

The Chosen People

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THE ANTI-MISSIONARIES

All's fair in the Anti-Missionary war for the Jewish soul, a well-organized, well-funded operation. Their goal? To completely shut down the preaching of the Gospel to the Jewish people.

An Anti-Missionary Testimony
"The Path Back to Judaism"



From the President

In this issue of the *Chosen People*, you will read about the most serious problem facing us today: the well-organized anti-missionary efforts of the Jewish community.

These efforts are not random barbs at believers. They are organizations established to "win back"—at any cost—Jewish people who profess faith in Messiah.

Their tactics range from one-to-one friendships with Jewish believers to using the legal system to harass missionaries. They seek to cause a rift between evangelical churches and mission agencies such as ours. They hold seminars to train people how to counteract the "missionary message." And they are having a considerable effect.

Of course, there have always been those who actively oppose the preaching of the Gospel. In the New Testament, when Stephen preached the living message of salvation, he was stoned (Acts 7:54-59). Peter and the other apostles were put into jail simply for proclaiming the Good News of salvation (Acts 5:18).

When the Gospel is preached, some respond in a positive way; others are hostile and negative. But one cannot remain neutral. The preaching of the Gospel evokes a response.

When the Gospel is accepted and believed, the results are evidenced by changed lives and changed attitudes. The study of God's Word, fellowshiping together with God's people, and worshipping together in local congregations become most important.

Interestingly, individuals who reject the Gospel similarly organize, but in an attempt to stop its proclamation. Seemingly they are drawn together for the sole purpose of seeking to stop the spread of the Good News of salvation.

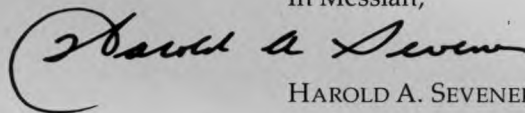
When they see increasing numbers of people responding positively to the message, they take it upon themselves to organize others to try and stop the proclamation of the Gospel. Thus, out of fear, blindness, and sin—because they do not want to hear the message or receive the truth—they feel it necessary to try to stop others from hearing the truth.

This is what is taking place within the Jewish community. We have had increasing numbers of Jewish people receive Jesus as Messiah and Savior. We have seen numerous Messianic congregations established. Because of this positive reaction to the Gospel, there are those within the Jewish community who have now organized anti-missionary groups to try and stop the proclamation of the Gospel to the Jewish people.

We are in a conflict for the souls of men. We are sowing the seed faithfully by the Spirit of God, and through our missionary workers, the seed is being watered and cultivated. Yet the enemy is always present, ready to snatch that seed of faith. Never before in the history of Jewish missions has there been such an organized assault by the Jewish community on missionaries and Jewish evangelism.

We need your prayers and your support to win this battle!

In Messiah,


HAROLD A. SEVENER

COVER: PHOTO ILLUSTRATION, Jonathan Singer

The Chosen People

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THE BATTLE FOR THE
JEWISH SOUL HEATS UP...

The Anti-Missionaries Take Aim

HAROLD A. SEVENER PRESIDENT, CHOSEN PEOPLE MINISTRIES

Firebombings, phone threats, physical abuse have always followed our ministry. Now however, opposition to the Gospel isn't limited to a few hostile rabble rousers in the street. Today, a well-organized, well-funded movement is afoot determined to halt the preaching of the Gospel to the Jewish people.



It was a beautiful day in Jerusalem. The sun was shining, the birds were singing, and the sound of laughter filled the streets. I was in Jerusalem making preparations for our tours. On this particular day I sat in the lobby of a hotel waiting for a Jewish believer, a man whom I have known for several years, an elder in one of the Messianic congregations, a loving father, and a genuine and sincere witness to the Jewish people in Israel.

He recognized me from across the room, smiled broadly, and came forward to embrace me, giving me the usual Hebrew greeting, "Shalom, shalom." We talked about the ministry, the new Israeli government, and where the past year had taken each of us. Everything seemed fine until we began to talk about our families. Then he broke down.

With tears in his eyes and a voice filled with anguish, my friend told me about his daughter. Each of his children had professed faith in the Lord, they'd been active in the congregation, and seemed to be growing in their faith.

His daughter, however, had come under the influence of the anti-missionary group, Yad L'Ahim, a very active group in Israel. As a result of her involvement in this group, she had recanted of her faith and had joined them in trying to stop the further preaching and teaching of the Gospel in Israel.

I was stunned and saddened to hear this story of a loving family torn apart because of the inroads of a well-financed anti-missionary group.

Well Organized Effort

As I returned home, praying for this dear Jewish man and his family, I realized that what happened to his daughter was not an isolated incident. From within the heart of the established Jewish community, a well-organized effort has been launched to oppose the preaching of the Gospel to the Jewish people. They are eliciting funds, writing materials, and holding meetings and seminars. In some cases they are kidnapping Jewish believers, trying to "deprogram" them, seeking to rob them of their faith in the Messiah, the Lord Jesus.

And, my friends, just as the story

With tears in his eyes and a voice filled with anguish, my friend told me about his daughter. Each of his children had professed faith in the Lord. His daughter, however, had come under the influence of the anti-missionary group, and had recanted of her faith.

of my Israeli friend shows, they are effective. To be sure, hostility and negative reactions to the Gospel within the Jewish community are not new. When Rabbi Leopold Cohn founded the ABMJ/Chosen People Ministries in 1894, he immediately received intense persecution from the Jewish community.

In our archives I still have some of the press clippings where his credentials as a rabbi were called into question. He was accused of being a scoundrel, a murderer, an impostor, and an embezzler.

Witnesses were brought forward who lied, all in an attempt to discredit Rabbi Cohn and his ministry. But every attempt failed. In spite of the persecution and difficulty, Rabbi Cohn faithfully proclaimed the Gospel. God blessed His Word and the faithful ministry of Rabbi Cohn. Jewish people continued to find faith in Jesus.

But the lies and hate of yesterday's anti-missionaries continued to fester through the 1920s, 1930s, and 1940s, dogging the ministry of Rabbi Leopold Cohn's son, Joseph.

Phenomenal Reaction

More recently, in the early 1970s, we too experienced considerable difficulties in our efforts to reach the Jewish people. We had produced the *Passover*, a 30-minute dramatic presentation of the Messiah in the Passover. After it was aired for the first time on television in Los Angeles, the reaction was phenomenal. Hundreds and thousands of Jewish people wrote to us requesting

information about Jesus.

