

The Chosen People

ESTABLISHED 1987 ISSN 0163-537

THE RABBIS' TUNNEL

*The Rabbis' Tunnel: Can It Lead
Us To The Temple?*

See Israel THROUGH Jewish Eyes



**A UNIQUE TOUR OF THE HOLY LAND
• CONDUCTED BY HAROLD SEVENER,
PRESIDENT, ABMJ/CHOSEN PEOPLE MINISTRIES.**



- APRIL 27 - MAY 7, 1987
- ALL INCLUSIVE RATE \$1850.00
- FIVE-STAR HOTELS
- VISIT SPECIAL SITES USUALLY OFF-LIMITS TO TOURISTS
- DEPARTING KENNEDY INT'L AIRPORT VIA SABENA, THE BELGIAN AIRLINE

Here is a wonderful opportunity to show your support for Israel and the Jewish people and experience an unforgettable ten days in the land of the Bible.

Your tour host is Harold A. Sevenser, President, ABMJ/Chosen People Ministries. Mr. Sevenser brings a wealth of knowledge and experience to your time in Israel, having done graduate study there and maintained many friendships with government officials.

You'll see many sites normally off-limits to tourists, like the "Rabbis' Tunnel," and visit in Israeli homes. Special arrangements have been made for you to meet with officials of the Israeli government and hear rabbis' lectures.

For an unforgettable journey, for the opportunity to truly see Israel through Jewish eyes, please plan to join this historic tour.

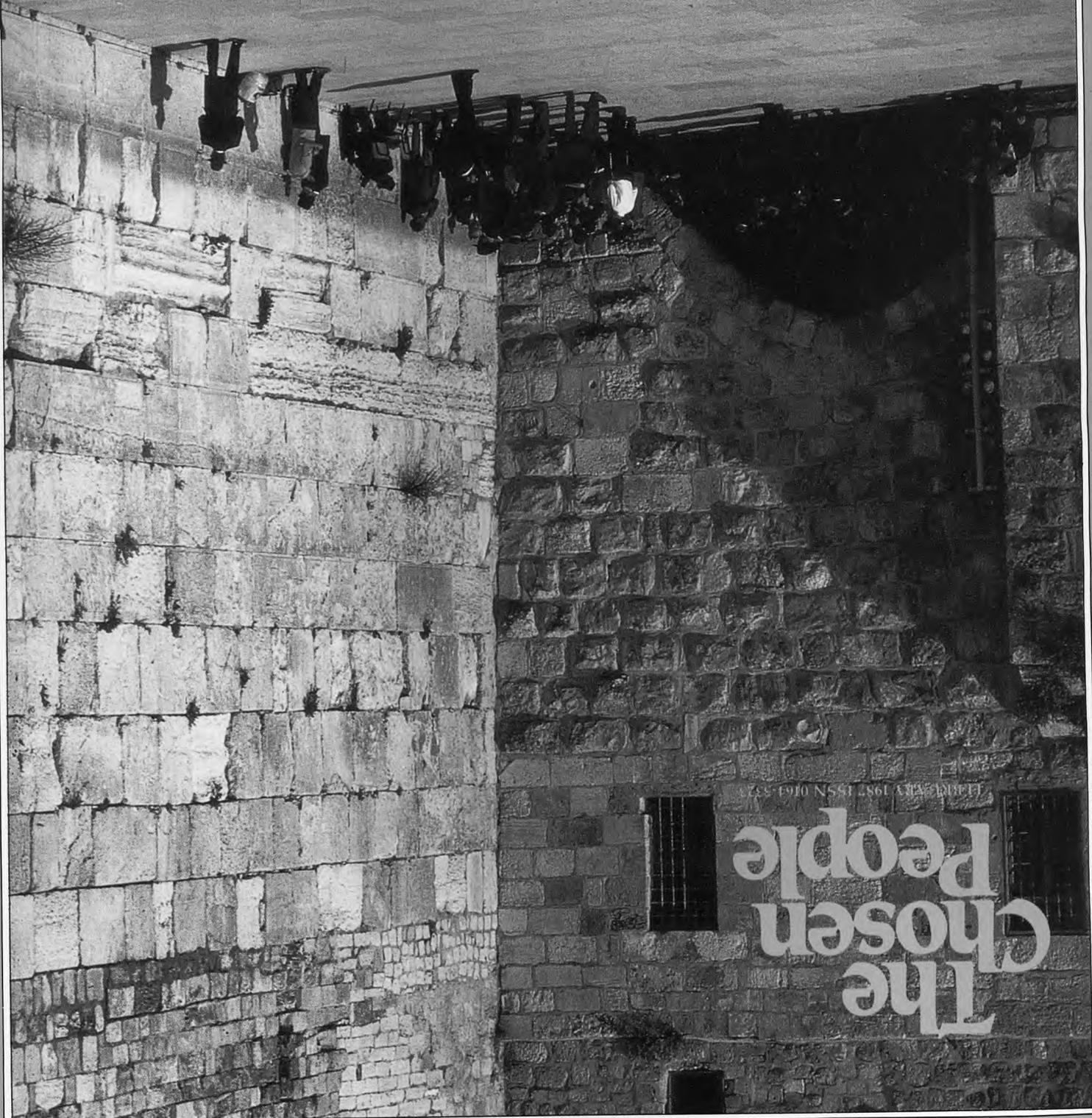
To make your reservations, send \$200.00 per person deposit to the President, ABMJ/Chosen People Ministries, P. O. Box 2000, Orangeburg, NY 10962.



Mr. Sevenser will also be conducting tours later in 1987: June 27-July 8 and October 24-November 4. Prices and brochures are also available from the office of the President.

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The Chosen People

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From the President

What is love? Song writers, poets, philosophers have written volumes describing the attributes and essence of love. Many times the portrait of love that is painted resembles little of the true nature of love.

The Bible has given to us the best definition of love and the standard by which love can be measured. It states, "... God is love. Whoever lives in love lives in God, and God in him" (1 Jn. 4:16).

For many, this verse has become a license for them to do anything they please. As long as it is done in the name of "love" it's o.k. Such an attitude and such an interpretation runs contrary to what this verse and the Bible teaches.

The Bible uses a very technical word for love when it states, "God is love." It uses the Greek word *agape*. This is a strictly theological term. Based upon its usage in Scripture, we could define it to mean: Agape love is to delight in the well being of someone else.

It is distinct from two other Greek words which are used for love, mainly *philo* and *eros*. These are ordinary Greek words used to describe emotions and feelings. It is this type of love that is most often pictured in the Hollywood films, in literature and in songs.

Agape love on the other hand is not related to the emotions, but is related to an act of the will. God so loved (agape) that He gave His only begotten Son.. (Jn. 3:16).

God demonstrated His love to us by a conscious act of His will. He desired to delight in our well-being through the gift of His Son. That gift is the objective proof that He loves us.

When a Roman centurian wanted to demonstrate his love for the nation of Israel, he delighted in the well-being of the Jewish people by building them a synagogue. This was a conscious act of his will (cf. Lk. 7:4-6).

What is love? It is the conscious act of the will, whereby we delight in the well-being of someone else. If we live in this attitude, the Scriptures say God lives in us.

It is the conscious attitude, this agape love, which sends our missionaries around the world to the Jewish people. Because God has delighted in our well-being by giving to us His Son, we in turn desire the well-being of others by bringing to them this very same gift.

It means that we proclaim the message of salvation. We live the Good News of salvation, whether we feel like doing it or not. If evangelism were left simply to feelings I'm afraid very little would be done.

It is this conviction, this agape love, that compels our missionaries into fields that are white unto harvest. It motivates them when adversity and persecution strike. It arouses them to greater activity when lethargy or complacency surrounds them.

Yes, because God is love, we too can love. Please continue to pray for our missionaries as they labor to bring the Good News of salvation to all Jews everywhere.

