

the CHOSEN PEOPLE

SPECIAL PASTORS EDITION
see back cover

Reaching out . . . that He might reach in.



Announcing—



A new ABMJ cassette ministry

**EXCITING BIBLE STUDIES ON EASY-TO-LISTEN-TO CASSETTES
BY DR. CHARLES LEE FEINBERG.**

The rewarding, edifying ministry of one of the world's most renowned Old Testament scholars is now as near as your tape recorder.

Dr. Charles Lee Feinberg, Th.D., Ph.D., author of *THE MINOR PROPHETS, ISRAEL IN THE SPOTLIGHT*, and *GOD REMEMBERS: ZECHARIAH*, now turns his unique insight to intriguing Bible themes.

Will There Be a General Resurrection, The Veil: Christ Our Access to God, Israel's Hour of Decision — you'll get these important messages in the exciting series on *The Olivet Discourse* . . . Series on *Daniel* and the Series on *The Tabernacle*.

Series on the Olivet Discourse

- K19—Matthew 24:1-25 —
The Beginning of Sorrow: Matt. 24:1-14
The Great Tribulation: Matt. 24:15-28
The Glorious Coming of the Messiah: Matt. 24:29-35
- K20—Matthew 24:36-25:46 —
"As the Days of Noah": Matt. 24:36-61
The Parable of the Ten Virgins: Matt. 25:1-13
The Parable of the Talents: Matt. 25:14-30
The Judgment of the Nations: Matt. 25:31-46

Series on The Tabernacle

- K21—Introduction to the Tabernacle in the Wilderness
- K22—The Brazen Altar: Christ Our Justification
- K23—The Brazen Laver: Christ Our Sanctification
- K24—The Table of Showbread: Christ Our Food
- K25—The Golden Lampstand: Christ Our Light
- K26—The Golden Altar: Christ Our Intercessor
- K27—The Veil: Christ Our Access to God
- K28—The Ark of the Covenant: Christ Our Representative in the Presence of God

- K29—The Mercy-Seat: Christ Our Propitiation

Series on Prophecy

- K30—Study of Prophecy (Need of Prophecy and Peril in Neglect)
- K31—Why Need There Be a Millennium?
- K32—Cosmos, Chaos, and Christ Psa. 2
- K33—The World's Zero Hour Zech. 12:1-13:1
- K34—Are We in the Last Days of the Church Age?
- K35—The End Time and the Resurrection of a Nation Ezek. 37
- K36—God's Plan for Lasting Peace Zech. 9:9, 10
- K37—The Final Destruction by Fire 2 Pet. 3:1-18
- K38—The Increase in Mental Illness in the Latter Days
- K39—Man's Ceaseless Attempt to Be God
- K40—When and How Will the Church Be Caught Up? 1 Thess. 4:13-18
- K41—The Ecumenical Movement: Is It of God, Man or Satan?
- K42—Rumblings of Armageddon
- K43—Prophecy and the European Common Market
- K44—Eternal Kingship of Christ
- K45—Israel's Hour of Decision
- K46—Heaven, the Believer's Eternal Home
- K47—Chaos Until Christ Comes
- K48—Christ's Preview of His Kingdom
- K49—Will There Be a General Resurrection?
- K50—Will the Church Go Through the Tribulation?

- K02—The Bible is God's Word
- K03—Beginning at Jerusalem
- K04—Testimonies of Hebrew Christians
- K05—Why Preach Christ to the Jews?

Series on Daniel

- K06—The Course of World Monarchies (Chs. 1-2)
- K07—The Conduct of World Monarchs (Chs. 3-6)
- K08—The Climax of God's Monarchy (Ch. 7)
- K09—The Change in World Monarchies (Ch. 8)
- K10—The Coming of God's Monarch (Ch. 9)
- K11—The Conflict Between World Monarchies (Chs. 10-12)

Series on the Book of Revelation

- K12—Vision of the Risen Christ and the Letters to Ephesus, Smyrna, and Pergamum (1:1-2:17)
- K13—Letters to Thyatira, Sardis, Philadelphia, and Laodicea; Visions of the Throne and the Scroll (2:18-5:14)
- K14—The Six Seals; The 144,000; The Six Trumpet Judgments (6:1-9:21)
- K15—The Open Scroll; The Two Witnesses, The Last Trumpet; Israel, Christ, and Satan (10:1-12:17)
- K16—The Beast and False Prophet; The 144,000; The Fall of Babylon; Armageddon (13-14)
- K17—The Seven Bowl Judgments and the End of Babylon (15:1-18:19)
- K18—Doom of Babylon; Armageddon; Marriage of the Lamb; Millennium; Great White Throne; New Heaven and New Earth (18:20-22)



All cassettes \$4.50. Please include postage.

POSTAGE

When ordering up to fourteen tapes add .50;
fifteen or more please add \$1.00;
twenty-nine or more \$1.50.

Dr. Charles Lee Feinberg, Th.D., Ph.D., is Dean Emeritus, Professor of Semitics and Old Testament at Talbot Theological Seminary, La Mirada, California.



President—Dr. Daniel Fuchs
Executive Vice President—Rev. Harold A. Sevenser
Program Communications Consultant—Mr. George Samson
Associate Editor—Mr. Jonathan Singer
Director of Conferences and Church Relations—
 Dr. Thomas S. McCall

Director of Stewardship—Mr. Wesley J. A. Jones
Field Evangelists—Rev. Ben Alpert, Dr. Alexander Marks, Dr. Sanford C. Mills

Board of Directors—Dr. Daniel Fuchs, Mr. Louis W. Ivins, Mr. John J. Kubach, Mr. Isaac J. Leonard, Mr. John E. Melhorn, Rev. Harold B. Pretlove, Dr. David Reifsnnyder, Mr. George Savage, Mr. Harvey Scharfman, Rev. Harold A. Sevenser, Mr. James W. Straub, Mr. Tom Walker.

UNITED STATES BRANCHES

NORTHEAST REGION (Headquarters: Englewood Cliffs, N.J.)
 Regional Director: Rev. Harold A. Sevenser. **Coney Island:** (212) 372-2749: Miss Hilda Koser, Mr. Larry Feldman, Miss Roslyn Hyman, Mrs. Cynthia Rydelnik, Miss Linda Schwartz. **Long Island: Hicksville (516) 822-2466:** Rev. David Woods. **Hollis (212) 479-4565:** Mr. Herbert Zwickel, Miss Eleanor Bullock, Mr. Arthur Pinzur. **Albany, N.Y.:** Mr. Roy Schwarcz. **Huntington Station (516) 427-1825:** Mrs. Clara Rubin. **New York City (212) 362-7201:** Mr. Daniel Siegel. **Bergen and Rockland Counties (201) 265-7378:** Mr. Gary Derechinsky. **Spring Valley, N.Y. (914) 356-6864:** *Mr. and Mrs. Abe Rothberg.