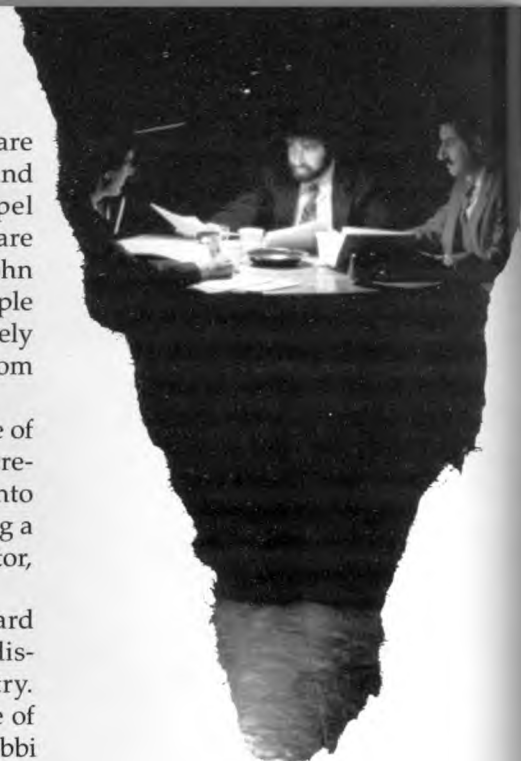
As our missionaries visited in homes and as Jewish people attended our fellowship meetings, many came to accept Jesus as their Messiah, their Lord and Savior. The telecast, in answer to prayer, was a marvelous success!

The following year it seemed that God was directing us to air the *Passover* telecast on major TV stations across the United States. Prime-time viewing was purchased. Strategic ads were placed in the TV guides and newspapers. But as the day approached for the *Passover* telecast to be aired, station after station cancelled. They would not screen the program.

Managers Confessed

When pressed, station managers confessed that pressure had been placed upon them by strategic members within the Jewish community. These station managers couldn't afford to risk having the advertising or the funding of their other programs cut off, so they cancelled our program.

Through the years we have had isolated incidents of violence. Our missionaries have received threatening phone calls. Our buildings have been firebombed. Our workers have been shot at. They have been



beaten publicly on the streets as they were distributing literature. But, again, historically, these have been *isolated* incidents.

What makes this new opposition different and more pervasive is that it is an *organized* attempt to silence the preaching of the Gospel to the Jewish people and it is supported by factions of all three branches of Judaism—Orthodox, Conservative, and Reform.

The Jewish community has recently formed a Task Force on Missionaries and Cults, a well-financed and well-staffed group of professionals who are seeking to stop all missionary work.

Why is this happening? I believe that the sheer increase in the numbers of Jews who have found faith in Jesus and thus the success of the Gospel message have precipitated the new anti-missionary movement.

Their tactics range from legal harassment such as their suit against us for using the Israel tour slogan "See Israel Through Jewish Eyes," to brazen physical intimidation. They have tried to stop us from having campus ministries, home Bible studies, meetings in hotels, and holiday celebrations.

Messianic Jews and Cults

Notice that the title of the group is the Task Force on Missionaries and *Cults*. Jewish believers in the Messiah, Messianic Jews, are being linked together with major cult groups such as Sun Myung Moon and his Unification Church, the Jonestown tragedy in Guyana, the Hare Krishna, the Divine Light Mission, and the Raj Neesh cult.

Let me take a minute to explain the devious and dangerous ploys involved here. By linking true believers with organized cults, the Task Force is producing two things: (1) an automatic disdain of our message by people who are truly seeking God and (2) an automatic distrust of us by fellow believers who read and hear that people who call themselves Messianic Jews are actually cultists.

In a recent address, Rabbi James A. Rudin, director of the National Inter-religious Affairs of the Jewish Community, said,

Increasingly we are being confronted with a host of aggressive, well-funded, and highly sophisticated Hebrew Christian missionary groups. These groups are growing bolder, even striking roots in the state of Israel. . . . Dr. Philip Abramowitz, the director of the New York JCRC Task Force on Missionaries and Cults, believes that the Hebrew Christian missionaries now pose a greater threat to the Jewish community than do the cults. He also feels that "Many Jews are playing with fire by closely associating themselves with fundamentalist Christians who support Hebrew-Christianity while portraying themselves as staunch supporters of Israel."

Profile of an Anti-Missionary

The anti-missionary is not a well-meaning friend who just doesn't happen to accept the belief that Jesus is the Messiah of Israel.

The anti-missionary is a person who has set himself or herself up as one whose stated purpose is to dissuade others from believing.

By and large, anti-missionaries are well-educated people with backgrounds similar to most Jewish believers. They feel that their salvation comes from doing good works and that the greatest of these is to bring a Jew back into the fold, to cause him or her to deny faith in Messiah.

By the code of the anti-missionaries, the end justifies the means. Half-truths, deliberate distortions, heavy emotional appeals, guilt, even physical abuse are all justified if, in the end, a Jewish person renounces Messiah.

The anti-missionary establishes friendships with believers, not out of mutual interest or respect, but in order to find out the best approach for sidetracking the person's faith. Where is the believer's greatest fear and weakness: acceptance, parents, children? The anti-missionary will exploit them all for "the good of the cause."

By quoting Dr. Abramowitz, Rabbi Rudin is drawing the conclusion that cults, missionaries to the Jews, and fundamentalist Christians are a threat to the Jewish community. He fails to recognize that fundamentalist Christians love Israel and the Jewish people because of their faith in the Messiah, the Lord Jesus.

Further on in his address, Rabbi Rudin speaks of Hebrew Christians in the same context as Scientology, the Unification Church, and Transcendental Meditation (TM). By associating Hebrew Christians with cult groups, Rabbi Rudin is using confusion and fear as a weapon and is reinforcing the perceived danger of the Hebrew Christian.

Rabbi Rudin then goes on to compare Hebrew Christianity to a "pathology" and even quotes Christian leaders to further discredit Jewish missions.

It is not my task here to document the Hebrew Christian resurgence by chapter and verse. Suffice it to say that this movement is a theological pathology, that is, a dangerous distortion of Judaism, and as some Christian leaders have declared, "a disservice to Christianity." This pathology must . . . be vigorously treated, and . . . removed from the body.

Rabbi Rudin then offers recommendations for fighting this so-called pathology, that is, Hebrew Christianity.

The training of professionals for this task is as necessary as the training to deal with divorce, drugs and alcohol, death and dying, and family instability. . . . We are facing a severe virus that is infecting our Jewish community, but fortunately we know what

treatment to prescribe to attack that virus. Effective cult education and research, coordination with other countercult organizations, interreligious cooperation, competent counseling facilities, and an active use of the legal system are all needed. We have the means, we have the talent, and I am confident we have the will to meet this challenge successfully.

Yes, in many instances the anti-missionaries are meeting the challenge successfully. They were able to snatch the daughter of my dear Jewish friend in Israel. They were able to confuse and "deprogram" some young Jewish believers in Los Angeles, New York, Toronto, and Philadelphia.

Our missionaries and all who minister to the Jewish people are engaged in spiritual warfare and need your help. We need your prayers. We need your financial support. We need to place skilled and adequately trained missionaries within the major Jewish communities around the world.