In our Messiah,

HAROLD A. SEVENER

The Rabbis' Tunnel: Can It Tell Us Where The Temple Will Be Rebuilt?

History is not silent concerning the subject of tunnels beneath the Temple Mount. Can it be that one of these tunnels will pinpoint the exact location of the Temple?

BY HAROLD A. SEVENER
President, Chosen People Ministries

Summary: Last month we traced the Temple site from the days of Solomon, Zerubbabel and Herod. Lacking any remains of the hekel (Temple building) itself we determined that some gates surrounding the Temple have survived to

this day and are key to establishing the location of the Temple.

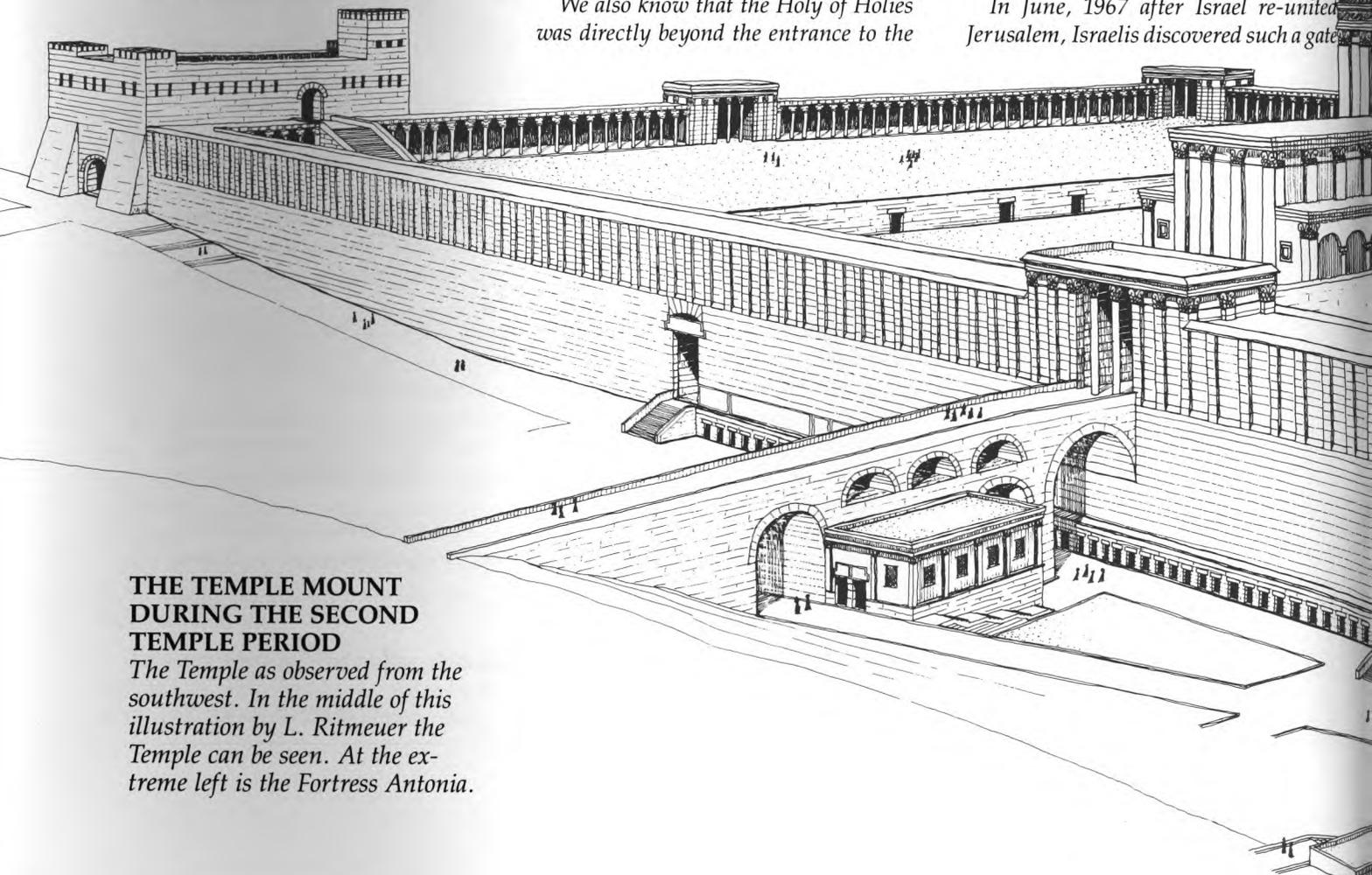
We know that the Eastern (or Golden) Gate of the city looked directly into the Eastern (or Beautiful) Gate of the Temple. This Golden Gate is visible today (see last month's map) and identifies the location of the eastern side and entrance to the Temple.

We also know that the Holy of Holies was directly beyond the entrance to the

Temple placing it on the Western side of the Temple Mount.

Since all the gates around the Temple were built directly opposite each other it therefore follows that if we could find a gate in the Western Wall directly opposite the Eastern or Golden Gate then that gate would fix the location of the Holy of Holies.

In June, 1967 after Israel re-united Jerusalem, Israelis discovered such a gate



THE TEMPLE MOUNT DURING THE SECOND TEMPLE PERIOD

The Temple as observed from the southwest. In the middle of this illustration by L. Ritmeuer the Temple can be seen. At the extreme left is the Fortress Antonia.

while excavating a tunnel alongside the Western Wall.

Israel's most venerated rabbis began to worship at this gate — nearer than ever before to the original Temple. Since this gate was only accessible through the tunnel — the tunnel became known as the "Rabbis' Tunnel."

PART II

When the archaeologists came upon this gate it was filled with debris from the destruction of the city of Jerusalem by Titus, as well as from earthquakes and other conquests. They were however, able to enter through this gate to an underground corridor which would have led up to the Temple Mount. From this corridor other tunnels led off in different directions.

Almost immediately the Arabs demanded the tunnel's closure for fear of their own holy site just above it. Right now this gate is bricked up.

But history is not silent concerning the subject of tunnels under the Temple Mount.

Josephus describes a tunnel between Herod's Fortress Antonia at the Northwest corner of the Temple and the Temple. He states, "There was an occult passage built for the king. It led from Antonia to the inner temple at its eastern gate, over which he also erected for himself a tower, that he might have the opportunity of a subterraneous ascent to the temple, in order to guard against any sedition which might be made

The ancient gate archaeologists discovered was filled with debris from the destruction of Jerusalem by Titus. But the tunnel beyond would have led up to the Temple Mount. Almost immediately the Arabs demanded the tunnel's closure.

by the people against their kings." (Josephus, *The Antiquities of the Jews*, Book XV, Ch. 11, p. 474)

