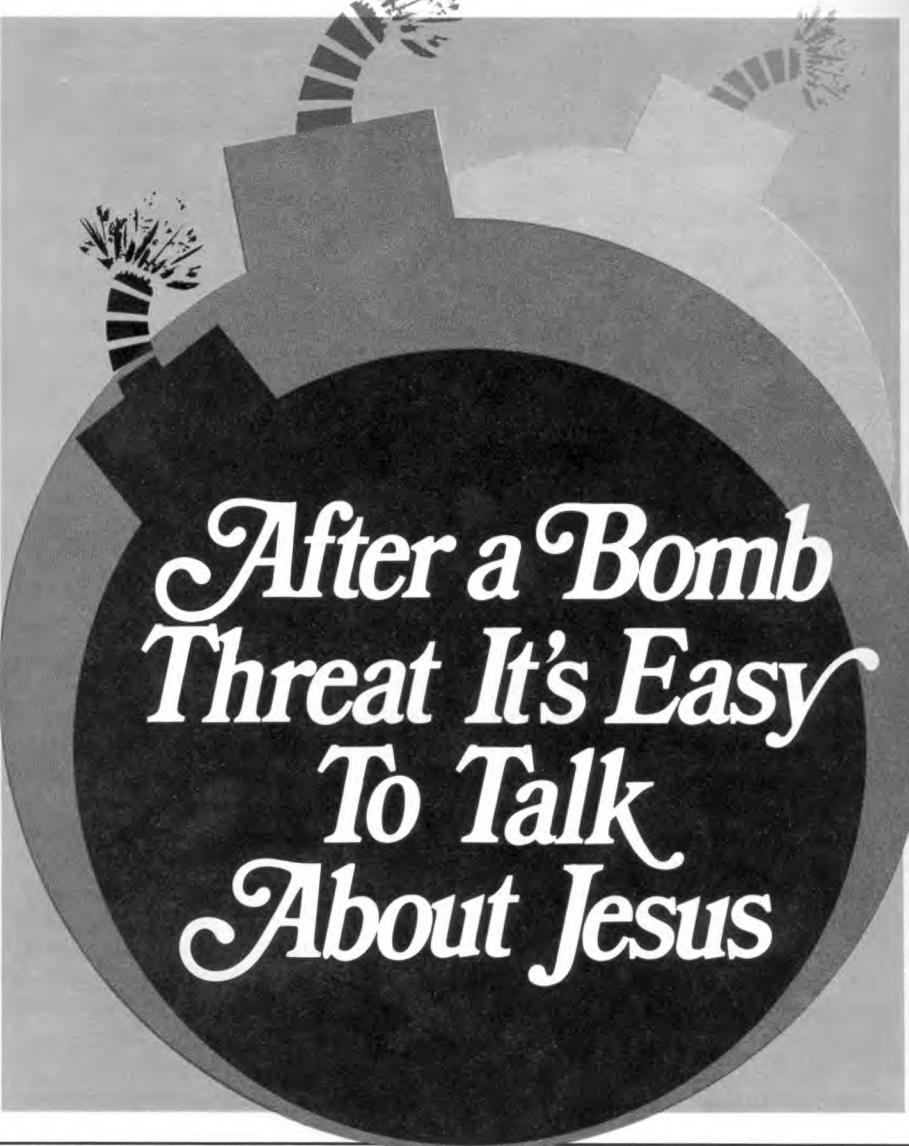
I suggested that we start a countdown to the moment the bomb was to explode. We prayed together for calmness and that the Lord would give us the confidence that we were safely in His hands.

When the five minutes had passed we praised the Lord together. Jerry had overcome his fears. Since that time,

Jerry has been faithfully sharing Christ with others.

Yes, we all have to take our stand for Christ. But for some, the test is more difficult.

Editor's Note: Some people are convinced that the way to stop the Gospel is to threaten missionaries with physical violence. Our missionaries have learned how to discriminate between empty threats and potentially dangerous situations.



Jesus Almost Broke Up My Marriage

I was more angry and resentful than I'd ever been before. "How could my husband, of all people, betray me and become one of those Jews who believe in Jesus?" I thought.

I will never forget the moment he announced his new belief. It almost seemed like a joke. But this was something Jews don't joke about.

In the days that followed, I longed to talk to David about what had happened to him but I couldn't, and I kept telling myself, "It's just a crazy phase he's going through!"