We are in a battle for the souls, the minds, and the hearts of the Jewish people. I am confident that with your help and through the power of the Gospel—the Good News of salvation for both Jew and Gentile—the battle can be won! ☺

Please Pray For:

Carl, a young Jewish man who found a book by one of the anti-missionaries in the library. Reading it confused and unsettled him. He went to his pastor, who, unfamiliar with rabbinic writings and the fine points of Hebrew which the anti-missionary quoted, asked one of our missionaries to meet with Carl. Carl is no longer sure what to believe and has backed off from contact with his fellow believers to "think it over again."

Andrea, a Jewish woman in her twenties who came to faith last year. Her brother, once a believer, now heads a group of anti-missionaries. When he found out that Andrea had met the Lord, he began to apply family pressure. He also began to harass those who ministered to Andrea. Andrea is strong so far, but it is difficult for anyone to feel followed and threatened and to undergo the disapproval of family.

By linking true believers with organized cults, the Task Force is producing two things: (1) an automatic disdain of our message by people who are truly seeking God and (2) an automatic distrust of us by fellow believers.



“GOD
JUST
GET ME
THROUGH
THIS”

Susan, a young Jewish believer stood up to the Anti-Missionaries and faced her parents' rejection. On the outside she is cool; inside the battle still rages.

The anti-missionaries, the rabbi, and her family kept saying they only wanted what was best for Susan. But they refused to believe that “best” meant following the God of Israel.

“Sometimes I want to shout, *Why? Why* is God asking me to give up everyone I love—my mother, my father, my whole family, even my people?”

Susan is a Jewish girl in her early twenties. Charming, honest, and attractive, she seems like the type of young woman you’d enlist to teach your children’s program or to be the heroine in a college play.

Daily Struggle

But Susan doesn’t have much time to teach or to participate in college plays. For the past year, she has been in a daily struggle with rabbis and family members who want her to deny her faith in Jesus.

“I came to faith five years ago. I really wasn’t looking for Jesus. I was Jewish, I was happy. But when I heard the Gospel, it made a lot of

PHOTO ILLUSTRATION, Jonathan Singer

sense, and I asked the Lord into my life."

Susan's young faith was casual, mostly come and go. About a year ago, though, changes and challenges in her life forced Susan to take her faith more seriously, and she started to attend church regularly.

"At first, I couldn't tell my family. My parents are Holocaust survivors, and I knew it would upset them terribly. I had a real fear that something awful would happen if they knew."

When she did tell them, her father, dealing with it quickly, promised her, "I won't speak with you until you give up this nonsense."

Silence has since been the hallmark of their relationship.

Her mother, having always boasted of Susan as her "pride and joy," took it personally.

"How could you? How could you worship idols and spit on the graves of your ancestors?" Pouring out her misunderstanding, she pleaded, "How can you do this to me?"

Susan tried to explain that she hadn't abandoned Judaism, that she wasn't worshipping statues, and that—by entering into a faith relationship with the Jewish Messiah—she was more Jewish than ever. It did no good. Every day brought a new fight.

"Give Judaism a Try"

"Please, please, just give Judaism a try! How can you let yourself be so brainwashed as to believe this?" her mother begged.

Susan's mother was convinced Susan was caught in a cult, in a dangerous scheme, in a sinister plot. More than anything, Susan wanted her mother to understand.

Her mother asked for help from professional anti-missionaries and urged Susan to meet with them.

"What are you afraid of? That they'll show you how wrong you are? That your new friends are really liars and *meshumeds*? Just once, just to make me happy, meet with them."

During this time, Susan was meeting and studying regularly with Chosen People worker Michael Rydelnik. They discussed what she was likely to encounter with an anti-missionary. Finally Susan agreed to one meeting.

"But only once, Momma," she warned.

A Gentle Therapist

The rabbi didn't seem like a wicked, evil anti-missionary. He smiled good-naturedly and seemed like a therapist—gentle, understanding, a good listener.

"First we just talked. He asked me about myself and I answered. Then he started talking about Messianic prophecy, and I told him I didn't know enough to discuss Scripture with him. He was a rabbi and had devoted years to study. Instead, I shared my testimony.

"Everyone I knew was praying for me, and I think that is the only thing that got me through that night. On the outside, I sounded confident, but inside I was so scared. I kept praying, 'God just get me through this. Just give me courage. Don't let my mother hate me, but let me be strong for You.'

"A lot of what he said seemed to make sense. 'Of course you like your Christian friends,' he'd say, 'they are nice. They love you and accept you. But, Susan, maybe that is why you accept their beliefs? Why don't you give us a chance to show you the same thing in Jewish people? Come with us for a weekend and see what it is like. It's only fair to give us a chance, isn't it? After all, what can it hurt? One weekend?'"

"'And when can we meet again?' he offered. 'After all, you give church two, three, maybe more hours a week. Surely you can study with me for one hour. Who knows, you might learn something, and you might even teach me something.'"

Cool Handling

Susan's cool handling of the meeting did not reflect what was really going on inside of her. She was tired and weak and beginning to think that maybe everyone was right—maybe she had never really given Judaism a chance. Maybe nothing mattered but making peace with her family.

The meeting was just a single step. The biggest crisis came when she was given the book *The Jew and the Christian Missionary* by Gerald Siegel, written to refute the beliefs of evangelical Christians.

Susan found Siegel's writing scholarly sounding and authoritative.

"Everyone I knew was praying for me, and I think that is the only thing that got me through that night. On the outside, I sounded confident, but inside I was so scared."

"I thought maybe if I really knew the Scriptures and knew Hebrew, I'd see that the rabbis were right and I was wrong."

Susan was also receiving mailings from an anti-missionary group.

"Every couple of weeks I'd get letters about how tricky the missionaries were, or how Christians took Messianic prophecies out of context, or reminding me how Jews through the centuries had accepted death rather than deny Judaism.

"I began to feel like it was arrogant for me to think that all of these people were wrong. It didn't make sense that the rabbis, who spent so much time studying, did not believe, and that someone like me, untrained in the Scripture, thought that I could understand better than they could.

"After a while, it was difficult to remember what the heart of the issue was. Belief, Scripture, culture, and tradition were all tangled up. The rabbis, the anti-missionaries, and my mother kept saying, 'We only want what's best for you.'"

Plagued By Doubts

Most of all, Susan began to be plagued by her own doubts.

"I started to think that I wasn't much of a believer if I had such deep doubts and strong temptations to abandon my faith. It was one thing to go to Michael and ask questions. It was another to admit that I could seriously renounce the Lord."

The anti-missionaries took advantage of Susan's doubts by planting seeds of distrust about her friends

continued on following page

"Loud Enough, Strong Enough"

Recently, Michael Rydelnik (Chosen People Ministries, Long Island), was puzzled by an anti-missionary author's interpretation of Daniel 9 — God's timetable concerning the coming of the Messiah. Michael, a seminary graduate, wanted to respond to the anti-missionary's position, but couldn't understand his interpretation of the passage.

So Michael met with the writer to ask him about it.

"No one understands it!" the author laughed. "I don't understand it, but that doesn't matter. As long as I state my position loud enough and strong enough, maybe some people will believe me."

and by planting more confusion about the reality of her faith.