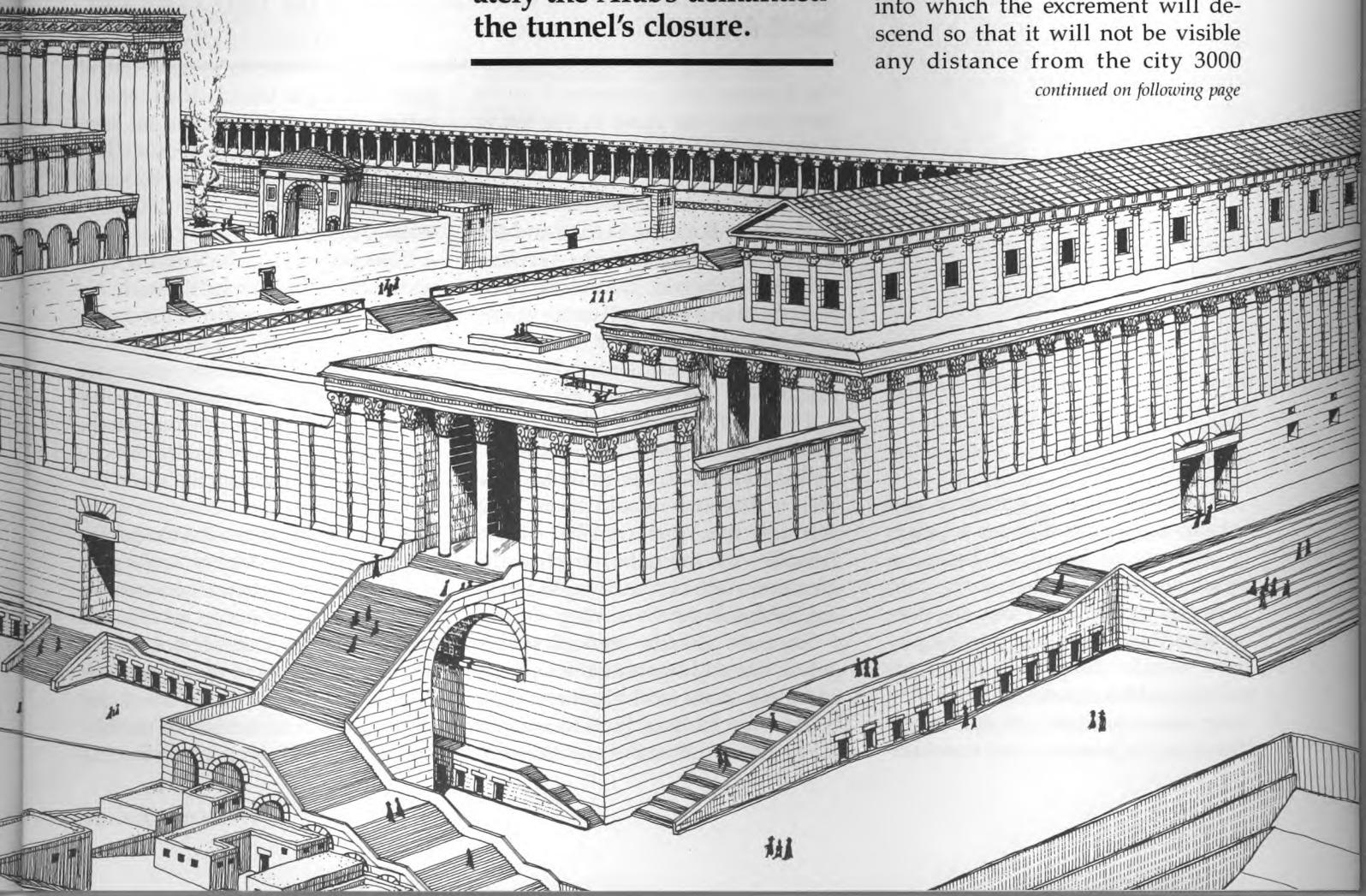
A secret tunnel was par for Herod's paranoiac course. But the record speaks of subterranean passages not only for the king but also for the priests. Why for the priests?

Talmud and rabbinic writings, as well as those of Josephus, tell us that Jerusalem and especially the Temple Mount was such a sacred place that no public or private facilities could be built on the temple mount.

Missing Dead Sea Scrolls

A passage in the Temple Scrolls (one of the missing Dead Sea Scrolls that came to light after the Six Day War) describes where these facilities *could* be built. The passage states, "And you shall make them a place for a *hand* [Heb., latrine, privy] outside the city to which they shall go out, to the northwest of the city, roofed houses with pits within them into which the excrement will descend so that it will not be visible any distance from the city 3000

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cubits." (Column 46:13-16)

Candidly, if a priest, during his hours of ministry in the Holy Place became defiled or had to relieve himself he would exit through these underground tunnels and make his way to the *hand* (latrine) outside the city.

The Essene Scribes

In their Temple Scrolls we know the Essene Scribes recorded in exact detail how and where the *hand* was to be built. But was it ever built? Did it even exist?

For 1700 years an obscure reference in Josephus waited to yield up the answer. In describing the location of a certain wall around the Temple Josephus states that it "... extended through a place called Bethso to the gate of the Essenes..." (Josephus, *Wars of the Jews*, Book V, Ch. 4, p. 78)

Now, the place Bethso and the Essene gate were a puzzle to scholars until two men brought years of study and research to bear on the problem. Dr. Yigal Yadin, in his book on the temple scroll, writes, "Not until the 19th Century did two scholars come up with an ingenious suggestion. They were the American, Edward Robinson, and Rabbi Joseph Schwarcz of Jerusalem, celebrated explorers of ancient Israel.

"With a scholarly intuition they proposed that Bethso could be the transliteration of two Hebrew words, *Beth* (which means house of) and *Tzoa* (which means excrement). Both these words are used with those very meanings in the passage of the scroll under discussion.

Wrong Translation

"The suggestion of Robinson and Schwarcz prompted some scholars to attribute to Josephus' Bethso a meaning similar to that of the gate normally translated from the Hebrew as the Dung Gate (for the Hebrew word for dung could also mean quiver) and because of the similarity there was a tendency to ignore the directions in Josephus and conclude



THE TOWER OF ANTONIA

The Rabbis' Tunnel positions for us the exact location of the temple. It is rather ironic that the very gate through which one would pass because they were defiled would be the very gate by which today we can now identify the Holy Place and the Holy of Holies.

the Essene Gate, whatever it might have been, was close to the Dung Gate of today, in the southern wall of the city.

"The text in Josephus, however, is quite clear. Both the Bethso and the Essene Gate were on the western side of the city with the Bethso nearer to the northwestern corner in line with the location of the *hand* in the scroll, to the northwest of the city." (Yadin, *The Temple Scroll*, pp. 180-1)

This confirms the location of the *hand* to the northwest.

The shortest route from the Temple to this area would have been through the Western Wall of the Temple—via the gate found in the Western Wall of the Temple when the Rabbis' Tunnel was dug.

Since we already know that this gate is directly opposite the Eastern or Golden Gate (and therefore right behind the Holy of Holies) we can safely surmise that this was the very

gate through which the priests, when they became defiled for Temple service would leave the Holy Place. They would exit via this gate and out the Western Gate of the city wall.

This gate within the western wall, accessible today only through the Rabbis' Tunnel positions for us the exact location of the temple. It is rather ironic that the very gate through which one would pass because they were defiled would be the very gate by which today we can now identify the Holy Place and the Holy of Holies.

What stands above the tunnel, on top of the Temple Mount, in the path of a straight line drawn between the Eastern Gate and the gate found near the Rabbis' Tunnel? Amazingly, it is *not* the Dome of the Rock.

How did the Muslims come to lay siege to the holiest place on earth?

In A.D. 70, Titus captured the city

of Jerusalem and destroyed the temple. Then in the year A.D. 130, the Emperor Hadrian visited the ruined city and he ordered that a Roman colony was to be built on the ruins of Jerusalem. He held a ceremony for the plowing of furrows to mark the projected walls of his new city.

He gave it a new name, Aelia Capitolina.

For almost 200 years Aelia Capitolina was an unimportant Roman provincial city with some Christian inhabitants, a few pilgrims, and a few brave Jews who would risk their lives to lament and pray at the western wall over the destruction of their holy temple.

Earthquakes and Flames

In 363 the Jews were allowed into the holy city and they started to rebuild the temple. Jewish tradition, as well as Christian tradition, tells how earthquakes and flames of fire burst forth from King Solomon's Stable and prevented this construction.

In 614 Jerusalem was conquered by the Persians. The Persians allowed some of the Jewish people to return; they wanted to rebuild their holy sites. But once again Byzantine Christianity fought against the Persians and the Jews were expelled.

But in 636 the Arab world had descended upon Jerusalem and in March 638 Christian Jerusalem capitulated to the armies of the Muslim, Caliph Omar. A French bishop who had made his pilgrimage to Jerusalem in the year 670 recorded that the Saracens (the Arabs) had erected a large square wooden hut on the ruins of the temple.