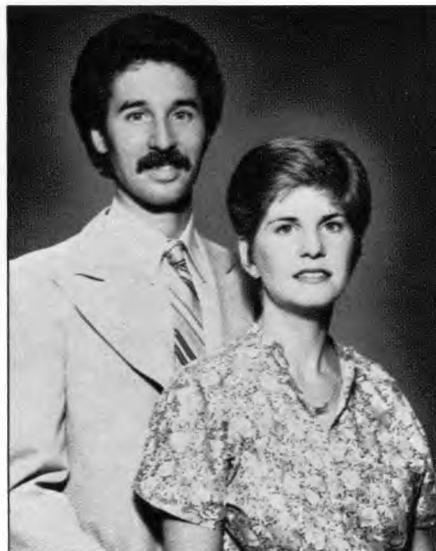
I went to bed each night thinking that it was just a horrible nightmare and that in the morning I would awake to find everything back to normal. Then we would be the fun-loving, typical Jewish married couple we had started out to be.

During the day, I totally immersed myself in my studies at the State University of New York, College at New Paltz, where I was working toward a Master's degree. My fine arts classes and the work they required became the driving force in my life.

College became the only way of escaping the frightening options I would otherwise have to face. These options were painfully clear to me; I could either leave David, which I contemplated often, or I could try to understand why he believed as he did.

But I was afraid to try to understand him. David was a professional salesman, and I knew he was a very good one. This new friend of his named Jesus was the last thing I would allow myself to be sold on. So I was very careful not to bring David any of my questions.

I did, however, tell him that I was thinking of leaving him. But his reply infuriated me even more. He looked at me with gentle eyes and declared in a soft voice, as if he were reading straight from that Bible of his, "A believing spouse should not leave an unbelieving spouse. So it's going to have to be up to you. And anyway," he



added, "you're not having a problem with me. You're having a problem with Jesus."

Until this time, I had only heard David talk about his belief. But now he was truly living it. I began to notice a complete change in him. He was more loving and caring with me. His life was straightening up in such a way that I had to admit it to myself. He had stopped drinking and cursing and even gave up smoking.

Though I was in school constantly, I was no longer able to forget David's new attitude and lifestyle. Whether I was planning a design or creating a sculpture, his strange ideas would not stop haunting me. But still I was not interested in knowing God. I remained committed, but only to my studies.

My frustration was compounded by the fact that I could not share the sorrow and anger I felt toward David with my parents. I didn't want them to know what a disaster my marriage had fallen into. But David's parents knew about his beliefs, and many times I would exchange tears with his mother over the phone.

Then, the most devastating news came . . . my father was dying of cancer. I stayed out of school most of that next semester.

Suddenly, I felt compelled to search into the meaning of life. Somehow I had to make sense out of all this sadness and confusion. But I was still not ready to talk to David about Jesus.

I began buying dozens of Hebrew Christian books, supposedly for David. I would wait till he left the house for the day and then I'd sit and read them all. Oh, did I battle with this Jesus! But book by book the Holy Spirit began to soften my heart, and now I was ready to learn about Him.

I was surprised to find that school was becoming less and less of an escape. I began thinking, maybe David really had found a reality that gave meaning to life . . . maybe I could find it too.

Then, one day as I was leaving my house to register for classes, one of David's friends called. We talked on the phone for a while. Eventually, the conversation turned to what I had been reading.

Suddenly, I realized it was true, Jesus was my Messiah and I could have a personal relationship with Him. He could change my life just as He had changed David's. I could sense the Holy Spirit telling me this was the only way for me to find peace. David's friend sensed the change that had come over me. Quietly, he asked me if I would like to pray with him. At that moment I accepted the Lord into my life.

A few days later, God gave me a very special verse from the Old Testament, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5).

Its promise became a reality in my life.

God began to restore our marriage as we placed Jesus at the center of our lives. David and I were no longer living in two different worlds. We were now one in Christ with a lifetime ahead of us to serve and praise our Messiah. □

by DR. HENRY J. HEYDT

Questions and Answers

QUESTION: Nowhere can I find a hint as to what the millennial temple with its measurements, etc., should teach the Christian of this day, but there must be some truth even for us.