"Fortunately, I didn't just back off at that point. I took all my questions and doubts and sat down with Michael Rydelnik. We studied the Hebrew and the historical setting of all the passages I was questioning. Then he let me make up my own mind.

"But seeing the truth from Scripture was only a small part of the problem. The emotional weight was what really hit the hardest. I kept thinking, 'Why? Why am I going through this?' I felt guilty for hurting my family. I was afraid of losing them. I felt guilty about my lack of faith.

"I was overwhelmed by the burden of thousands of years of Jewish suffering on my shoulders. Without realizing it, I had allowed the anti-missionaries to classify me as a traitor. My sight of God became fuzzy.

All I could see was what tradition taught.

"One day, Michael asked me, 'Why do you believe in Jesus?'

" 'He makes me feel really good,' I replied.

" 'That's not good enough,' Michael shot back. 'It's not any good unless you really believe He is the truth. What you are going through isn't worth it unless you believe Yeshua is the Messiah and that He died for you and was resurrected.'"

This sobering confrontation gave Susan courage and a fresh look at her beliefs.

"I remembered that I did not become a Gentile but that I had returned to the Lord of Israel, that my faith was Jewish because it came from the God of Abraham, Isaac, and Jacob."

The battle is still raging for Susan. Recently she decided to attend Bible college. If she does, her mother has promised that she will disown her.

"I will have my other children; they will be my only blessings," she said with tears in her eyes.

Susan remembers when her mother would beam at her for a good grade in school and say, "I'm so proud of you!"

Susan has asked us to print her story, for she feels she needs the prayers of the family of God. She will be facing many other battles in the upcoming months. Please join with us in holding her before the Lord. ☺

From Susan: "A Few Things I've Learned"

I agreed to share my story in the Chosen People magazine because I hope that people will uphold me in prayer. I also hope that someone else, who may be going through what I've gone through, will take comfort. For those people, I'd like to pass on a few of the things I've learned:

1. **Seek prayer.**
2. **Don't try to go it alone.** Cling to your family in the Lord, no matter how tempted you are to pull away from fellowship.
3. **Don't accept things at face value,** either from your believing friends or from the anti-missionaries. No matter how convincing something sounds, study it yourself and pray for discernment while you study.
4. **Understand what you believe,** but don't feel like you have to be able to prove your faith to a rabbi. Don't try to convince someone who doesn't want to listen that you know your Scriptures.
5. **Read and study** the Bible every day.
6. **Separate Scripture,** which you can study and prove, from the family and emotional pressures, which you will probably not be able to deal with intellectually.

TRIED BY FIRE



There is a verse that speaks of our faith being tried by fire. For two Jewish believers the heat was too great to bear.

HOWARD SILVERMAN
Missionary, California

When you walked into the Cohens' home, you were drawn to the sweet spiritual feeling. You felt comfortable and at home.

You sensed Sandra's kindness and quietness, which drew friends and neighbors into her house, where she shared her faith with them. Her husband didn't want her to work. They both felt it wasn't scriptural. Home and the children were Sandra's first ministry.

Into the Word

Scattered around the family room were Pioneer Girls and Brigade lessons that the children were memorizing. Both parents were into the Word, and the whole family often gathered together to sing their favorite hymns on the guitar.

Jason and Sandra Cohen are two Jewish believers who for thirteen years were actively involved in living their faith. They served as leaders in

their congregation, discipled and taught others, and had the kind of spontaneously spiritual children that made other parents say, "They must be doing something right."

Abandoning the Faith

The Cohens are still reaching out to people. However, their recent evangelistic efforts are directed at convincing people to abandon their faith in Jesus.

The Cohens' abandonment of the faith was not an overnight decision. At first they weren't challenged to deny Christ. Baruch, a neighbor's son and an active anti-missionary, simply urged them to "rethink" what they believed.

Jason assured his friends in the congregation, "There's nothing he could say that would shake my faith."

He asked his friends to pray that

he could witness to Baruch. But Baruch had no intention of being evangelized. His interest in the Cohens was not a friendship of mutual respect but one in which he was determined to undermine their faith. He used every occasion to turn the tables and show them the error of their ways.

"If we needed a sacrifice so bad," he'd ask, "why didn't we have one during the Babylonian captivity?*" And if Jesus was the sacrifice, the atonement, why didn't He die on the altar?"**

A Master of Doubt

The questions were not impossible to answer, but they required more than simple one-two-three thinking. When the Cohens would hesitate or say they needed to study it, Baruch would point out how little



they actually knew about the Bible.

"If you don't know this, isn't it possible that you really don't understand any of what God is teaching?"

He was a master at the lingering doubt, the half-true innuendo.

Playing Jewish

Baruch frequently commended them for their desire to remain Jewish but would chide them, "What you're doing is just playing Jewish. If you are going to be Jewish, you need to do it correctly."

The Cohen children had been shunned by their Orthodox neighbors, but as they "began to be more Jewish," they were made more welcome.

Jason and Sandra talked with their fellow believers about Baruch, but downplayed the effect he was having. Jason was unwilling to admit how serious their doubts had become.

Jason started to pull back from fellowship, shrugging it off by saying, "I need to be alone right now and think things through."

Within six months the Cohens were no longer part of their congregation. They told their friends that they had moved on to some-

thing better and had found true Judaism. They wrote new "testimonies" of how they had become "Torah-true" Jews. They completely renounced their belief in Jesus.

What happened to Jason and Sandra Cohen shook the faith of many others. People they had disciplined and taught also began doubting their faith. Although the congregation eventually came through very strong, many wavered in their faith,

The Cohens now have a "ministry" of "helping" others renounce the Lord. Theirs is not merely a case of backsliding or doubt; they have chosen to become agents whose purpose is to dissuade others.

and one young man actually renounced his faith.

The Cohens now have a "ministry" of "helping" others renounce the Lord. Theirs is not merely a case of backsliding or doubt; they have chosen to become agents whose

purpose is to dissuade others.

"I still can't believe it," one of their old friends said. "These are people who prayed for me and prayed with me. I just can't believe it." ☺

** Certainly there was a brief lapse in the offering of sacrifices from the destruction of the Temple in 586 BC until the return to Zion in 536 BC. However, those Jews who survived the Babylonian destruction and entered the captivity had all offered blood sacrifices while the Temple still stood. Also, those born in the generation of captivity would have survived into the time when sacrifice was restored. Thus, it is safe to say that the Jews of the Babylonian captivity had experienced some form of blood atonement in their lifetimes, either before or after the captivity. The same cannot be said of the Jewish experience after the destruction of the Second Temple in AD 70.*

Another item to note is that Ezekiel and other exilic prophets called Israel to faith in God and repentance from sin. These were always necessary components for atonement, even when the Temple still stood. However, the prophets in no way attempted to change the system of atonement or to remove the sacrificial system from Israel, as the Rabbis did after the destruction of the second Temple.