Then, Caliph Abdel Malik adopted Jerusalem as the major holy city of Islam. He destroyed Mecca and he began the building of the mosques on the temple mount.

In 691 he completed the Dome of the Rock with his four gates facing the four corners of the compass. At the Dome is the irregular surface of what is called the Sacred Rock, 15 x 12 meters in size, beneath which is a

small cave, seven meters wide by seven meters long and accessible by steps.

The cave is lit by a circular hole in the ceiling, giving the rock one of its names — the pierced stone. Supposedly, it was in this cave Abram, David, Solomon and Elijah prayed. It was from here that the Angel Gabriel directed Muhammed to heaven.

Through the marble slab of the floor one is said to be able to hear the roar of the River of Paradise, or the water gushing to the Qas, the large wash basin, from the cisterns under the temple.

Traditionally, this is the center of

For seventeen centuries, a reference in Josephus, a key piece of information on the Temple's location befuddled scholars. Then an ingenious American explorer and a rabbi from Jerusalem cracked the code.

the world. According to Muslim belief it is for the holding of the souls in paradise and, according to their tradition, the Dome of the Rock was built over the Holy of Holies of the Jewish temple.

Dome of the Spirits

However, as we now know modern scholarship does not confirm this thesis. As we've already indicated, if an imaginary line was drawn from the center of the Eastern or Golden Gate directly across the temple mount to the western gate found in the Rabbis' Tunnel, it would dissect a small arabic building called Qubbat el-Arwah, the Dome of the Spirits.

Dr. Asher S. Kaufman, writing for

the Biblical Archaeological Review states, "Has this Arabic name preserved an ancient memory of the holiness of the site? In Sinai, where the glory of the Lord appeared before the whole community of Israel, Moses and Aaron addressed the Lord as 'God of the spirits of all mankind' (Num. 16:22). (See also Num. 27:16; Ezek. 37; Job 12:10.) Dome of the Spirits is certainly an appropriate name to mark the dwelling place of the Lord's name, the center of His divine presence.

"But this cupola also has another Arabic name, Qubbat el-Alouah, or Dome of the Tablets. In the Holy of Holies in Solomon's temple was kept the Ark of the Covenant, now lost, containing the two stones, tablets of the law, given to Moses on Mount Sinai.

An Ancient Memorial

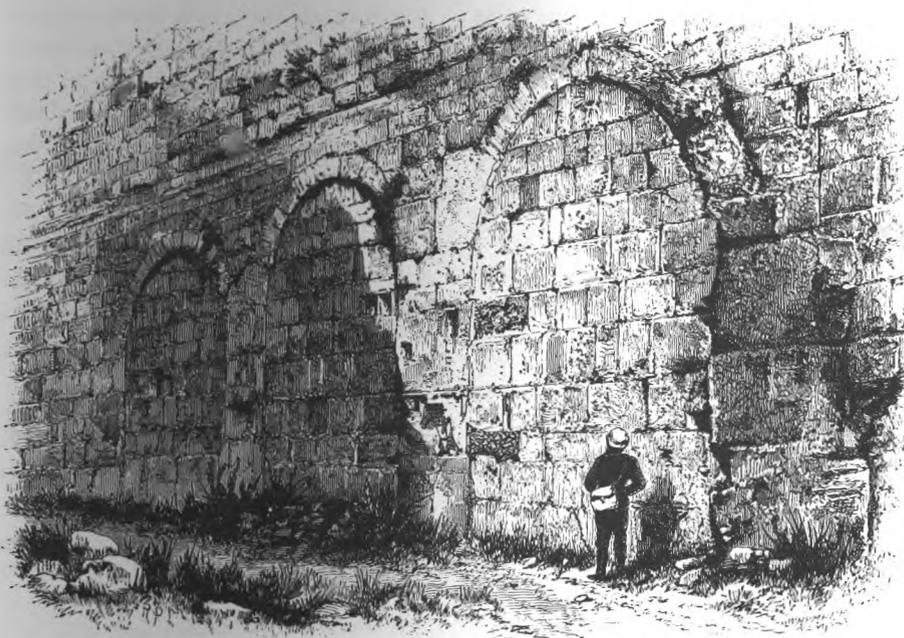
"According to M. deBogue, the name Dome of the Tablets was given to this cupola because it is dedicated to the memory of the tablets of the law. Once more a name preserves the ancient memory of the location of the Holy of Holies." (*Biblical Archaeological Review*, Mar-Apr, 1983)

But even more fascinating is the fact that under this cupola which stands approximately 15 feet high there is a flat piece of the bedrock of Mount Moriah. This flat piece of bedrock fits perfectly with the descriptions given of the *Evev Shetiyah*, the foundation stone which was found in the Holy of Holies upon which the Ark of the Covenant rested.

Interestingly, Dr. Kaufman points out another fact which would locate the Holy of Holies over this present site of the Dome of the Winds. He states, "Another impressive identification of a temple mount relic, although not nearly as spectacular as the Holy of Holies' podium, involves a cistern explored by Wilson and his successors.

"The Mishnah describes a pit in which libation offerings were gath-

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THE WALLS OF JERUSALEM

In the Jewish Quarter of Jerusalem, young Levites are studying the Temple Scrolls preparing for the Temple's rebuilding. The site is known — the priesthood is being prepared, a fund has already been established. Only the granting of permission is needed.

ered (Middoth 3.3, Me'ilah 3.3). The entrance to it was located between the porch and the altar of sacrifice (Jerusalem Talmud, Sukka, Ch.4, Halachah 6). This pit conforms to the location of the cemented cistern which is sited so as to avoid undermining the foundations both of the hekel (the temple building) and the altar." (B.A.R., p. 54)

Conclusive Evidence

I believe the excavation of the Rabbis' Tunnel, gives to us conclusive evidence that the temple was located north of the Dome of the Rock. Scholars like Dr. Kaufman and Dr. Lambert Dolphin have drawn diagrams showing the superimposition of the Second Temple on the temple mount with the Holy of Ho-

lies located over the Dome of the Winds. Such a location would allow for both a Jewish temple as well as the Dome of the Rock and the El-Aqsa Mosque to stand side by side.

According to Scripture, there will come a day when a covenant of peace will be drawn up between Israel and the nations (Dan. 9:27). Could it be that that covenant of peace will guarantee the rebuilding of such a temple on this actual temple site? Jesus predicted that when such a temple does stand it will be defiled by the abomination of desolation which would signal the time of the end.

All of the pieces are coming together like the pieces of a gigantic jigsaw puzzle. Israelis will continue their excavation within the Rabbis' Tunnel. Having finished their ex-

cavation along the Western Wall they'll continue along the northern wall, and as the political situation allows, they will once again reopen this bricked-up western gate. They will proceed to explore the chambers, the hidden caves, the reservoirs, looking for further clues and relics of the temple that once stood upon this site.

Could it be that they will one day find the Ark of the Covenant? Could it be that they will find other significant scrolls that verify the exact site of the temple?

Each year as we visit Jerusalem, our tour groups will plan to descend to the Rabbis' Tunnel; we'll examine the physical evidence that shows the actual location of the temple. We will stand upon the site, looking out toward the Mount of Olives, where one day God's glory will once again appear.

In the Jewish quarter of Jerusalem, young Levites are currently studying the temple scrolls. They are preparing themselves for the day when the temple will be rebuilt and the sacrificial system reinstated.

The site is known — the priesthood is being prepared — a temple fund has already started — only the granting of permission is needed and the rebuilding can begin.