SOUTHEAST REGION (Headquarters: Silver Spring, Md.) (301) 949-6096: Regional Director: Rev. Larry Jaffrey, Mr. Martin Gruen. **Atlanta (404) 457-3758:** Rev. and Mrs. Perrin Cook. **Baltimore and Washington, D.C. (301) 484-8757:** Mr. Delbert Holloway, Mr. Dean Freeman. **Harrisburg (717) 652-6893:** *Mr. Milton Maiman. **Miami (305) 949-5009:** Rev. and Mrs. Martin Klayman. **Philadelphia (215) 342-2022:** Rev. Mitchell Triestman, Mr. David Bowers, Rev. Arthur Watson. **Pittsburgh (412) 521-8381.** **Wilmington (302) 478-7071:** *Mr. Albert Rosevich.

MIDWEST REGION (Headquarters: Los Angeles, Ca.) Regional Director: Mr. Richard Cohen. **Chicago (312) 338-5959:** Rev. John Bell, Mr. and Mrs. Barry Budoff, Rev. Myron Schweitzer. **Des Plaines (312) 298-8397:** *Mr. and Mrs. Thomas Lee. **Detroit (313) 349-8141:** *Mr. and Mrs. Douglas Johansen. **Indianapolis (317) 636-2822:** *Mr. Dalton E. Barnes. **Milwaukee (414) 445-2244:** *Mr. and Mrs. Wilbur Holtz. **Peoria (309) 383-4867:** Rev. Lawrence Caruvana. **South Bend (219) 287-1408:** *Rev. Neil Pease.

SOUTHWEST REGION (Headquarters: Dallas, Tx.) Regional Director: Dr. Thomas S. McCall. **Amarillo (806) 352-5797:** *Mr. C. E. Gerlach. **Austin (512) 926-1496:** *Mr. Hartley Davis. **Dallas (214) 369-3274:** Rev. Paul Cawthon, Mr. Irwin Chalek, Miss Catherine Jones, Mr. Glen Penton. **El Paso (915) 584-2273:** *Mrs. Beth Kuykendall. **Houston (713) 729-9985:** Rev. and Mrs. William T. Ennis, *Rev. Abe Berman. **Killeen, Tex. (817) 526-3651:** *Mr. Allen Penton. **Lafayette, La. (318) 981-2015:** *Dr. and Mrs. Jack Caves. **New Orleans, La. (504) 282-9918:** *Miss Linda Venus. **Oklahoma City (405) 236-4666:** *Rev. Bill Beck. **Orange, Tx. (713) 886-1187:** *Mrs. Gloria Jones. **Tulsa (918) 628-0159:** *Mr. Jack Anderson.

WESTERN REGION (Headquarters: Los Angeles, Ca.) Regional Director: Mr. Richard Cohen. **Albuquerque, N.M. (505) 255-3866:** *Mrs. Judith Jones. **Denver (303) 388-3966:** Rev. Eliezer Urbach. **Fresno (209) 439-0191:** *Mr. Irving Marks. **Las Vegas (702) 642-4693:** *Mr. William Abbott. **Los Angeles (213) 988-8080:** Mr. Louis Lapides, Rev. Fred Emery, **Mr. Dana Kasdan, ***Mr. William Katin, Rev. and Mrs. Robert E. A. Miller, Rev. Theodore Paul, Miss Ruth Wardell, Miss Sandra Wingate. **Oxnard, Ca. (805) 488-9543:** *Mr. and Mrs. Lawrence McMillan. **Palm Springs (714) 327-0875:** *Mr. M. Gale Beals. **Phoenix (602) 978-0593:** *Mr. and Mrs. Sid Sterns. **Portland (503) 284-8724:** *Mrs. Bea Watson. **Sacramento (916) 726-7735:** *Mr. S. J. Garst. **San Diego (714) 278-0474:** Rev. Irvin Rifkin.

the CHOSEN PEOPLE

- 4 It Is Written
- 5 The Need for Jewish Literature
- 7 Aim for Understanding
- 8 The Jewish Art Calendar
- 9 Aids for Jewish Evangelism
- 11 Provoked by the Truth
- 12 A Rabbinical Student Finds The Lord / Seven How-To's On the Use of Tracts
- 14 Jeremiah, The Prophet
- 15 Questions and Answers

Photo credits: Cover, pages 2, 5, 8, 9, 10, 12, 16; **Curtis Stone**. Page 8 (middle) **Eleanor Bullock**. Page 12, illustration, **Courtesy of The Lederer Foundation, Balt., Md.**

FOREIGN BRANCHES

CANADA: Mr. Tom Walker, Director. **Montreal:** Mrs. Winnie Marriner. **Calgary, Alberta:** *Mr. Alfred Bist. **Elbow, Saskatchewan:** *Mr. Erland Nord. **FRANCE, Paris:** Rev. H. Vincent, Mrs. Lillian Denton, Miss Ellen Denton, **Mr. Jacques Guggenheim. **Greece, Athens:** Mr. Demetrius Papanikolaou. **ISRAEL: Tel Aviv:** Dr. and Mrs. Joseph Alkahe. **Jerusalem:** Mr. and Mrs. Jacob Goren. **MEXICO, Parral (Chih.):** *Mrs. Berta Chavez. **SOUTH AMERICA, Buenos Aires:** Rev. Victor Sedaca, Rev. Emmanuel Lichtenstein.

San Francisco (415) 756-7019: Rev. and Mrs. Jerome Fleischer, Miss Ruth Fleischer, *Mr. Richard Hoffman. **San Gabriel Valley (213) 988-8080:** *Mrs. Sarah Garrison. **Santa Barbara (805) 964-2939:** *Mrs. Dorothy Wilkerson. **Seattle (206) 828-0226:** Rev. Barry Wilson, *Mrs. Anne Mitchell. **Tucson (602) 883-3889:** *Mr. John Ciaccio.

* Volunteer Missionaries

** In co-operation with The Messianic Testimony

*** In co-operation with American-European Bethel Mission

THE CHOSEN PEOPLE is published monthly except July and August as a medium of information concerning the Jews, Israel and the work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.
 460 Sylvan Avenue • Englewood Cliffs, N. J. 07632

In Canada: BETH SAR SHALOM MISSION, INC.
 P.O. Box 4400, Station D, Hamilton, Ont., L8V 4L8

Copyright © 1977 by the American Board of Missions to the Jews, Inc. Not to be reproduced in any form without permission of the publisher. Second Class postage paid at Englewood Cliffs, N.J. and at additional mailing offices.

20 cents a copy • \$2 a year

It Is Written

He tested Adam with one commandment, Israel with ten. Only the Written Word can lead us to all truth . . . only the Scriptures show us about the One Who redeems our inexcusable sins.



DR. DANIEL FUCHS
President

Deary Beloved Friends:

It is written. It is no accident that God's revelations of Himself are written in "The Book," the Bible. A written revelation of God is an absolute necessity.