*** Because the Messiah Jesus was rejected by the leaders of Israel, He was offered "outside the camp" making Golgotha His earthly altar (Hebrews 13:10-13). Furthermore, the book of Hebrews (8:1-5; 9:11-12,24) teaches that Messiah's blood was offered in a better place than the earthly sanctuary. In fact, Hebrews 8:5 and Exodus 25:40 demonstrate that the earthly altar was just a reproduction of the genuine altar in heaven. Messiah's blood was offered in heaven on that genuine altar in the very presence of God.*

See Israel THROUGH Jewish Eyes



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TACTICS OF AN ANTI-MISSIONARY

The purposes of anti-missionaries are twofold: (1) to see that believers renounce their faith in Messiah and (2) to prevent people from hearing the Gospel. Here are some of the tactics, both formal and informal, which anti-missionaries use.

Testimonies.

Many anti-missionaries at one time professed faith. They write and give testimonies of how they discovered something even better when they returned to Judaism.

Insincere questions.

"Have you ever really tried Judaism?" they ask. Their question is rhetorical. What they are actually saying is that if you had *really* tried Judaism, you wouldn't believe in Jesus. Obviously, they are saying, your Jewish experience was inadequate. Other questions are: "How can you do this to your family?" "How can you do this to the millions

who died in the Holocaust?" "Don't you think you really owe it to God to give His commands a try before you go to another religion?"

Invitations.

Anti-missionaries sponsor weekends in which susceptible believers are invited to partake. These weekends or evenings are designed to give people the "warm fuzzies" and make them feel guilty for "abandoning Judaism."

Family pressure.

The anti-missionaries contact the families of Jewish believers and warn them of the severity of their relative's belief. They offer to work with the family in helping the relative return to Judaism.

Accusations.

"How can you be a Christian when Christians are so anti-Semitic?" "Are the Christians you know really

perfect?" "Do they really love you?" Anti-missionaries leave people filled with half-truths and lingering doubts.

Disinformation.

Anti-missionaries try to erode support for Jewish missions and Jewish evangelism. Anti-missionaries have sent letters to evangelical churches trying to explain how deceptive and distasteful they find Jewish missions (unlike their "true respect" for the churches to whom they are writing).

Physical threats.

On occasion, our workers and their families have been threatened or attacked physically.

General harassment.

There is a regular pattern of time-consuming and generally annoying tactics such as late night phone calls, subscriptions to pornographic magazines sent to missionaries, and signing missionaries up to be called on by dozens of salespersons.



HOW TO BE LIKE THE MESSIAH

Walking the new
Halakhah

JOHN BELL

NEW!

HOW TO BE LIKE THE MESSIAH

Walking the New Halakhah

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NEWS FROM ISRAEL

WESTERN WALL OF TEMPLE UNCOVERED

"The entire 490 metres of the Western Wall—from the Temple Mount excavations in the south to a tortuous tunnel where Herod cut off a Hasmonean water conduit in the north—were revealed in March, 1987" according to a Jerusalem Post story of April 4. This was the first time since the fall of the Second Temple in 70 AD that the entire Wall has been seen.

The excavations were started 19 years ago and will not be available to visitors for several months.

Jerusalem Post, Week ending April 4, 1987

ISRAEL'S TOURISM UP IN '87

The number of tourists arriving in Israel in January, February was up from a year earlier. February

posted a 21% jump, an encouraging sign.

Jerusalem Post, Week ending March 28, 1987

ISRAELIS FLOCK TO CULTS

A 500 page report on the threat of cults to Israeli society was released earlier this year, reporting that roughly 5000 Israelis are active members of movements such as Scientology, Enim, Transcendental Meditation, Bhagwan Rajneesh, and Est.

According to another report, some 600 kibbutzniks (workers on kibbutzim, Israeli communal farms) have left their kibbutzim and become involved with cults. Another 150 have become newly Orthodox.

Actions are being discussed throughout the country on how to

dissuade these groups from working in Israel and how to bring people out of them.

Jerusalem Post, Week ending March 28, 1987

NEW HOPE FOR SOVIET JEWRY?

The release of Yosef Berenshtein, a Soviet citizen imprisoned a little over two years ago for "hooliganism," raises hope that the Soviets might release other Prisoners of Zion.

The Jewish Agency and the Israeli Absorption Ministry have agreed on a \$250,000 policy on the assumption that as many as 10,000 Soviet Jewish immigrants might arrive in Israel this year and need help in re-establishing their homes and careers.

Jerusalem Post, Week ending April 4, 1987

Tax-Free Income and Income Tax Deductibility

From our experience in discussing personal finances with retired friends of this ministry, we know that most keep a large portion of their assets in guaranteed, fixed-yielding accounts at banks or other savings institutions. As expected, most of these persons use the interest from such accounts—now paying about 5% per year—to supplement their pension and social security income for day-to-day living expenses.

There is another type of guaranteed, fixed-return asset which has similar advantages of such a savings account, but which also offers tax-free income as well as income tax deductibility. We refer to an ABMJ Gift Annuity. Many friends of this ministry now utilize this unique vehicle with its multiple benefits as an attractive alternative to conventional savings accounts. Here are a Gift Annuity's advantages:

1. It pays a generous, guaranteed income for

life, more than 10% to single annuitants aged 82 or older.

2. A substantial portion of each payment is free of income tax.
3. The annuity income can be guaranteed for two lives.
4. An income tax deduction is available in the year the annuity investment is made.
5. An annuity is not includible in the donor's estate.
6. The annuity capital can never be "used up," because it is backed up by the full faith and credit of ABMJ's total assets.

If you would like a personalized illustration of the tax and income benefits of an ABMJ Gift Annuity, please ask for our brochure on the subject. There is no obligation, of course. Just write THE PRESIDENT, ABMJ/Chosen People Ministries, P.O. Box 2000, Orangeburg, NY 10962 or phone (914) 359-8535.

THE PATH BACK TO JUDAISM



PHOTO ILLUSTRATION, Jonathan Singer

The author of the following “testimony” started out as a Jewish believer then left the faith. If he’s listening, there are still a few stones he’s left unturned.

The following appeared in some anti-missionary literature under the title “The Path Back to Judaism.” The article was unsigned and the author was not identified. Perhaps the article is a composite of several writers’ work. Yet some passages seem to ring with authenticity. With the hope that this issue of the CHOSEN PEOPLE magazine will find its way into the hands of the writer of “The Path Back to Judaism,” we have asked Michael Rydelnik to respond to several of the writer’s points.

— Editor

The Path Back to Judaism

The evidence seemed overwhelming: the Old Testament predicted Jesus, and the Christian interpretation of law and sin made perfect sense to me. I also prayed every day and felt that God answered those prayers.

It took a long time to shake me out of the peaceful, idyllic Christian life style I lead. Christianity contained all the answers for me, and I just wanted to be left alone to grow as a Christian. Luckily, my parents urged me to fully understand Judaism before totally embracing Christianity. Reluctantly, I went to see the

rabbi, thinking that it was a waste of time, since I already knew The Truth.

My Christian faith was deeply ingrained when I first met with the rabbi. What he said went in one ear and out the other. I took notes on what he said and then discussed it with my Christian friends, who felt I effectively refuted the rabbi’s arguments.