In light of these modern archaeological finds, the words of Jesus take on new significance: *When ye therefore shall see the abomination of desolation stand in the Holy Place. . .*

OPPORTUNITIES FOR SERVICE

A variety of job opportunities are available at ABMJ/CHOSEN PEOPLE MINISTRIES Headquarters, Orangeburg, NY. If you have experience in any of the following: data entry, magazine production, clerical or secretarial, please forward your resume to

Mr. Jonathan Singer
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THE TEARS OF A CLOWN

It is said that many of the world's funniest comedians are smiling only on the outside. For Burt Rosenberg, stand-up comedy became an escape from a reality nightmarish by any standards.

TESTIMONY OF BURT ROSENBERG

Burt Rosenberg is a rather indescribable fellow who has never felt all that much at home in this world, so he decided to follow Jesus out of it altogether. Now, as a Christian comedian, this fellow's mission is to bring mirth to the earth. "Life in all its abundance, including righteous yuks," as he points out.

His performances incorporate uncommon whimsicality, his own stand-up style, personal vignettes, original songs, and a reverent sort of irreverence. He has brought liberating laughs into concerts, churches, festivals, and prisons across the country.

Talking with Burt is fun; he has an immediate and easy banter that puts you at ease.

Your Own Sins

Then slowly you discover yourself and your own foibles in his stories. Somehow, with no warning, you see your own sins and not those of another.

Describing Burt's ministry as comedy is somewhat like describing a preacher as a talker. Comedy is only the wrapping used by God in Burt's ministry to get into people's lives.

"Laughter makes people surrender their defenses for just a minute," Burt explains. "In the world, comedians use that minute to reveal their

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own slightly different perspective on reality so that ultimately the audience can escape. I use that minute to show them that there is a better way to see the world, the way of Jesus."

What is especially odd about this very funny man is not that he does comedy, but that he uses comedy to expose reality as it is, not escape it.

Burt knows his audience. For as you will learn from Burt's own words, he, like many on the other side of the footlights, spent most of his adult life trying to escape a reality that was harsh by anyone's standards.

I think the same thing causes a person to come to Christ that causes a person to become a comedian. It's a sense of not quite belonging to this world. And, truthfully, for as long as I can remember, I felt that way.

It's not that home wasn't warm and loving. We lived above Dad's grocery store in inner-city Washington, D.C. Mom and Dad were always there in the store, and an unconventional bunch of uncles and aunts were part of the family. I knew I was loved.

I had a strong sense of being Jewish, not so much having to do with religion, because I thought all religion was bogus, but there was a sense of culture. It was more a matter of knowing that even through this indefinable culture, I was different.

Carefree Life

Essentially, though, my life was carefree; things mostly worked themselves out, and I always managed to have a good time.

Then, when I was twenty-four, things stopped being funny.

Two guys came into the car wash my dad was managing—he had sold the grocery store several years before—and bludgeoned him to death with a lead pipe.

There's no gentle way to describe

what that day was like. About dinner time the phone rang. It was my cousin Phyllis calling to ask why Dad hadn't picked her up from work yet.

Mom called the car wash. There was no answer, so she figured that Dad was on his way. When he didn't show up, she called the police, who said they'd check. For what seemed an eternity we kept calling and call-

There's no gentle way to describe what that day was like. About dinner time the phone rang. It was my cousin Phyllis calling to ask why Dad hadn't picked her up from work yet.

ing. The police kept saying they had no word. Dad still hadn't shown up at my cousin's. Finally, my uncle picked us up and drove us to the car wash.

We pulled up and saw all the police cars with their lights going round and round. It was a crazy scene with people and noise everywhere. Inside, I knew. I asked, "Where's my Dad?" and a man said, "You don't want to see him."

"Is he alive?"

"No," he said.

It was the most penetrating one word I had ever heard. I started crying tears that were never going to stop.

For a long time it was headline news: the bloody death of three car

wash employees.

It couldn't be. No, not my father.

I remembered the time when, in Hebrew school, we learned that during Rosh Hashanah you must make amends for all your wrong doings. I had been sneaking downstairs to the store's cash register, taking out a quarter or a dollar that I'd blow on pinballs. The more I thought about it, the more I knew I had to make atonement for my stealing.

Finally, one night I took Dad aside.

"Dad, I need to talk to you."

"Yes? What is it?"

His reply wasn't rushed and it wasn't kindly. It was, maybe, best described as grown-up.

"I've been going down to the cash register at night and taking money to play pinballs."

"I knew that. You think I'm going to whip you?"

I stood waiting, ready.

Instead, he just put his arms around me and cradled me, saying, "I love you." He was so happy that I had come clean with him.

A Continuing Nightmare

And this, I kept thinking, is the man who was brutally murdered? Did he deserve this? I felt his arms around me again and again, saying, "I love you."

The nightmare got worse. When they caught the murderers, the prime witness for the prosecution was killed by a heroin overdose before she could testify. The police mishandled some of the evidence, so it couldn't be entered at the trial. A lie detector test showed guilt, but was not admissible in court.

I sat there in court and listened as they got off scot-free. I didn't think the rage and helplessness I felt that day would ever leave me. The anger, the despair. The triumph of evil.

Then, as my world was already plunging into a hole, injustice flaunted itself again.

I was booking and managing bands and doing pretty well at it.

One of my bands got a big break, and without a word they walked out on our contract, sticking me with bills, obligations, and a sense of betrayed loyalty.

I was in deep, deep despair. I didn't know the Bible said this world was sunk in futility and despair, but that was how I saw it. People died. Things of quality turned ugly. I wanted out of the tailspin; I wanted to triumph over this world's unfairness. Over and over I'd ask myself, "Isn't there any way out of this insecure hell?"

Hiding Out

I was into drugs, music, relationships. Anything that would hide what I felt. I was still booking bands, only I had started doing a stand-up comedy routine between sets, so I was getting pretty well known. In some ways, doing comedy was a sort of live psychodrama, but in other ways, it was a way of hiding out.

When a friend gave me a book on yoga, I took a serious look at the reality of spiritual life. I wanted the inner peace this book described, so I sought out an ashram (yoga monastery) and became a disciple, trying to work out my karma. But I never seemed to be good enough inside to really work it out for long.

I walked out of the ashram one day, after five years in yoga, and the next week I was back in D.C. doing stand-up comedy. Life was worse than ever, now that even spiritual solutions seemed useless.

Smiling on the Outside

A couple of months later, I got a gig at a well-known New York club. I took a bus to Manhattan with a fellow comic and some friends. Life was looking great about now; I was getting better and bigger gigs, but inside I was going down, down, down.

There we were, a group of irreverent, funny people, stepping off a bus parading through New York City's Port Authority. I spotted a woman standing by a table. Behind

her a big sign read JESUS SAVES.

She looked like the least noticed woman in the world. She was trying to hand out tracts and was being ignored by thousands of passersby. Hey, I thought, these people don't have time for eternal salvation. They have to catch a bus!

Then she walked up to me.

"Are you doing the will of God in your life?" she asked.

I was in deep, deep despair. I didn't know the Bible said this world was sunk in futility and despair, but that was how I saw it. People died. Things of quality turned ugly. "Isn't there any way out of this insecure hell?"

There was a certain look in her eyes. Someone was really home inside there.