ANSWER: Since 2 Tim. 3:16 includes Ezekiel 40-48, there is surely much for us to learn from these nine chapters. In fact, each of the four points mentioned may be traced through them. Of primary importance is their application to the Lord Jesus Christ. This study can be made in the same manner that a typical study of the tabernacle and Solomon's temple is undertaken, only here we have the glory of our Lord's finished work revealed in a fuller measure. There are also some comparisons with the book of Revelation which will yield fruitful study. Here, too, God has laid before us, in unmistakable detail, His intention to fulfill His promise to the house of Israel. We must not forget that in all of this we are to have a definite share (Rom. 4:13, 16; Heb. 11:40; Rev. 3:21; 5:10; 20:4). Truly, there are very few of us who ever drink largely from the fulness of this fountain; in fact, most of us rarely even sip.

QUESTION: What is the belief of orthodox Jews regarding the resurrection of the body and life after death?

ANSWER: The resurrection of the body is no longer as vital a teaching in orthodox Judaism as it once was. For Maimonides the resurrection of the body, physical torments for the wicked and the idea of a "Celestial playground" were chiefly allegories embodying some sober truth. Today most Jewish teachers hold what they call the middle ground of immortality of the

soul. Morris Joseph in *Judaism as Creed and Life* says: "There is an existence beyond the grave; there are larger possibilities of happiness for the soul than this life can offer. This simple conviction is surely enough; to know more is unnecessary."

One cannot expect truth to continue among a people who are living in the rejection of their Messiah Who is the Way, the Truth and the Life. As a result, there is a gradual decay of the old beliefs and an ever-increasing embrace of modern theology. However, belief in a coming day of judgment is still prevalent among orthodox Jews.

QUESTION: How was so much of the temple overlaid with gold? How thick was the gold and how was it put on?

ANSWER: Gold was very abundant in ancient times and was imported from Africa and the Indies. The Queen of Sheba brought the king 120 talents of gold. The amount David accumulated as the spoils of war was enormous. He had 100,000 talents of gold for the house of the Lord (1 Chr. 22:14) plus another 3,000 (1 Chr. 29:4). The Hebrew talent of weight was about 130 pounds. Exactly how the goldsmiths prepared and applied all of this, and how thick it was we do not know. Some articles, of course, were of solid gold, others were simply "covered" with gold. Ostentation was certainly not behind this elaborate ornamentation since it was not seen from the outside, and only the priests could enter the Dwelling itself, and only the high priest could enter the holy of holies. It was to be the dwelling of God and the gold was itself the symbol of purity and light (Rev. 21:18, 21).

What Should You Do When Your Health No Longer Permits You to Manage the Assets That the Lord Has Given You?

Wilma Willis, a longtime friend of ABMJ, encountered just such a problem.

After her husband passed away, she wisely invested the assets he had left her into rental property. The Lord blessed and she was able to both multiply and upgrade her holdings.

But, eventually, the management responsibilities became more demanding than her health would permit. With the advice of a counselor, she established an annuity trust, transferring the title of the rental property and some securities to ABMJ as trustee.

As a result, Mrs. Willis received a substantial income tax deduction in the year of the transfer plus being able to carry forward excess tax deductions for five additional years. She also assured herself a comfortable lifetime income without the daily burdens of management.

But, what pleased Wilma Willis the most was that she had been able to accomplish all this while providing financial support to the ministry of ABMJ and several other Christian organizations.

If you are interested in knowing how such a trust might help you, please write: The President, ABMJ, P.O. Box 2000, Orangeburg, N.Y. 10962.

ABMJ IN YOUR TOWN

Schedule of Speakers and Music Ministries

ARIZONA

Prophetic Conference Tuscon: Craycroft Baptist Church, Nov. 16, Emery Park Baptist Church, Nov. 15, 17, Golf Links Baptist Church, Nov. 15, University of Arizona, Nov. 14, Dr. Duane Dunham, Rev. Harold A. Sevener and Dr. Lloyd T. Anderson.

CALIFORNIA

Burbank: Emmanuel Evangelical Free Church, Oct. 25, Donna Jean Wood; Fontana: Ambassador Baptist Church, Nov. 15, Donna Jean Wood; 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; San Bernardino: Faith Bible Church, Nov. 22, Donna Jean Wood; Greater San Gabriel Conference on Prophecy, Oct. 30 thru Nov. 1, Dr. Dwight Pentecost; Westminster: Westminster Brethren Church, Nov. 1, Donna Jean Wood.