Slowly, after several meetings with the rabbi, I began to crack a

We studied Isaiah 53 in depth. He showed me that the Hebrew word that the Christians associate with “suffering servant” actually refers to the children of Israel.

little bit. His arguments made just as much sense as the Christians’. We discussed every topic concerning Judaism and Christianity, ranging from proof texts to sin to law.

We studied Isaiah 53 in depth. He showed me that the Hebrew word that the Christians associate with

“suffering servant” actually refers to the children of Israel. This was clear from studying other verses where the word occurs. Similarly, Isaiah 7:14, which the Christians interpret as foreshadowing a virgin birth, does not refer to a virgin at all. Hebrew has a special word for virgin — *betullah* — but the word used here is *almah*, which in all other verses means young woman.

Understanding Crumbled

My happy Christian understanding continued to crumble as we discussed sin. In Judaism no one can atone for our sins. The individual Jew has always been responsible for his own sin. The sinner must repent for himself before God forgives; therefore, Jesus cannot atone for us. This made far more sense to me than what the Christians argued.

We also discussed law. The rabbi felt the Christians misunderstood the place of law within Judaism. The law is an ideal which Jews strive to obey. Man is not perfect and undoubtedly will sin, and that is where the concept of *teshuvah* or repentance comes in. The Jewish individual constantly reassesses his actions and when he fails to live up to the

ideal communicated in the law, he repents to the person he wronged and to God. A system of laws constantly reminds us of our obligations to our neighbors, to ourselves, to nature, and to God. Through our deeds, we carry out the will of God. Christianity maintains that faith supercedes action. A man could kill someone and be "forgiven" just because he believes in Jesus. Judaism asserts that "the heart" and "emotion" are not sufficiently stable to guarantee justice. Justice results from obedience to established laws.

My confusion multiplied as he explained that his biggest problem with Christianity was that evil still exists. The Bible claims that when the Messiah comes the "lion will lie down with the lamb." My Christian friends dealt with this glaring inconsistency by answering that Jesus will "come again" and bring peace. This answer offended me. No where in the Old Testament does it state that the Messiah will come twice. "If at first you don't succeed, try again" is o.k. for humans, but for God—no way.

Mind Rebelled

My mind and logic rebelled from Christianity as I began to understand Judaism more deeply. However, parts of my heart remained Christian. I sincerely believed that I experienced the revelation of God answering my prayers through my faith in Jesus. It took about a year of reviewing the logic of Judaism and beginning to lead a Jewish life to break free from the powerful emotional grasp that Christianity

had on me.

The more I study Judaism, the more I appreciate it. Judaism does not have all the answers—nothing does—but it has a foundation of obligations toward those around you and toward yourself which give life deeper meaning. I look forward to the challenge of growing further as a Jew.

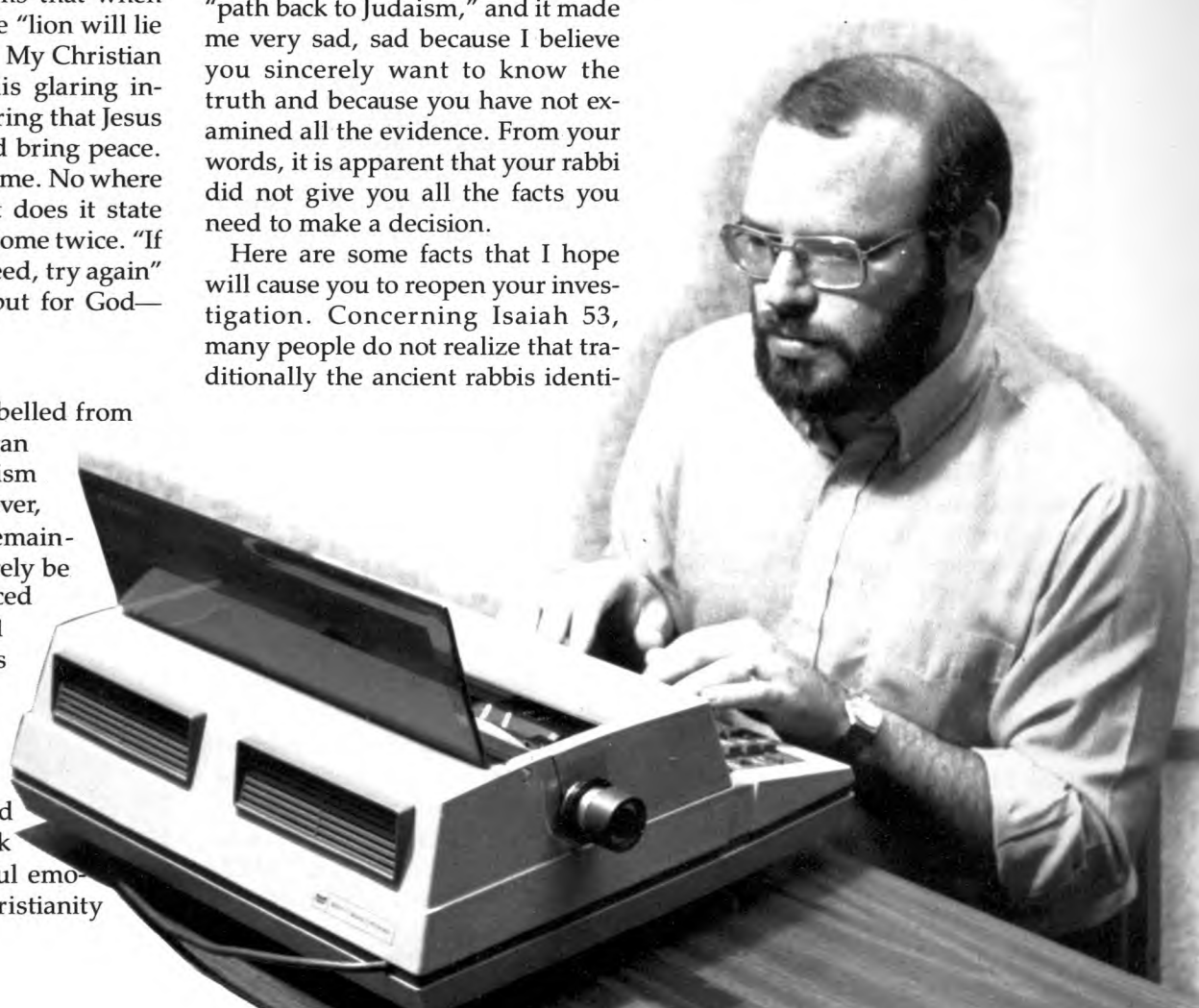
Dear _____,

I just read the account of your "path back to Judaism," and it made me very sad, sad because I believe you sincerely want to know the truth and because you have not examined all the evidence. From your words, it is apparent that your rabbi did not give you all the facts you need to make a decision.