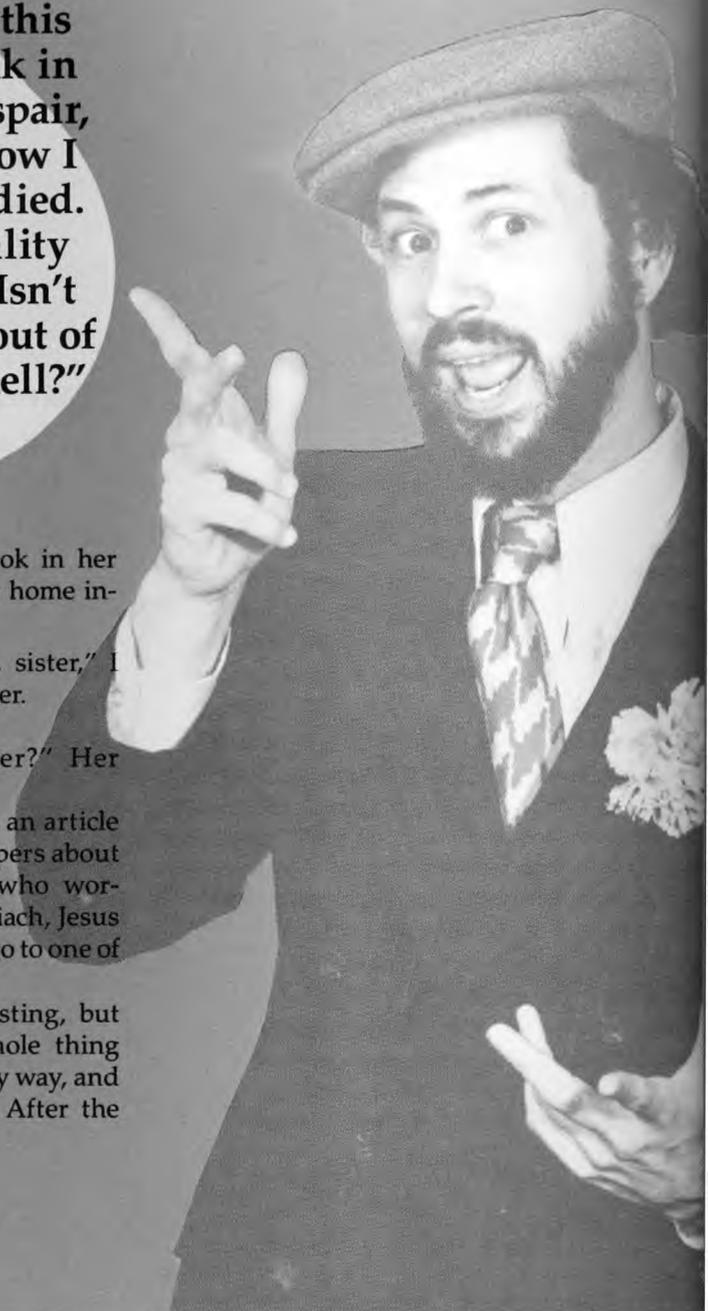
"Hey, well, I'm trying, sister," I replied, smiling, flip, clever.

"Don't try. Surrender."

"Don't try? Surrender?" Her words haunted me.

When I got home I saw an article in one of the suburban papers about a congregation of Jews who worshipped Yeshua Ha Mashiach, Jesus the Messiah. I decided to go to one of their services.

The service was interesting, but the punchline of the whole thing was that Jesus was the only way, and I just couldn't buy that. After the



WHERE LOVE LIVES, HEARTS THAW

Little girls, of all ages, giggle.
Little boys, many of them
grown up, stutter and stumble.

Each February we celebrate
Valentine's Day, and at least for
one day we try to express our
love to the people around us.
And even though some people
are a little awkward and shy, the
message manages to come
through clear: someone loves
you.

Not only in February, but
every day of the year, your
Chosen People missionaries are
taking a very special valentine
to the Jewish people: a message
from God that says 'I love you.'

We sometimes find that peo-
ple are confused and shy when
they hear about the great love
the God of the universe has for
them. But that is why we keep
going. Because when God's
Spirit is working, the message
comes through clear.

If you'd like to share in taking
this Word of love to the Jewish
people, we'd invite you to be-
come part of this ministry
through your donations. Your
gifts help us go back again and
again, with tracts and Bible
studies, in hospital rooms, in
living rooms and on street cor-
ners. Not just one day a year but
every day all year long.

Send the Word of love all year
long through a gift of love
today.

I also enclose \$ _____
to help support the work of
Chosen People Ministries.

NAME (please print) _____

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service I talked with a man named
Stan Telchin, who told me about an-
other fellow he knew, Art Herman,
who had also been in yoga.

"You might want to talk with
him," he suggested.

I took some literature and said,
"Yeah, I might."

A month later I looked up Art
Herman. He worked the sound sys-
tem at a church, and after the service
we started talking. We talked so
long they turned the lights out.
Then we went to his house and
talked some more.

He understood karma and how I
had come to believe I could never
work it out or "realize" enough to
achieve "liberation."

**I was helpless and
hopeless. I needed
salvation. I needed
saving from the outer
life of sound and fury
that meant nothing.
I needed saving
from the spiral that
kept going down
and down.**

"You know," he said, "I went
through some similar things, trying
to work it out for myself. The key is
atonement, though, and Jesus died
so He could atone for us, so He could
be our salvation."

A key turned. If Jesus wasn't the
only way, He sure sounded like He
should be. I was helpless and hope-
less. I needed salvation. I needed
saving from the outer life of sound
and fury that meant nothing. I

needed saving from the spiral that
kept going down and down. I
needed the only way God had made
available to atone for my sins.

Nothing had ever appeared so
beautiful as God did that night.
When Art asked if I wanted to re-
ceive the Lord, I said, "Yes, it's about
time."

One Who Brings Hope

It had taken so long. So much hurt
and hopelessness, so many false
beginnings and disappointing end-
ings before I found that there is One
who brings hope and love to all
things.

Eventually, God started to stir my
gift in me, and I did some comedy
here and there. In the next several
years I did more and more comedy,
and I came to see its healing power
and the access it can give into men's
hearts.

It's paradoxical that I go into pris-
ons, to the very people I once con-
sidered capable of my father's death.
God has given me such a heart and
love for these prisoners. What I am
doing when I go in, though, is ex-
pressing a spiritual reality: the gift
of eternal life.

Snowflake Ministry

What I do is comedy, but it really
isn't just a joke. I call it my "snow-
flake ministry." It's my way of show-
ing that we're all unique, no two
are alike. Even so, in one way we are
all alike: We've all sinned, all of us
have fallen short of God's glory. And
we all have to choose between evil
and love.

Having chosen, I'm constantly
amazed how He now expresses His
life through my life, as He provides
the daring to share love and laughter
with divine abandon. That is what
life in its abundance really is.

*If you would like more information about
Burt's ministry, you can contact him at
Big Fun in the Spirit Ministries, 1406
N. Ohio Street, Arlington, VA 22205.
Phone: (703) 237-0999.*

YOU'RE A BELIEVER WHEN YOU BELIEVE



Sam Nadler (left) and Jerry Klapper "He acted like I just suggested Santa Claus was real."

SAM NADLER Northeast Regional Director Chosen People Ministries

It all started in the offices of *Reader's Digest* where Chosen People worker Jeanne Rees spoke at a Bible study.

After the meeting, Jeanne talked with Alice, a woman who had just come to the Lord and wanted some help and advice in leading her Jewish friend, Jerry, to the Lord. Jeanne suggested they come to our upcoming Passover Seder.

Arms Folded Across His Chest

Sure enough, the night of the Seder, Alice and Jerry were there. Jeanne told me they might come and I could easily tell who they were: Alice looked interested and alert, Jerry sat with his arms folded across his chest, a look of casual interest on

his face.

After dinner I tried to strike up a conversation, but Jerry was, at best, merely curious. Ignoring the fact that an invitation was probably unwelcome, I invited them to a service at our Light of Israel Congregation.

Imagine my surprise when Alice and Jerry actually showed up at the service. I was less surprised when Jerry spent the entire service looking at the ceiling, the windows, the floor

He made it clear, however, that he had come because "Alice wanted me to." Don't get me wrong. Jerry was a very nice person. Sharp, a good dresser, a handsome man who appeared to be well established in life. I had the impression that he was an interesting, easy-to-like person, but uninterested in the Gospel.

Salvation is a free gift. But saving faith takes real belief — not just mechanically raising your hand at an evangelist's invitation.