In no other manner could we learn the deepest answers to the riddles of our existence: Where do we come from? Why are we here? Where do we go from here? Philosophers have sought the answers but their solutions have never been able to satisfy the longing soul.

Reason is a wonderful gift from God, but it is definitely a lesser light. It observes, formulates, and plans, but it does not begin to answer our basic problems. It is not a source of light; it is just capable of receiving light. It is light receptive, not creative. The more one honestly uses the gift of reason, the more he realizes that "the world by wisdom knew not God."

There is only One Who knows the answers. If we are to know Him, God must reveal Himself. All that we really know of Him is written in "The Book."

I suppose there was a time when a written word was not absolutely necessary. In the early days of our race God spoke to our fathers. They told their sons and their sons' sons, and so a valid tradition about God began. It was based upon fact, but a tradition based upon fact is often colored by those who repeat it.

As long as humans attained the longevity we read of in Genesis, tradition was a safe means for conveying the truths to the next generation. But it was when these truths were written in a book that they became a possession of succeeding generations, unchanged by the subtle editing of the human mind.

I have played the game where the leader writes a short simple statement on a piece of paper. Then he whispers the statement to the one on his right, who in turn honestly tries to repeat it to the next one, and so on. When it finally comes back to the author it

never comes back the same.

It was good that the original was written. Nobody was an intentional distorter. If one depends on a mouth-to-mouth revelation, "John Jones is handsome," can easily become "Jane Stone has some man."

When truth is reduced to writing the thoughts are clarified so that they can be vividly reproduced for all ages and all people.

God has revealed Himself to individuals. To the individual that is a wonderful revelation, but the Book revelation is more wonderful. Our minds are so constituted that we only retain and express a limited amount of truth.

To each individual to whom He appeared He revealed only a small facet of truth. He tested Adam with one commandment, Israel with ten. Only the written Word can lead us to all truth and it will take the aeons of eternity for us to receive it.

God does reveal some aspects of Himself in nature "even His eternal power and Godhead so that they are without excuse" (Rom. 1:20) but only the Scriptures show us about the One Who redeems our inexcusable sins!

A book revelation is an intrinsic necessity. In no other way could the divine purposes of love have been secured, and, as we have already shown, this book has made a deep impression upon mankind, so that among all the books of the world it stands out pre-eminent, even as Jesus Christ stands out pre-eminent among all the children of men.

A few days before his death, when Sir Walter Scott was in his library, he said to his son-in-law, "Will you read something to me?" and when asked what book, his immediate reply was, "You need not ask. There is only one book."

A few years ago, as a French pastor tells us, there was a meeting of a number of literary and scientific men, some of whom were sceptics and materialists, and in the course

of conversation the question arose: If we were banished to a lonely island, or if we had to suffer imprisonment for a lifetime, what book, from among all the books of which human literature consists, would be chosen to be our sole companion? and the unanimous answer was, "The Bible."

Adolph Saphir, *The Divine Unity of Scripture*, p. 18.

It is true that "there is only one book" but the ones who know most of The Book, also habitually study many "books about The Book." The greatest missionary and theologian of all time, the Apostle Paul, assiduously studied books.

In his last letter, while he was in chains in Nero's jail in Rome, he wrote to Timothy: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13).

Just think of it! Paul was in jail but he wanted "the books." He had just written that he would soon die, "the time of my departure is at hand" (2 Tim. 4:6) but he still studied books. He needed "the cloak that I left with Carpus" because no one can study books unless he is comfortable physically.

He had preached the Gospel all over the Roman Empire but he still read books. He established many churches, but he still read books. He had written half of the books of the New Testament, but he still read books. If Paul needed to study books, so do we.

"The cloak that I left with Carpus" provided physical comfort and the books gave him intellectual stimulation "especially the parchments" for the soul!

Faithfully yours in His service,

Samuel Luch

Reaching out that He might reach in



The Need for Jewish Literature

"Of the writing of books there is no end . . ." Eccles. 12:12. The ancient writer of Scripture may well have had a ray of prophetic insight into our Twentieth Century world.

Literature has become a major means of communication. Library shelves are full; bookstores enjoy a capacity business; instant-presses print shops and publications houses are springing up overnight in most major cities.

The Christian press is just as busy producing books and pamphlets on every aspect of theology, family living and evangelism. Christian literature is easily obtainable.

But when we examine the writings and titles we find very little that is really applicable to Jewish evangelism.

The Need for Jewish Literature . . .

Sq. Shelton Publications
Box 1331
Englewood Cliffs, N.J. 07632

Dear Sir:

I read your booklet "So you are an agnostic" a few months ago, and after re-reading it this morning, it made a tremendous impact on me. I would like copies of "Pesach - The Missing Ingredient", "Tradition Versus the Torah", "Why Do So Many Jews Now Believe in Jesus?", "Jewish Youth & Jesus", "Who is Jewish", and "The Miracle of Is-

Once your Jewish friend hears the Word, all kinds of questions start popping up.

The majority of all Christian literature is written from the background of Gentile Christian culture. The average Jewish person reading this material does not apply its truth to himself.

The fear for many Jewish people is that reading this material and ultimately accepting Jesus will somehow turn them from being Jewish into Gentiles.

There is a need for specialized tracts and books which will speak to the Jewish people through their culture and background. The literature ministry of the American Board of Missions to the Jews was developed for just this purpose.

Through the years we have been building tools and aids which have been tested and are effective for sharing the Gospel with the Jewish people.

Our literature for the most part is written by Hebrew Christians or by Gentile Christians with unique knowledge of Jewish tradition and customs.

Using this specialized material in witnessing to your Jewish friend reinforces in him his own Jewishness. He realizes that in receiving Jesus he is completing his heritage — while at the same time converting from sin to God.

Let's go behind the scenes now for a look at the effectiveness of ABMJ's literature ministry. In May of last year

we received the following letter from a Jewish girl in Long Island, N.Y.

Dear Sirs:

. . . I was brought up in a Jewish home and about three-and-a-half years ago I started losing my faith in God . . .

I would classify myself as an agnostic because I do not say God definitely does not exist. I am just uncertain and searching spiritually.

Of course, Ellen's letter reveals the vast secularization of the Jewish community. This should encourage us to use literature. Our Jewish people are not as "turned-off" to the Word as we think. They simply haven't heard it!

Our office forwarded Ellen a copy of *So You Are An Agnostic*, a booklet by Harry Bucalstein. Here's an important "how-to" in the use of literature. Try to make sure the material you offer relates to your friend's inquiry or conversation.

Mr. Bucalstein's booklet dealt honestly with Ellen's professing agnosticism. It told her more about what she believed (or didn't believe) than she probably knew herself. The booklet also explained the purpose of a personal Messiah.

Two months later, Ellen wrote again.

Dear Sir:

I read your booklet *SO YOU ARE AN AGNOSTIC* a few months ago and

after re-reading it this morning it made a tremendous impact on me.