Here are some facts that I hope will cause you to reopen your investigation. Concerning Isaiah 53, many people do not realize that traditionally the ancient rabbis identi-

fied "the Servant" as the Messiah, not "the children of Israel." For example, Targum Jonathan ben Uzziel paraphrases Isaiah 52:13, "Behold, my servant the Messiah will pros-

"I just read the account of your 'path back to Judaism,' and it made me very sad, sad because I believe you sincerely want to know the truth and because you have not examined all the evidence."



Moreover, the text of Isaiah 53 itself demonstrates that "the Servant" cannot be Israel. It states that "the Servant" suffered and died innocently for the sins of Isaiah's people (53:8), the people of Israel. How, then, could "the Servant" be Israel?

per. . . ." The Talmud (Sanhedrin 98b) names the Messiah "the Sick One," referring to Isaiah 53:4, "Surely he has borne our sicknesses." In fact, it was not until the eleventh century that the famed rabbinic commentator Rashi became the first to identify "the Servant" as "Israel."

Moreover, the text of Isaiah 53 itself demonstrates that "the Servant" cannot be Israel. It states that "the Servant" suffered and died innocently for the sins of Isaiah's people (53:8), the people of Israel. How, then, could "the Servant" be Israel?

Almah and Virgin

With regard to Isaiah 7:14 and the virgin birth, many Jewish scholars recognize that the word *almah* means "virgin." For example, Rashi, while not doing so in Isaiah 7, twice defines *almah* as "virgin" in his commentary on Song of Solomon 1:3 and 6:8. Also the Septuagint, a Jewish translation of the Hebrew Bible into Greek, translates *almah* as *parthenos* ("virgin") 200 years before the birth of Jesus. Cyrus Gordon, a greatly respected modern Jewish scholar who does not believe in the virgin birth, holds that the cognate languages demonstrate that in Isaiah 7:14 *almah* should be translated "virgin" (see *Journal of Bible and Religion*, XXI, 2 [April 1953], p. 106).

A Jewish translation of the Hebrew Bible into English translates *almah* as "virgin" in three places (Gen. 24:43; Song 1:3; 6:8), but fails to do so in Isaiah 7:14 (see *Holy Scriptures*, Harkavy Translation, Hebrew Publishing Co., 1936 ed., 1951 Reprint).

Obviously, then, even using Jewish sources, the translation of *almah* is not as clear-cut as your rabbi presented it.

Messiah: Final Guilt Offering

The same can be said of the other issues you raised. For example, if there is no such thing as substitutionary atonement, why then did biblical Judaism have a sacrificial system? We must do away with the book of Leviticus to do away with substitution. Moreover, when Isaiah 53 is properly understood to speak of Messiah, it is clear that the Messiah was to be the final guilt offering for our sins (Isa. 53:10).

When speaking about faith and law, in biblical Judaism a person was never declared righteous through righteous deeds, but through faith (Gen. 15:6). Isaiah told us that all our righteous deeds are as filthy garments (Isa. 64:6).

True, both Covenants (Old and New) teach that we must make restitution to be forgiven by man. But we can never make enough restitution to be forgiven by God. That is why a murderer like King David was forgiven on the basis of faith and not observance of *mitzvah* (commandments) (see Ps. 51).

Two Messiahs?

Last, believing that there are two comings of Messiah is not a "cop-out," but the best way to interpret the evidence in the Scriptures. The Hebrew Bible presents two pictures of the Messiah: One who comes to suffer and die (Isa. 53; Dan. 9:24-27) and One who comes to reign as king

(Isa. 11:1-9). This caused many ancient rabbis to believe in two different Messiahs, Messiah ben Joseph, who suffers, and Messiah ben David, who reigns. But there is only one Messiah, Jesus. His first coming was not a failure. He came to redeem man through His death and resurrection, and He succeeded. He will come again to remove evil and rule the earth.

If you really want to know God, if you truly long for logical answers, if you honestly desire to be sure about forgiveness of sins, I would be happy to meet with you and discuss these issues. Remember what God said to our people through Isaiah, "Come now, let us reason together."

Sincerely,

Michael Rydelnik

An Invitation

Perhaps you have been talking to anti-missionaries. Or perhaps you have been reading their literature.

Their arguments sound good, but you are confused. As you read the stories in this issue, maybe you feel skeptical or doubtful.

You are not certain what to believe or where you can turn.

God tells us we shall find Him if we search for Him with all our heart (Jer. 29:13).

We urge you to turn with all your heart to the Lord and ask Him to give you wisdom.

And if you would be willing to talk to one of our Chosen People workers, please get in touch with John Bell, Chosen People Ministries, Box 2000, Orangeburg, N.Y. 10962, telephone (914) 359-8535.



The Path Back To Jesus

AS A FRIEND OF THIS MINISTRY you appreciate more than most the difficulties a Jewish person faces should he decide to follow Jesus: His family will tell him he has abandoned them and Judaism. They may even say he has embraced those people that for nearly 1600 years have—in the name of Jesus—persecuted his ancestors.

These stumbling blocks are powerful deterrents to any Jew even *thinking* about Jesus. Now, as organized groups, the Anti-Missionaries are making sure the Jewish people never forget that to believe in Jesus is to cease being Jewish. Worse, they preach that a Jew who accepts Yeshua has turned his back on the God of Abraham, Isaac and Jacob.

As a true Christian you know this is a lie. But thousands of unknowing Jews will believe the emotional Anti-Missionary rhetoric: A rhetoric the Anti-Missionary spins, one part traditions of men, two parts lies. Skillfully, the Anti-Missionary anesthetizes his patient so he will never hear the Gospel with unstopped ears and an open heart.

Yes, we know well that we wrestle not against flesh and blood; so in this we covet your prayers. Still, we cannot deny the efficacy of printing more tracts to counteract the Anti-Missionary lies, discipling more Jewish believers and training more and more Jewish missionaries to proclaim the Gospel.

But to do this your gifts are essential—more than ever now—before more ground is gained for the adversary in the Jewish community.

Please pray for the tender Jewish souls under attack, for the missionaries who seek to counsel them and for the Anti-Missionaries themselves. Then prayerfully consider what resources He has placed in your hands for such a time as this.

Enclosed is my gift of \$ _____; use it to cut through the untruth in the Jewish community and preach the Gospel. If only one Jewish person hears the Gospel as a result of this gift, it will be enough.

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Please enclose this blank in the envelope furnished in the middle of The Chosen People magazine.

D67

From the Exile to the Christ

The Abomination of Desolation

It is an error to call the four centuries between the Old Testament and the New Testament "the four hundred silent years." God was not silent about these years.

By DR. DANIEL FUCHS

It is an error to call the four centuries between the Old Testament and the New Testament "the 400 silent years." God was not silent about these years. Daniel prophesied of them in great detail. He described the four world empires which would arise during the centuries between the Testaments. The eleventh chapter of Daniel (vv. 2-35) is probably the finest example of prophecy which has already been fulfilled.