Week after week Alice and Jerry showed up for services, and though he lost his bored expression, he never seemed to open up inside. Then one week, during the invitation to trust the Lord, Jerry raised his hand!

Stewart Weinish, another Jewish believer, and I took him aside.

"Jerry, do you believe Jesus is the Messiah?"

"Well, I raised my hand."

"Do you believe He died for your sins?"

"Well, you know, I raised my hand"

Going Nowhere

The conversation went on like this for a few minutes. We made plans to meet for a personal Bible study, and after he left I turned to Stewart and said, "You know what I think? I think when we meet the first thing he's going to say is he wants me to marry him and Alice."

Not at all to my surprise, the first thing Jerry said when we met the next week was, "Alice and I want to get married and we want you to perform the ceremony." My heart sank.

"Jerry, do you really believe in Jesus? That He died for your sins?"

continued on following page

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"Well, I did raise my hand."

"Well, do you believe God raised Him from the dead?"

He acted like I just suggested Santa Claus was real. "Nah."



The conversation went on and on until finally I had to say, "Jerry, you're a believer when you believe. Not when you raise your hand."

Complications set in when Alice joined our talk and they explained

The conversation went on and on until finally I had to say, "Jerry, you're a believer when you believe. Not when you raise your hand."

the wedding invitations were already mailed. "What are we going to do?" she cried.

"I'll meet with Jerry every week to study the Scriptures," I offered, "but I won't perform a wedding."

June, July, August. Every week Jerry and I met. At times he'd seem very curious and open. Other times he seemed immune, as if he'd done everything he could do the time he raised his hand.

Then one night he looked at me, a smile playing across his eyes.

"You know, Sam, I think I really believe. I really do believe. I understand He died for my sins and really was raised from the dead."

This time, when he prayed to trust the Lord, my heart was flying. During praise time in the service, he stood up and told the congregation, "Well, it worked! Now I'm a believer."

It all began at the *Reader's Digest*. But as Jerry and Alice can well testify, there is no condensed way to know the Lord. □

Ed. note: Several months later Sam married Jerry and Alice in a Messianic Jewish ceremony and shortly after that, Sam had the privilege of baptizing them.

Taking Responsibility

God has made each of us responsible for our time, talents and material possessions—all that He has entrusted to our care. In faith we should take this responsibility seriously, making present and long-term plans in the light of God's Word, thereby providing a valuable testimony of wise stewardship.

Regretfully, the last opportunity to demonstrate wise stewardship is too often overlooked or postponed. Some Christians who would not dare waste God's gifts during life fail sadly in their ultimate stewardship responsibility for those resources. They have no will or trust when called Home.

Our friend, Don, surprisingly was one of those persons. In life he carefully and wisely shepherded the Lord's assets which came into his oversight. He bore a faithful witness in all of his plans and decisions.

There was little doubt among those who knew him well that God's kingdom would be enriched by his estate, small though it might be. How surprised we were to learn, after his homegoing, that despite his assertions otherwise, his worldly wealth would go in its entirety to a cousin whom he had not seen nor heard from for many years. Unfortunately, Don's experience is legion. It's a known fact that more than half of all people die without a will. For the Christian that's particularly regrettable.

If you want counsel in preparing your final expression of your Christian stewardship, start by asking for our helpful will brochure. There is no obligation, of course. If you wish to provide your phone number, we will call at your request to discuss impartially any special needs you have.

Please call or write: *The President, ABMJ, Box 2000, Orangeburg, NY 10962.*

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Does the jungle call of unevangelized tribes tug at your heart, and the urgency of salvation pull so strongly that you want to bolt from the classroom or office ...

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For the past three summers, Jewish and Gentile believers have tackled this challenge. Now, as the asphalt jungles of New York, Los Angeles, and Chicago are retreating we're looking for another special cadre of missionary adventurers who will accept the challenge of reaching Jewish people for Messiah.

In Phase One (June 15-July 9), you'll study at your "mission base," an intensive, field oriented institute which teaches everything from Messianic prophecy to Jewish sensitivity. By learning how to reach Jewish people for Christ, you also gain the kind of knowledge and understanding that will enrich your walk with God in whatever ministry He eventually places you.

In Phase Two (July 10-27) you'll go on a "tour of the bush" as you travel with a team of other STEppers teaching people in churches, sharing your faith, and getting a first hand taste of missionary life.

If you're ready for the adventure of Acts, the excitement of the jungle, and the thrill of those distant drums don't waste another day. Call or write for more information on STEP, Box 2000, Hunt Rd., Orangeburg, NY 10962.

For more information about introducing your Jewish friends to the Messiah, please contact a regional director near you

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From the Exile to the Christ

The Rise and Fall of Alexander's Empire

By DR. DANIEL FUCHS

The Ptolemies

Alexander the Great's career ushered in the period of redemptive history that has been commonly called the *Four Silent Centuries*. This term is unfortunate, because God was not silent about these centuries.

In Daniel, chapters 8 and 11, God foretold the events that would take place during these four centuries in vivid detail. This and future studies will abound with many proofs of the truth that during these so-called forgotten centuries, God was actively pursuing His purpose in history as He expressed it to Abraham: "All peoples on earth will be blessed through you" (Gen. 12:3).

Alexander in Prophecy

The life and death of Alexander the Great were foretold by Daniel: "Then a mighty king will appear, who will rule with great power and do as he pleases. After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others" (Dan. 11:3, 4).

Note how accurately each detail of this remarkable prophecy was fulfilled. "A mighty king will appear." This was Alexander the Great.

He "will rule with great power." A legend states that Alexander wept because he had no more worlds to conquer.

He will "do as he pleases." Twice Darius offered to negotiate a very favorable treaty, but Alexander did not want negotiations; he demanded victory.

"After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven." When Alexander died at the age of 33, his generals divided the kingdom among themselves: Ptolemy ruled Egypt in the south; Seleucus' empire extended north and east beyond Babylon; Lysimachus ruled further north in what is now Turkey; and Cassander ruled Greece in the west. (In describing this division,



Bettman Archives

we have used Israel as the hub.)

"It will not go to his descendants" and will be "given to others." Alexander had children, but they did not inherit the empire. His generals gobbled it up among themselves.

The Apostle of Hellenism

Alexander conquered the world. He was a brilliant general; however, his main purpose in life was not only to conquer, but to convert. He was a zealous and illustrious apostle of a new religion—Hellenism. He was completely convinced that the Greek religion, Greek philosophy, and Greek culture were the only way of life. He was the "Apostle Paul" of Hellenism.

Alexander died of a fever in Babylon in 323 B.C., but his religion still flourishes today. After Alexander's death, for two centuries Jewish history became a struggle between Hellenism, with its attractive pleasures of both mind and body, and the ethical monotheism of the Scriptures.

His Kingdom Divided

Of the four rulers who divided Alexander's kingdom, the two who are important for the history of Israel are Ptolemy in Egypt and Seleucus in Asia. Both of these rulers founded dynasties. Ptolemy's dynasty lasted until 31 B.C.

At first Ptolemy and Seleucus were allies, but it was not long before an implacable cold war existed between them. Frequently open hostilities erupted. The bone of contention was Israel, since it was located between the two warring nations.

The eleventh chapter of Daniel vividly, accurately, and prophetically describes the struggles between these two dynasties and their effects on Israel. The student should realize that in this chapter "the king of the north" always refers to a king of the Seleucid dynasty, and the term "the king of the south" refers to Ptolemy or a member of his dynasty. An easy way to remember the situation is to think of the first letters of each name: *P*Tolemy ruled in *Egypt* in the south; Seleucus ruled in Syria in the north.