I would like copies of *PESACH THE MISSING INGREDIENT*, *TRADITION VERSUS TORAH*, *WHY DO SO MANY JEWS NOW BELIEVE IN JESUS* . . .

Once your Jewish friend hears the Word all kinds of questions start popping up. It becomes crucial that he reconcile his heritage and traditions with this "new" and wonderful message.

Even a casual survey of Ellen's request for literature reveals the deep Jewish concerns that arise when confronted with the Messianic claims of Jesus. Here essentially is where the ABMJ-developed materials are most valuable.

Tradition vs. Torah — to which do Jewish people owe allegiance? Hebrew Christian scholars discuss the answer from the Scriptures.

Pesach — The Missing Ingredient — "J" series (developed especially for Jewish witnessing) materials explain the exciting Messianic foreshadowing in the Passover; a rich Jewish experience.

Why Do So Many Jews Now Believe in Jesus — The testimony of other completed Jews is an encouraging witness.

By witnessing through the familiarity of Jewish culture these materials often prevent tradition from becoming a stumbling block to faith in Messiah.

Ellen received the literature she requested. A month later one of our workers in Hollis, New York spoke with her on the phone. Then on August 3, 1976 Ellen prayed and asked Jesus into her heart.

Sharing the Messiah through the Old Testament is not only essential to Jewish evangelism but entirely scriptural.

On the road to Emmaus (Luke 24: 27) we are told that "beginning with Moses and with all the prophets" Jesus explained to the two travellers everything concerning Himself in the Scriptures.

While your Jewish friend may not be at all conversant with the Old Testament Scriptures it assures him to discover that Messiah, indeed, figures prominently in "his half" of the Book.

It is unfortunate however, that the Jewish people are often the last to benefit from the intelligent, methodical witness of Messianic prophecy.

"Two claims I made about Christianity," recalls Ron Chafetz a senior at North Texas State University, "were

that it was anti-intellectual and anti-Jewish."

Then a Christian friend offered to introduce Chafetz to someone who was Jewish, intellectual and Christian.

Chafetz had dinner with Arnold Fruchtenbaum, former editor with the ABMJ. During dinner Chafetz mentioned that he was about to go East on a Greyhound Ameripass bus tour.

Fruchtenbaum offered Chafetz several Messianic titles he had authored while with the ABMJ. Chafetz tossed them into the back of his suitcase still "firmly committed not to read anything with the name Jesus Christ in it."

At Fruchtenbaum's suggestion Chafetz visited a number of Hebrew Christians in the Philadelphia area, then boarded a bus for Washington, D.C.

"I was impressed by those Hebrew Christians and the love they radiated, so I decided to go ahead and read Arnold's books.

"Well, I read and I read. I remember thinking how interesting it was . . . I started getting into the truth about Jesus Christ and what this man was saying . . .

"It was really making sense . . . It was appealing to me . . . I decided

right then that Jesus was the Messiah."

Interesting . . . appealing, the ABMJ did not coin the intelligent, reasonable Messianic witness. God did! It is His desire that the Jew first come to a knowledge of the truth. That's why His step-by-step revelation of the Messianic person came to Israel first.

When we use the specially developed Jewish materials pictured on the following pages, we are in essence sharing God's method and burden for Israel's salvation.

Finally, we offer the following letter from Brooklyn, N.Y.

Dear Dr. Fuchs:

Praise God, I would just like to

thank you for your supply of tracts and I'd like to relate a little story.

I had just finished looking over the tracts you sent when a Jewish neighbor knocked on my door.

It seems her son was attending college and has now dropped out to follow the Reverend Moon. She was distraught. I had never spoken to her before but she must have heard about our love of Jesus.

Well, we witnessed to her. Then I gave her your tracts. **It was amazing how God ministered to her through them.**

Is there any greater encouragement to use literature than this?

aim for understanding . . .

A MISSIONARY to the Jews was once approached by an earnest Christian worker. This man had been dealing with a Jewish storekeeper for several weeks with no results. He was discouraged, and complained to the missionary of the hardness of the Jewish heart. Because he could not "convert" this man in the period of a few weeks, he was disheartened. The missionary asked him, "How old are you?"

"Forty-seven years old," was the reply.

"How long have you been a Christian?"

"For eight years."

Pressing the matter further, the missionary found out that before this man had accepted the Lord Jesus Christ as his Saviour he had been a church member, that he had heard the Gospel week in and week out from faithful ministers, and that as a child he had been in attendance at Sunday school for "as long as he could remember." For almost four decades this earnest soul was under the teaching and influence of the Gospel before he yielded his heart to the Lord. For years he had stubbornly resisted the Truth and yet he was disappointed because this Jew who had never heard the Gospel, and who had been subject to hostile teaching until then, had not immediately accepted the Lord. After three years of patient teaching and leading, the disciples of our Lord still forsook Him! But, "having loved his own which were in the world, he loved them unto the end" (John 13:1). The Jewish people have been walking in darkness for years. Remember, when you bring them the Light it will take time before their eyes will be able to see clearly.



Ron Chafetz thought Christianity was anti-intellectual and anti-Jewish.





The Ministry of the Jewish Art Calendar



By Sally Greco

I was brought up in an Orthodox home and, at an early age, learned a deep reverence for God. As I grew older I got away from the synagogue and married a non-Jewish boy. We were very happy together for many years when suddenly my husband became critically ill.

All we could do was sit together and pray for God to help us. When my husband passed away, our one married son was a great comfort to me. I went back to work heartbroken and felt my world had fallen apart.

In an effort to help me spiritually, a Christian lady at my office told me she saw an ad in the paper from the Beth Sar Shalom Hebrew Christian Fellowship. They offered a Jewish Art Calendar, and she sent it in my name.

I received the calendar and eagerly read all there was to read in it. It told me that Jesus was our Messiah and He came to bring eternal life. Having just lost my husband, I was keen to know more about Heaven.

I realized I was reading about my Jewish heritage. On the back of the calendar was a copy of Isaiah 53, and I wanted to know what it meant. I felt that this was where I belonged.

Shortly after, I got a letter from the Hollis Mission inviting me to the Friday night meeting. I could hardly wait to meet those Hebrew Christians.

With the letter in my hand I walked in the door of the Mission and the first person I met was Eleanor Bullock. She introduced me to the people and answered many of my questions about Jews believing in Jesus Christ.

Then she told me that the Messiah came the first time to die for our sins and reconcile us to God. But He will come again to take believers to be with Him forever.

She quoted me Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." That "Blessed Hope" became my inspiration for living even before I knew Christ as my Savior.

It was sometime later, while away on a weekend retreat, that I fully understood God's great plan of redemption and my part in receiving Him as Savior. After the morning service Eleanor Bullock, Tillie Boone and I walked outside together.

As we discussed the Scripture used that morning, Eleanor asked me if I wanted to ask the Lord Jesus Christ to come into my heart. I did, as the three of us bowed our heads in prayer together.