GEORGIA

Prophetic Conference Columbus: Edgewood Baptist Church, Wesley Heights Baptist Church, Oct. 25-28, Dr. Paul Feinberg, Dr. Daniel Fuchs.

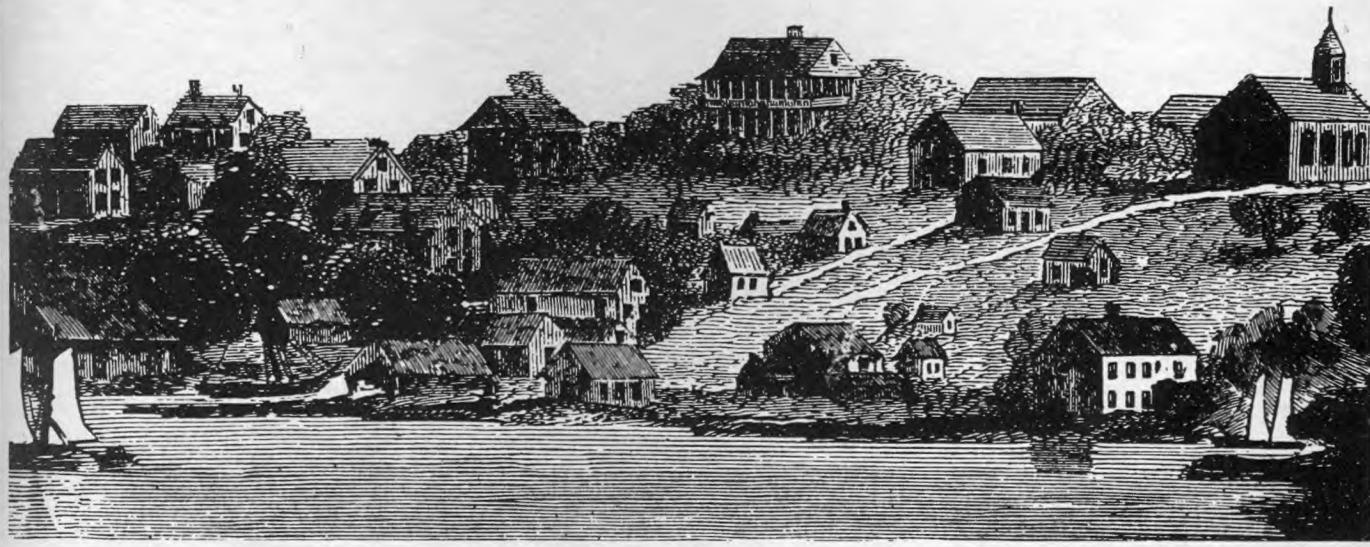
TEXAS

Beaumont: First Baptist Church of Beaumont, Oct. 4, Donna Jean Wood; Celina: First Baptist Church, Oct. 4, Dr. Thomas S. McCall; El Paso: Prophetic 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; Odessa: Prophetic Conference, Oct. 3-7, Dr. Walter Price, Dr. S. Maxwell Coder.

CANADA

Beaverton, Ontario: Fall Retreat At Fair Havens Conference Grounds, Oct. 16-18, Dr. John Feinberg, Rev. Harold A. Sevener, 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. Sevener; London, Ontario: Glad Tidings Church, Oct. 3, 4, Rev. Harold A. Sevener; 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.

And also listen to THE CHOSEN PEOPLE NEWS HOUR radio program in your area. Atlanta, Ga., WYNX, 1550, 10:45 am; Corpus Christi, Tx., KCTA, 1030, 7:15 am; Dallas, Tx., KVTT, 91.7, 6:00 am; Denver, Co., KPOF, 910, 11:15 am; Long Beach, Ca., KGER, 1390, 1:30 pm; Los Angeles, Ca., KLIT, 1220, 11:15 am; Portland, Or., KPDQ 93.7, 11:45 am; Sacramento, Ca., KIFA, 710, 11:15 am; San Antonio, Tx., KMFN, 96.1, 9:00 am; Seattle, Wa., KQIN, 800 11:30 am; Zarephath, NJ/ NYC, WAWZ, 99.1, 11:45 am. Daily, Monday-Friday.





You Don't Have To Send Christmas Cards To Your Jewish Friends Anymore



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and shall be called
the SON of the Highest;
and the LORD from their sins.
Matt. 1:21
shall give GOD unto him the throne

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