Ptolemy

At first Ptolemy commanded the coastland of Asia as far north as Phoenicia (modern Lebanon). He controlled the great seaports of the eastern Mediterranean as well as Cyprus. He also controlled the land bridge between Egypt, Asia, and Europe—the trade routes. He also ruled Lebanon, which provided timber for the huge building projects he planned for his capital, Alexandria, in Egypt.

Ptolemy was determined to make Alexandria, which was built by Alexander, the greatest city in history. He built a great lighthouse on the island of Pharos at the entrance to Alexandria's harbor. It was one of the seven wonders of the ancient world. However, as we shall see, an even greater light would

shine from Pharos!

Ptolemy was a great king. He built a great capital. To fulfill his plans (*and* the plans of the King of Kings), he feigned faith in the Lord and gained control of Jerusalem. He then deported a large number of Jews from Jerusalem to Alexandria, where they built a synagogue. The time came when these Jews spoke Greek and soon forgot their Hebrew tongue. Thus, in order to understand their worship service, they needed a translation of the Scriptures into Greek.

"But from our point of view, the most important feature of Ptolemy's control of Syria and Phoenicia is the fact that he was thus master of Judaea. Josephus

Alexander the Great's career ushered in the period of redemptive history that has been commonly called the *Four Silent Centuries*. This term is unfortunate, because God was not silent about these centuries.

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tells how he entered Jerusalem on a sabbath day in 320 B.C., pretending that he wished to offer sacrifice in the temple, and made himself master of the city by force. At that time, too, he deported a considerable number of people from Jerusalem and Judaea, and settled them in Alexandria. There they lived as free men under their own laws, and the attractions of the new city were such that many other Jews soon made their way there voluntarily, until one of the five wards of the city was completely Jewish and they spread into one of the other wards as well. The Jewish community of Alexandria speedily became one of the most important communities of the Diaspora. They formed the most important section of the city's non-Greek population; they were accorded special privileges and had their own constitution as a sort of municipality within a municipality. In Alexandria after one or two generations the Jews gave up the use of their old Semitic tongue and spoke Greek like their neighbours."

F. F. Bruce, *Israel and the Nations*, pp. 124, 125

Questions and Answers

By GARY DERECHINSKY

QUESTION: I have been puzzled about why Jewish believers do not worship on Saturday as expressly commanded in the Mosaic law (Ex. 20:8-14; 26:21-30; Dt. 5:2).

ANSWER: Your statement that Jewish believers do not worship on Saturday is not entirely correct. Some Jewish believers do worship on Saturday. However, when this is done it ought not be observed out of compulsion nor in conformity to the Mosaic Law, but as an expression of our freedom in Messiah, who has redeemed us from sin and the inadequacy of the Law (Rom. 8:3).

According to NT revelation, Messiah Jesus fulfilled the Law (Mt.

5:17-20) and rendered it inoperative (2 Cor. 3:7-11; Eph. 2:15; Rom. 10:4). Thus the Sabbath commandment ceases to be mandatory for the Jewish believer. This is not to suggest that the Sabbath requirements were transferred to Sunday, nor is it to minimize the continuing principle of one day a week for rest.

This naturally leads to the question, "On what day of the week is the believer to worship?" Paul writes:

"One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind. He who observes the day, observes it for the Lord, and He who eats, does so for

the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to the Lord" (Rom. 14:5-6).

He further advises:

"Therefore let no one act as your judge in regards to food or drink or in respect to a festival or a new moon or a Sabbath day" (Col. 2:16).

While Scripture requires us to assemble ourselves together regularly (Heb. 10:25) and that this ought to be done weekly, Scripture does not state when. Our freedom in Messiah allows us to gather on any day of the week. That might be on the Sabbath for some, and for others, on another day of the week.

During the reign of the Ptolemies the Hebrew Scriptures were translated into Greek. Until then, if a non-Jew wanted to study the Scriptures, he had to learn Hebrew. Once the translation was available, Gentiles no longer had to learn Hebrew. They could read the Scriptures in Greek, the universal language of the day.

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Ptolemy II

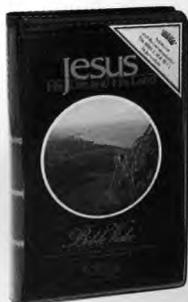
Ptolemy was succeeded by his son, Ptolemy II (Philadelphus). There is a legend preserved in the *Letter to Aristeas* that tells how Ptolemy II wanted to complete his great library in Alexandria. He ordered Eleazar the high priest to send 72 scholars from Jerusalem to Alexandria in order to translate the Hebrew Scriptures into Greek for the Royal Library. According to this legend, the translators were given quarters on the

Island of Pharos. Each translator worked in his own cubicle. The legend states that they all finished at the same time and each translation was identical! This is a legend that is preserved for us in the Talmud.

There is one fact that is not legendary: During the reign of the Ptolemies the Hebrew Scriptures were translated into Greek. Until then, if a non-Jew wanted to study the Scriptures, he had to learn Hebrew. Probably the only places where the Hebrew Scriptures were available were in the synagogues. Once the translation was available, Gentiles no longer had to learn Hebrew. They could read the Scriptures in Greek, the universal language of the day. God's Word was now available to all — Jew and Gentile.

In these articles we have continually reiterated what we believe to be the biblical philosophy of history. It has always been God's purpose that all men everywhere would worship Him. When man failed after the Tower of Babel, God chose one family for His purpose. God called Abram from Ur of the Chaldees and promised him that "all peoples on earth will be blessed through you" (Gen. 12:3). Now God's Word was available to all men. It was "first for the Jew, then for the Gentile" (Rom. 1:16). □

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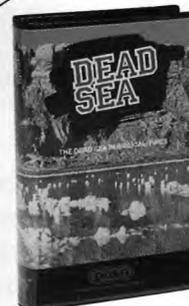
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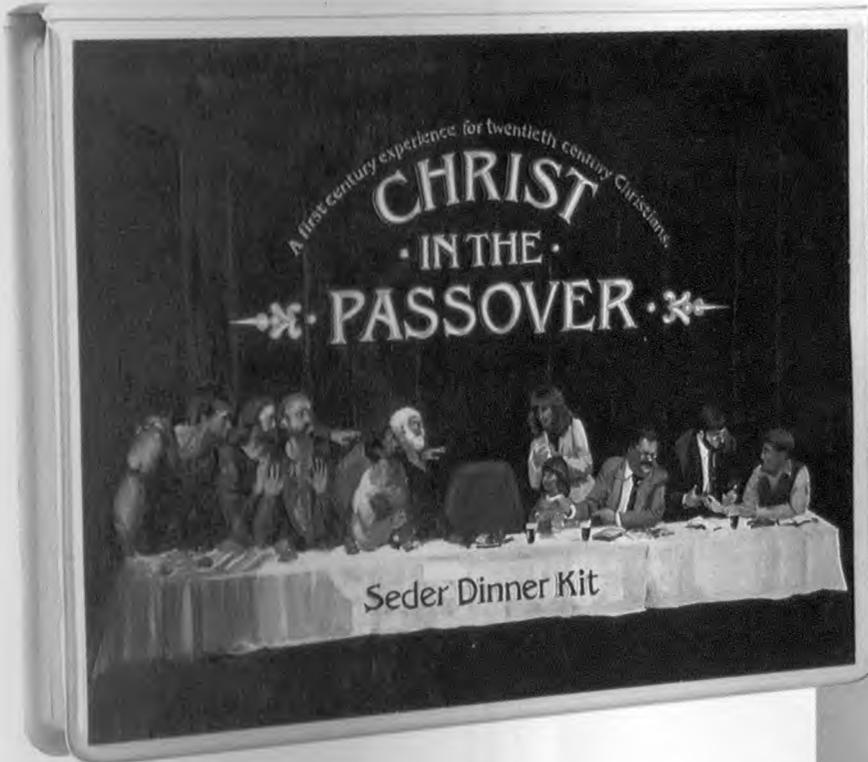
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