Now the fear of death is gone and that Blessed Hope of Titus 2:13 is my daily delight. All because a Christian saw my hopeless grief and sent me the Jewish Art Calendar!

Jewish Customs & Traditions



Books

- B13. A Passover Trilogy. J. H. Cohn. 50¢
- B64. Hebrew Christianity: Its Theology, History & Philosophy. A. G. Fruchtenbaum. \$2.95
- B70. Hebrew Christian Passover Haggadah. A. G. Fruchtenbaum. \$2.00
- B94. The Passover. \$1.00

Pamphlets and Booklets

- J40. A Night To Be Remembered
- J16. The Broken Matzo
- J27. A Day But No Atonement
- J19. The Confession of the Hebrew Christian
- C71. The Torah
- C72. The Talmud
- J10. An Astonishing Yom Kippur Prayer
- J13. The Holy Days
- C83. The Importance of Passover

Aids For Jewish Evangelism

Books

- B11.** If You're There Show Me. Z. Levitt. 75¢
B32. Jesus the Jew's Jew. Z. Levitt. \$1.75
B01. Beginning at Jerusalem. J. H. Cohn. \$2.50
B12. To An Ancient People. L. Cohn. \$1.00
B27. Judaism & Christianity—Are They the Same? D. Bronstein. \$1.00

- B34.** Jesus Was A Jew. A. G. Fruchtenbaum. \$2.95
B35. The New Jews. J. C. Hefley. \$1.45
B36. Where in the World are the Jews Today? J. C. Hefley. \$1.75
B73. Pursued. V. Schlamm. \$1.95
B75. What's A Nice Jewish Boy Like You Doing in the First Baptist Church? R. Friedman. \$1.65



*The "J" series pamphlets are especially written for Jewish people as a witness for the Gospel.

*The "C" series pamphlets are especially written for Christians to give understanding about the Jewish people.

Pamphlets and Booklets

- C43.** Why Did God Choose The Jews?
C52. Of The Jews
C62. Are Jews Saved Just Because they are Jews?
C55. A Jewish Confession of Faith
J30. Who Is A Jew?
J31. I Found the Messiah
J33. BC-AD. Why Was the Calendar Changed?
J48. A Rabbi's Quest.
J49. Jewishness and Hebrew Christianity
J17. The Wonderful God of Israel
J21. Can A Gentile Become A Jew?
C06. To The Jew First
C22. Beginning at Jerusalem
C07. What is A Christian—Who is A Jew?
J41. Peace in These Times?

- C08.** It Was Necessary
C23. The Jew—A Poem
J03. Twenty-One Reasons
J01. What Is A Christian?
J28. Do Christians Worship 3 Gods?
C14. What It Cost the Church to Withhold Christ From The Jews
C20. Have We Cast Away God's People?
J53. The Six Million Tragedy
J43. So You Are An Agnostic
J54. Why I Believe
C76. Israel in the Remembrance of God.
C77. What the Church Owes the Jew
C89. Hints For Witnessing to Jews
C87. Provoke Them To Jealousy
J04. Son, Remember
Jewish Art Calendar



Shepherd of Israel—one-year subscription \$1.00



Messianic Prophecy

Pamphlets and Booklets

- J15. Daniel's Seventy Weeks—What Do They Mean?
 J14. Behold The Virgin
 J11. Of Whom Does Isaiah 53 Speak?

- J09. Twenty-Seven Prophecies Fulfilled in One Day
 J22. The Virgin Birth—Is It Impossible?
 J20. Why Did Messiah Have to Die?

Theological & Biblical Studies

Books

- B33. The Mystery of Israel. *H. L. Ellison*. \$1.00
 B38. The Minor Prophets. *C. L. Feinberg*. \$7.95
 B23. The Chosen People Question Box II. *H. J. Heydt*. \$5.95
 B16. Israel's Inalienable Possessions. *D. Baron*. \$1.00
 B19. World Religions. *H. J. Heydt*. \$1.75
 B30. A Hebrew Christian Looks at Romans. *S. C. Mills*. Paper \$3.95
 B24. Is the Virgin Birth in The Old Testament? *C. L. Feinberg*. \$1.75
 B31. A Hebrew Christian Looks at Isaiah 53. *S. C. Mills*. \$1.95
 B39. The Prophecy of Ezekiel. *C. L. Feinberg*. \$6.95

Pamphlets and Booklets

- C11. Three Days and Three Nights
 C30. Should Christians Keep the Sabbath?
 C34. Is Israel The Church?
 C44. How Near Is The Kingdom?
 C51. Isaac and Ishmael
 C67. The Dead in Christ



Prophecy

Books

- B25. Raptured. *T. McCall & Z. Levitt*. \$2.95
 B29. The Coming Russian Invasion of Israel. *T. McCall & Z. Levitt*. \$1.95
 B41. America in History and Bible Prophecy. *Edited by T. McCall*. \$2.95
 B74. Satan in the Sanctuary. *T. McCall & Z. Levitt*. \$1.95
 B80. Jesus the King is Coming. *Edited by C. L. Feinberg*. \$4.95
 B02. Focus on Prophecy. *Edited by C. L. Feinberg*. \$3.95
 B15. The Regathering of Israel. *A. Petrie*. \$1.00
 B18. Will the Church Escape the Tribulation? *J. H. Cohn*. 50¢
 B21. Prophetic Truth Unfolding Today. *Edited by C. L. Feinberg*. \$3.95
 B22. The Sure Word of Prophecy. *Edited by C. L. Feinberg*. \$2.00

- B62. Israel A Modern Miracle. *J. H. Hunting*. \$1.00
 B72. Prophecy and the Seventies. *Edited by C. L. Feinberg*. Paper \$1.50

Pamphlets and Booklets

- C85. Is the Modern State Israel A Fulfillment of Prophecy?
 C48. Israel, Bone of Contention
 C65. The Man From Petra
 C81. Israel in the Plan of God
 C74. Israel, Key to World Peace
 C86. Hooks in Thy Jaws
 C10. Will A Jew Rule the World?
 C01. The God of Israel and America
 C05. The Jewish People and The Holy Land
 C84. The Nationality of the Antichrist



For the first 13 years of my life I was a typical Jewish boy, growing up in a secular society. I came from a middle-class, Conservative Jewish home that followed most of the rules and traditions of modern Jewish life.

From my *bris* to my *bar mitzva* I grew up amid the Jewish festivities. But that quickly came to an end after my *bar mitzva*.

I began to feel the traditions to be empty and without meaning, and I found it impossible to have any interest in a formless, nebulous God about whom the rabbis could tell me virtually nothing.

Of course, I maintained a number of Jewish customs — including the day-long fast on *Yom Kippur*. But I performed them strictly out of habit. I still had a strong sense of Jewish identity but felt that my growing agnosticism had little to do with my Jewishness.

But two years ago my faith was threatened by some people with whom I work. They suggested that the Jewish people were no longer worshipping the God of Abraham, Isaac and Jacob, the God Who has revealed Himself in the Old Testament.