We are now studying the history of Judea under the third world empire foretold by Daniel — the Greek Empire. In 534 B.C. Daniel accurately predicted events which actually occurred more than 300 years later. God was not silent about these centuries and He was not silent during them.

"At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

"His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation" (Dan. 11:29-31).

A Roman Hostage

These verses refer to Antiochus Epiphanes (Antiochus IV), who ruled Syria from 174 to 164 B.C. As a youth he had spent twelve years in Rome as hostage in order to assure the payment of the huge tribute exacted by the Romans after the Battle of Magnesia.

There are many tales that indicate Antiochus's unstable ways as a youth. At night time he wandered the streets incognito; he had a passion for "practical" jokes. It seemed as if he was, at times, mentally unstable. Later in his reign, he assumed the title, "Theos Epiphanes" (God manifest). He actually believed that he was the incarnate manifestation of the Olympian Zeus. The Jews, however, did not call him Epiphanes. They called him "Epimanes," a madman.

An Ardent Hellenizer

Antiochus Epiphanes was an ardent Hellenizer. He vigorously strove to restore the world-wide power of his Seleucid forebears. He founded more new Greek cities than any of his predecessors. He even tried to make Jerusalem a Greek city. In this effort he was aided by members of leading families in Jerusalem who were eager to enjoy the social, political and cultural privileges of cities like Alexandria and Antioch. There was no longer any difference between Jew and Greek. The distinction between the ethical monotheism of the Jews and the immoral paganism of the Greeks eroded away.

"All this was abhorrent to the old-fashioned pious people of Jerusalem, but there was little they could do to check the tendency which they deplored. These pious people came to be recognized as a definite party — the *hasidim* (or Hasidaeans, as they are called in the books of Maccabees) — and although they were despised as hopelessly behind the times by the 'progressive' elements in the population, the day came when they proved to be the salt of the land and the salvation of their people."

F. F. Bruce, *Israel and the Nations*, p. 131.

Antiochus Epiphanes fought two wars against Egypt. The first was a defensive war and Rome did not interfere. However, in order to finance this war, Antiochus, aided by his appointed high priest, plundered the Temple treasuries. This act infuriated the conservative Hasideans, but they were only a small minority and they seemed helpless.

The second war against Egypt was a different story. His first victory went to Antiochus's head, and this time he planned a war of conquest with the ultimate purpose of uniting Egypt and Syria, quelling the rising tide of Rome. Daniel had prophesied, "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before" (Dan. 11:29).

A Roman Ultimatum

Antiochus at first was victorious over Egypt, but then "ships of the western coastlands" (that is, ships from Rome) interfered. The Romans gave Antiochus an ultimatum; either leave Egypt or fight Rome. Antiochus gave up Egypt, and it was a humiliating surrender. Meanwhile in Jerusalem, a rumor spread that Antiochus had been slain. The Hasideans thought that this was a good time to revolt and put an end to the tyranny. Civil war raged in Jerusalem. But Antiochus was not dead.

Antiochus determined to put an end not only to Jewish resistance but to the Jewish religion. No longer would the Torah be the constitution of the Jewish state. He forbade the Scriptures and all that it taught, the Sabbath, circumcision and all food regulations.

He "vented his wrath at the rebuff and at the opposition of Judea by making a surprise attack on Jerusalem. And the herald of Greek culture proceeded to murder madly right and left in the city. Breaking into the Temple, he took away all that his underlings had left and, giving rein to his Greek imagination or his Greek duplicity, he helped spread the rumour that the Judeans were worshipping a golden ass's head in their Temple and that he had also found bound to a bed there a Greek who was being fattened for sacrifice. (In later days a similar accusation was made with regard to Christian children.) . . . once again he avenged himself on the Judeans, and under Apollonius, the commander of the Syrian garrison in Jerusalem, a fresh massacre took place. Hundreds of women and chil-

There are many tales that indicate Antiochus's unstable ways as a youth. At night time he wandered the streets incognito; he had a passion for "practical" jokes. It seemed as if he was, at times, mentally unstable.

dren were conveyed to the various slave-markets. The city walls were pulled down, and in their stead a fortress, known as the Akra, was built in the centre of the town for the use of the Greek troops."

Josef Kastein, *History and Destiny of the Jews*, p. 97.

Scriptures Forbidden

Antiochus determined to put an end not only to Jewish resistance but to the Jewish religion. No longer would the Torah be the constitution of the Jewish state. He forbade the use of the Scriptures and all that the taught, the Sabbath, circumcision and all food regulations. This was not all. He ordered the immediate adoption of the Greek state religion and forced the Jews to offer sacrifices in the Temple to the Greek gods. In order to compel the Jews to adopt the Greek state religion, he ordered the sacrifice of the uncleanest of all animals — pigs — on the altar of sacrifice in the Temple.

The slightest resistance was punished by death. Synagogues were destroyed, the sacred Scriptures burnt, people were massacred by the thousands.

In December 168 B.C. the Temple of God in Jerusalem was consecrated to the Olympian Zeus. Above the altar was placed a statue of Zeus which bore an obvious resemblance to Antiochus. A pig was sacrificed on the altar.

The Abomination of Desolation

This was the "abomination that causes desolation" of Daniel 11:31: "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation."

The Hebrew word for abomination is *shiqquts*, which means filthy. "When Daniel undertook to specify an abomination so surpassingly disgusting to the sense of morality and decency, and so aggressive against everything that was godly as to drive all from its presence and leave its abode desolate, he chose this as the strongest among several synonyms, adding the qualification 'that maketh desolate.'"

The International Standard Bible Encyclopedia,
Vol. 1, p. 16.

continued on following page

Jerusalem was desolate, only the Greek soldiers and officials, together with the apostate Hellenistic Jews, remained. The faithful remnant fled to the mountains around Jerusalem, to the hiding places along the shores of the Dead Sea, to the wilderness of Judea.

Jerusalem Desolate

Jerusalem was desolate, only the Greek soldiers and officials, together with the apostate Hellenistic Jews, remained. The faithful remnant fled to the mountains around Jerusalem, to the hiding places along the shores of the Dead Sea, to the wilderness of Judea. Antiochus commanded forces to root them out and destroy them. But these faithful Hasideans (later called *Hasidim*) carried with them copies of the Book of Daniel into the wilderness. As they prepared to war against the Syrian host, they studied the Scriptures and learned that their exile and their suffering would end.

“It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated” (Dan. 8:14).

Valiant Soldiers

Antiochus began his persecution of the Jews in 171 B.C. It was 2,300 days later in December of 165 B.C. that Daniel’s prophecy was literally fulfilled and the sanctuary was reconsecrated. The pious *Hasidim*, strengthened by the Scriptures, became valiant soldiers.

Hebrews 11:33-38 speaks of these valiant soldiers, “who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection. Some faced jeers and flogging, while still others were chained and put in prison. They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them.”

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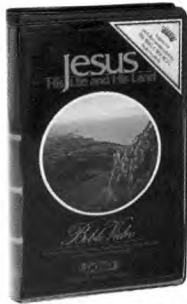
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