They said that they, as Christians, were worshipping the one, true God and that they, rather than Jews, had received forgiveness of their sins. I saw them as idolaters who worshiped three gods and who had no right to instruct me about the Jewish Scriptures.

Those comments sparked within me a desire to fight it out in the intellectual realm. I was going to show them that Judaism was just as sure a way to heaven as Christianity. But first I had to prepare my case.

They had given me some books and tracts from various organizations including the American Board of Missions to the Jews. I immediately sent away for a complete set of tracts so I could intelligently view their side and then attack it. I also took out a Bible and started reading it for the first time in my life.

I looked up the Messianic prophecies in the Bible and read the explanations given in the ABMJ tracts. The fight in me gradually started to drain away and I discovered there was much truth in what I was reading.

I particularly found enlightening those tracts that dealt with the trinity, the virgin birth, Isaiah 53 and other Old Testament prophetic passages. But the tracts written by Sanford Mills and Arnold Fruchtenbaum spoke most



clearly to my mind and heart.

Although I was also reading books picked up at a Jewish bookstore, most of their arguments were illogical, prejudicial and were not based on the Word of God but on the teachings of men.

On July 3, 1975 I accepted Messiah Jesus as my personal Savior. I could no longer deny my growing conviction that Jesus was the Messiah promised in the Old Testament. The Lord found me through the intellectual realm. Only after months of intensive study did I realize that God actually had

come to earth to die for my sins and to give me eternal life!

That "nebulous God" who was so far away has now become my closest companion. I thank God for organizations like ABMJ who are publishing materials for the honest truth seeker. And I thank Him also for friends who aren't afraid to risk a friendship in order to save a life.

And praise God, my mother — partly through ABMJ literature — is now also a completed Jew! And her mother!! I have much to be thankful for.

I looked up the Messianic prophecies in the Bible and read the explanations given in the ABMJ tracts. The fight in me gradually started to drain away.

Provoked by the Truth

STEVE SCHWARTZ

I won't tell you his name because he asked to remain anonymous as he wants to continue his rabbinic education. However, I will tell you what happened in my encounter with a rabbinic student who came to know the Lord.

I was thirsty and I went into a 7-11 store. When I came out there was a young Orthodox man, about 24, standing on the corner. He had a beard and a yarmulke and looked very Orthodox.

He said, "Shalom" and I responded. We introduced ourselves and started to talk. Eventually he asked me what I did for a living and I said, "I teach the Bible, both the old and the new."

This brought on a flurry of questions. "How could you a nice Orthodox Jewish boy teach the New Testament? How could you believe in it?"

So I had a chance to share briefly with

So I took him into Isaiah 7:14. Prior to that we read I Kings 16:7-10 and Isaiah 7:1, 2, 5 and 6 to give a background of this prophecy. After checking the historical background, I decided to go further into the idea of a supernatural birth. I spoke first about Adam and Eve and of the fact that when Eve gave birth to Cain the words out of her mouth in strict translation were "here is the man, the Lord."

She was expecting a man who would be God to come forth from her womb and take care of the sin that she and Adam had committed by eating of the tree of the knowledge of good and evil.

We then read Isaiah 7:14. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Here it says that Ahaz was to be given a sign. If Ahaz was to have a child whose

So you have to draw the conclusion that perhaps Immanuel was a symbolic name, meaning, of course, "God with us."

The rabbinic student raised further objections that "almah" means a young woman and not a virgin. Technically speaking this is correct.

There are two words used here—"almah" and "bethulah." "Almah" literally means young woman. "Bethulah" literally means a virgin. However, "almah" is never used of a married young woman. In the Scriptures "almah" is used only in the case of a young woman who is of marriageable age who is pure or who is a virgin.

I pointed out to him, in Rashi's commentary on the Song of Songs of Solomon, he states that "almah" equals "bethulah" but whereas "bethulah" is sometimes used for a married woman, "almah" is not.

Therefore if there was to be a sign or a miracle, we must conclude that the miracle would have to be that an unmarried woman who has reached puberty, conceived and remained a virgin.

Another objection this student raised was that Immanuel is a common name. I pointed out that it may be common today but is not found in the Bible. We could not find it in Chronicles, in Kings or anywhere else.

Finally his objection to the virgin birth broke down.

Next, we centered around the concept that Isaiah 53 dealt with Yeshua. Rashi in his commentary on the Bible says that Isaiah 53 applies to the nation of Israel.

I pointed out that in Rashi's commentary on the Talmud he follows the older interpretation which is that Isaiah 53 deals with the Messiah. So we have Rashi contradicting himself.

We went to other rabbinic commentators and perhaps the most revealing came in the year 1575. The rabbi said the meaning of "He was wounded for our transgressions, bruised for our iniquities" was that since the Messiah bears our iniquities

A RABBINICAL STUDENT FINDS THE LORD

BARRY BUDOFF
Chicago

him, but he wasn't satisfied with just an encounter. Eventually we went to a library and we sat there and talked. He asked questions and I answered. The discussion lasted for about five hours.

Probably the first question he had was, "How can you believe in the virgin birth? After all there is no place in the Scriptures where the virgin birth is foretold."

name was to be Immanuel, we should have been able to find this within the Chronicles of the kings. However, if you go through the Chronicles the name Immanuel does not exist.

Perhaps then Isaiah was to have a son named Immanuel. But Isaiah's son's name was Mahershalhashbaz, meaning "a remnant shall return."

Seven How-to's on the Use of Tracts

1. Carefully read all material before giving it to your Jewish friend. Be sure that you know what the author is saying and are able to defend it if questioned.

2. Underline special sections and words that you feel are appropriate to the subject being written about or perhaps the subject under discussion. Don't be afraid to let your Jewish friend know that you, too, have read this particular piece of literature.

3. Be sure that the pamphlet that you give to your Jewish friend relates to the subject of conversation.

4. Do not give literature or a tract as an afterthought. Use it as a part of your discussion. The importance that you place

upon the piece of literature will be in direct proportion to the amount of importance your Jewish friend places upon it.

5. Share or loan the pamphlet or book. You then have opportunity to ask about it later.

6. Oftentimes you can use the piece of literature as a means of discussion. Don't be afraid to ask your Jewish friend his opinion of the piece of literature. Get them involved in reading it.

7. Make it a habit of carrying several pieces of literature with you. Let the Holy Spirit of God direct you in giving it to your Jewish friends.

which produced the effect of being bruised, it follows that whosoever will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself.

So we found that rabbinic commentaries generally considered Isaiah 53 to be Messianic until Rashi changed his interpretation to one that said it applied to Israel.

This was very difficult for him to accept. But we eventually got over this point and he agreed that Yeshua was to suffer, die and be a sacrifice for sin.

Finally we went into the foundations of Judaism and its concept of God. One of the major rabbinic concepts about God is that He Himself is ultimately unknowable. If He is unknowable then one cannot make a statement of absolutes as far as God is concerned—His character, what He can or cannot do.

Yes, they say, He is omnipotent and omniscient, yet He *cannot* do things of which He is not capable. They say He is unknowable and yet they *know* things He cannot do.

Once we reached this point, we left the rabbinic commentaries and we looked at the Scriptures themselves.

The discussion from that point on was just tremendously beautiful. I myself cannot see one particular thing I said that was great enough to lead this person to the Lord. I can only attribute it to the fact that God used me.

The Holy Spirit brought this child of Abraham to Himself and made him see the need for Yeshua HaMashiach in his life.

God did a tremendous thing and this boy eventually came to faith in Yeshua. At present he is on vacation. I don't know how long his vacation will last but whatever it is, we can thank God that he is a child now of the heavenly King. That he will continue to grow is my prayer.



It Is Weightily Recommended

By Wesley J. A. Jones
Director of Stewardship

"Knowing how quickly many are removed by death, it is weightily recommended that care be taken in each monthly meeting that friends who have estates to dispose of, by will or otherwise, be advised to make their wills in time of health and strength of judgment, and to dispose of their substance as in justice and wisdom may be to their satisfaction; to prevent the inconveniences, loss, and trouble that may fall upon their relations and friends, through their dying intestate. Making such wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many . . ."

— from *Minutes and Advices of the Yearly Meeting of Friends*, London, 1802

To "many who have died and to many beneficiaries as well," we might have added!

Have YOU fulfilled your stewardship responsibility to YOUR risen Lord by making provision for the testamentary transfer of His assets within your control to ministries of your choice?

Have you assured the perpetuation of your witness to a dying world by a permanent, public testimonial to your faith in the Lord Jesus, the Messiah of Israel?

Have you made a satisfactory provision for the use of your assets in case of the Rapture?

To help you answer these questions, THE AMERICAN BOARD'S brochure "How To Make Your Will" has been written so you may think through your plans in the privacy of your home. Please write Dr. Fuchs at the headquarters office for a copy if you have not yet finalized plans for YOUR last will and testament.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.
P. O. Box 1331, Englewood Cliffs, N. J. 07632

Dear Friends:

I enclose \$_____ as my free will offering for the Lord's work among God's chosen people, Israel, beloved for the Father's sake. I prefer my gift be used especially for the following purpose:

Name _____

Address _____

City/State/Zip _____

Study section

Dr. Charles Lee Feinberg

Jeremiah the Prophet

(Continued from last month)

When Jeremiah began to preach, the godly Josiah had instituted his reforms to wipe out idolatry from his kingdom. From the content of the prophet's preaching it is indisputable that he fully supported the pious king in his endeavor, calling for a return in true repentance to the Lord.

Tragically, the nation had already gone so deeply in ungodliness that they were no longer responsive to calls to return to God. But in grace the Lord continued to plead with the nation through His prophet.

From the beginning of his ministry Jeremiah never deviated from the position that Judah and Jerusalem were to be destroyed by a nation from the north and carried into captivity (4:5-9; 6:22-26). The threatening invasion of the northern enemy gave urgency to his messages of warning.

With Jehoiakim's rule (608 B.C.) Jeremiah began public ministry again. In the famous temple address (chs. 7, 26) he indicated that faithfulness to God could alone guarantee the nation's security, else the temple would be destroyed. He aroused bitter opposition to himself and his message from all segments of the nation, even from his own family.

Saddened and despairing because of the reception his message received, he yet loved, prayed for, and agonized over his people. No truer patriot of

Israel ever preached the truth to them. Even when the Lord forbade his prayer in their behalf, he continued in intercession.

At times he felt God Himself had forsaken him. He cursed the day of his birth. Jehoiakim was so enraged with his denunciatory messages, that he cut the scroll of the prophecy to pieces and burned it.

Now Jeremiah was a fugitive from the king's wrath. It was in the fourth year of Jehoiakim's reign (according to Hebrew reckoning 25:1); it was the third year according to Babylonian computation (Dan. 1:1) that Nebuchadnezzar of Babylon first invaded Judah. He had defeated Pharaoh Necho of Egypt at the Battle of Carchemish (605 B.C.), an event of surpassing importance, because it settled the question of world supremacy in that day.

After Egypt's defeat Jeremiah counseled that it was futile and contrary to God's will to resist Nebuchadnezzar. One can imagine the unpopular nature of his message. From that hour on the life of Jeremiah was one of uninterrupted misunderstanding and persecution.

Under Zedekiah's rule Jeremiah's fortunes fared no better, although the king was not so violently opposed to him as Jehoiakim. But Zedekiah was weak and vacillating and in constant fear of the power of his nobles. The prophet had some ministry to the

king, but it bore little, if any, fruit.

When the Judean kingdom fell to Nebuchadnezzar in the eleventh year of Zedekiah's reign, the Babylonian monarch appointed Gedaliah governor of Judah (40:1-6). Not long afterward the governor, though a godly man of a respected family, was assassinated by a descendant of the Davidic house (41:1 ff.), Ishmael son of Nethaniah. The remnant in Mizpah, contrary to Jeremiah's protests, decided to flee to Egypt from the wrath of Babylon. Jeremiah and Baruch were compelled to accompany them (42:1-43:7).

At the end of his ministry the prophet was at Tahpanhes (i.e., Tell Defenneh, Daphnae) in Egypt, where he both predicted Nebuchadnezzar's conquest of Egypt (43:8-13) and denounced the idolatry of the Jews in Egypt (44:1 ff.). Nothing is known of the life of Jeremiah beyond this.

Such in general outline was the public ministry of Jeremiah. No one can seriously doubt that he was confronted with more opposition from more enemies than any other Old Testament prophet.

Much of it stemmed from the fact, that unlike Elisha, Isaiah, and others, who urged the nation to withstand their enemies and promised God's help, he continually preached one theme: unconditional surrender. But for the protection of the Lord he would have suffered martyrdom.

Nothing certain is known of the time, place or manner of his death. According to 44:29-30 Jeremiah was still alive c. 570 B.C. (Pharaoh Hophra /Apries/reigned 588-569). By an unusual providence he who fought all his life against Egypt was forced to end his days there as a captive.

A late, unattested tradition mentioned by Tertullian, Jerome, and others, claims that the men of Tahpanhes stoned Jeremiah to death. There is a rabbinical account of his deportation to Babylon with Baruch by Nebuchadnezzar at the time of the conquest of Egypt and his death there, but there is no confirmation (*Seder Olam Rabba*, c. 26).

Singularly, the man of God so little heeded in life by his own people has been accorded great respect after death. Alexandrian Jews especially have held him in profound regard (cf. 2 Macc. 2:1 ff.; 15:12 ff.; see also Matt. 16:14). This is partly explicable on the ground that later Jews saw in him their intercessor.

To be continued.

Questions and Answers



By DR. HENRY J. HEYDT

QUESTION: *Why do so many preachers who claim to believe in the sacredness of the Bible tell so many jokes about it?*

ANSWER: I wish I could remind all of these preachers that this is giving place to the devil (Ephesians 4:27). It mocks the Word of God and so comes under corrupt communication (4:29). It must also grieve the Holy Spirit (4:30) Who is the author of the Word. It most certainly comes under the foolish talking, or jesting, of Ephesians 5:4 which are not fitting.

It is jokes like this that people remember rather than the truth of the Word, and Satan is quick to bring them to mind. There is too little consciousness of what the actual warfare is that we are waging. We approach the issues of life and death as though they were a big joke. We should be imitators of Paul as he followed Christ instead of Hymenaeus and Alexander (1 Timothy 1:20).

QUESTION: *It was brought to my attention that the book of Job is the first and oldest book in the Bible. Did Job know Moses or any of the other ones before Moses, and was the book of Job written before the law was given?*

ANSWER: Sometimes a distinction is made between the date of the events of the book of Job and the date of the writing of the book. From numerous matters in the book the events are thought to have taken place in patriarchal times and not later than the time of Moses. Four periods have been suggested for the date of the writing of the book: the Patriarchal, Solomonic, the 7th century B.C. and the

time of the Exile.

QUESTION: *What is the Midrash?*

ANSWER: The *Midrash* is a commentary on the Hebrew Scriptures. The name derives from *darash*, "to study," "to investigate." The term occurs as early as 2 Chron. 13:22 and 24:27, but the period ascribed to the beginning of the development of the *Midrash* is that of the scribes, the *Sopherim*, in the days of Ezra (Neh. 8:1, 8).

The article on "Midrash" in *The Jewish Encyclopedia* explains its form of study as follows:

In contradistinction to literal interpretation, subsequently called "peshat" . . . the term "midrash" designates an exegesis which, going more deeply than the mere literal sense, attempts to penetrate into the spirit of the Scriptures, to examine the text from all sides, and thereby to derive interpretations which are not immediately obvious (Vol. 8, p. 548).

Midrashic exposition consists chiefly of two forms, Halachic or Legal interpretation, and Hagadic or Moral and Homiletical interpretation. For a detailed analysis of these two forms of study and the various Midrashim, see the above-mentioned article which extends from page 540 to 580.

QUESTION: *Please tell me why the Jewish translations of the Bible differ in some places from the verse numbering in the King James Version.*

ANSWER: Opinions vary regarding the first appearance of verse divisions, but the evidence seems to favor their introduction by the Masorites. Robert Stevens is credited with following them in his edition of the Vulgate in

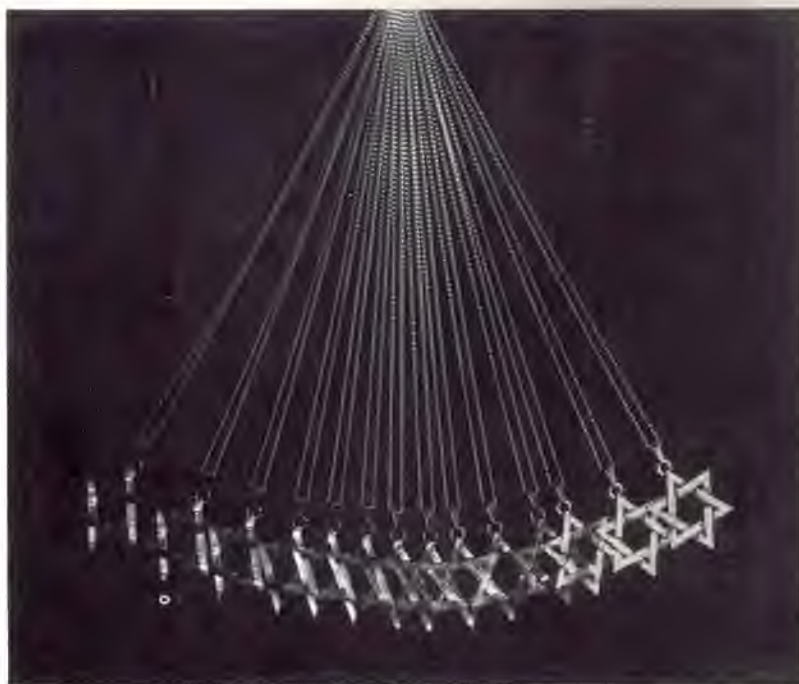
A.D. 1545. However, there are some differences in the chapter and verse divisions which have been passed on down through the centuries.

These variations are too numerous to list here, but they are indicated in the margin of the American Standard Version of 1901 and in the New American Standard Bible. The first occurrence is in Exodus, chapters 7 and 8. Chapter 7 of the Jewish translations contains 29 verses so that chapter 8 begins with what is the fifth verse of chapter 8 in the King James Version.

As a result, chapter 8 of the Jewish translations possesses only 28 verses as compared with 32 in the KJV. In chapter 9 the numbering is again the same, and this continues until chapters 21 and 22 where another difference occurs.

The variations in some of the Psalms are due to the superscriptions. Some of these are considered as a verse in the Jewish translations so that verse 1 of the KJV becomes verse 2 in the Jewish. But this is not done consistently throughout. For example, the superscription of Psalm 139, "To the chief musician, a psalm of David," is considered as a part of verse 1 in the Jewish translations so the Psalm has the same number of verses as the KJV.

The same superscription in Psalm 140 is taken as a separate verse so this psalm contains 14 verses instead of 13 as in the KJV. The superscriptions of Psalms 51, 52, 54, and 60 are divided into two verses in the Jewish translations so these psalms have two more verses than the King James.



God's Timepiece

A Message to Pastors

Look at the world around you. Earthquakes. Famine. War. Tension in the Middle East. Pollution. Pressures from OPEC. The nuclear threat.

Do these events have any total, cosmic significance for man?

We at the ABMJ believe they do. We believe they're all part of a great, unfolding drama predicted thousands of years ago in the Bible. And, as always, they involve Israel, God's timepiece for history.

And God's people, the Jews.

The ABMJ is comprised of born-again Christians who are dedicated to telling the Jews of God's love in Jesus Christ, the Messiah. To do this, we sponsor books, tapes, radio and television messages and fascinating church programs and prophecy conferences featuring some of the world's leading Bible scholars.

You've probably often wondered how to reach the Jewish people for Christ. Write us. We'll tell you how. After all, many of us are Jews.

☐ Yes, I am interested. Please send me more information on the ABMJ.

☐ Please send a complimentary subscription to The Chosen People magazine.

FIRST CLASS
PERMIT NO. 1353,
ENGLEWOOD CLIFFS,
N.J.

BUSINESS REPLY MAIL

No Postage Stamp Necessary if Mailed in the United States

Pastor

Church

Street

City

State

Zip

Postage Will be Paid by Addressee

Director of Church Relations

American Board of Missions to the Jews

P. O. Box 1331

Englewood Cliffs, New Jersey 07632