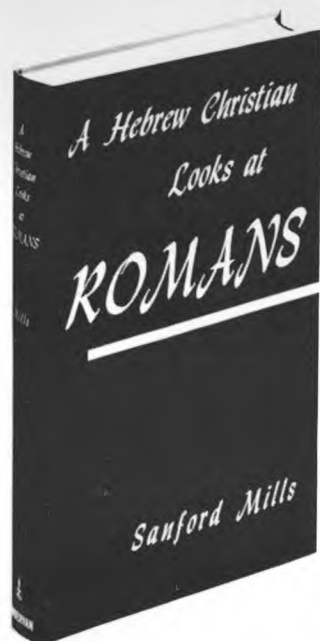


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JUNE • 1969

THE CHOSEN PEOPLE

"HIS BLOOD BE ON US"

JERUSALEM



Salutation



DEARLY BELOVED FRIENDS IN THE LORD:

“ . . . His blood be on us, and on our children.” These words, which have frequently been torn from their context in Matthew 27:25, have been the basis of many vitriolic anti-Semitic interpretations. To read the commentaries and sermons which use this text as a pretext upon which to foster hatred of the Jews is a terrible experience.

Malcolm Hay, in his book, “Europe and The Jews,” describes the treatment of the Jews during the Middle Ages which was based on this misinterpretation of Scripture.

Preachers dwelt with a morbid and sometimes sadistic realism upon the physical sufferings of Christ, for which they blamed all Jews of the time and all their descendants. For many centuries the Bishops of Beziers preached a series of sermons during Holy Week, urging their congregations to take vengeance on the Jews who lived in the district; stoning them became a regular part of the Holy Week ceremonial. At Toulouse, it was the annual custom at Easter time to drag a Jew into the Church of St. Stephen and slap him on the face before the altar. This ceremony was sometimes carried out with excessive vigor. On one occasion, recounts a monkish chronicler (without, however, expressing any disapproval), a distinguished nobleman who was taking the part of the chief celebrant knocked out the eyes and the brains of the perfidious one, who fell dead on the spot . . . his brethren from the synagogue took the body out of the Church and buried it.

Hay, X Malcolm, *Europe and The Jews* pp. 36, 37.

The Scriptures Are Not Anti-Semitic!

Last month we began a series which will appear, the Lord willing, from time to time in these columns on the subject of the alleged anti-Semitic statements in the New Testament. Our thesis is that the Scriptures do not contain anything that can in any sense be considered anti-Semitic. We considered what we acknowledged to be the anti-Pharisaic statements by our Lord as recorded in the Gospel by Matthew. We showed that, at the time of our Lord, Pharisaism and Judaism were not synonymous. As a prophet our Lord denounced the sins of His day with the hope that some would repent. To give a modern analogy, a preacher who inveighs against the materialism and immorality of some facets of modern American education is neither anti-American nor anti-education. He is preaching as a prophet against the sins of his day. He preaches not to condemn the sinner but to point to the One Who will pardon and forgive.

We cannot leave the subject of the alleged anti-Semitic statements in the Gospel by Matthew without facing clearly the issue raised by the people in Matthew 27:25:

Then answered all the people, and said, His blood be on us, and on our children.

The issue is clear. Does this statement give any license to hate and persecute the Jewish people? Our answer is, NO!

In order to understand this statement we must remind our readers that Matthew's purpose in writing his Gospel was to convince the Jewish people that the Lord Jesus Christ was their Messiah. If the author expressed the thought that the words "all the people" in Matt. 27:25 referred to all the Jewish people then living and all of their descendants, he would have defeated his purpose. When Matthew wrote his Gospel, he not only had to prove positively that the Lord Jesus Christ was the Messiah, negatively, he had to answer some unspoken questions. If the Lord Jesus Christ was the Messiah why didn't the trained leaders (the Pharisees and Sadducees), the teachers (the rabbis and scribes) and the rulers of the Jews accept Him? We have the same problem today when we ask an educated Jew to examine the claims of Christ. It is not unusual to receive the reply, "I am not competent. The ones who were competent were those who lived in His day and who had the opportunity to examine Him at first hand. I will rest on their findings."

The Jewish people in Matthew's day also faced another unspoken question. The Jews did not have the right to condemn anyone to death, particularly not by crucifixion, which was a Roman invention. If the Lord Jesus Christ was unjustly condemned, why didn't the Roman Governor acquit him? Matthew answers both questions.

In describing the events of the Last Week, Matthew gives meticulous care to show that the great majority of the people were not responsible for the events which led to the arrest, trial, and condemnation of the Lord Jesus Christ.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. And they consulted that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be an uproar among the people (Matt. 26:3-5).

Note carefully the words "by subtlety" and "lest there be an uproar of the people." Matthew answers the first of the two unspoken questions referred to by showing that as far as the chief priests, the scribes, and the elders of the people were concerned, our Lord was condemned before He was tried! In fact, the real trial was in secret because the rulers realized that the great majority of the people sympathized with our Lord. Do not misunderstand, not many people accepted our Lord and His teaching but "the common people heard Him gladly."

The plot which ended on Calvary began to take shape for the first time at that gathering in the court of Caiaphas. These men were engaged upon an enterprise which they knew would not meet with public approval. They had no mandate from the Jewish people for what they were about to do. They did not represent the two or three million Jews who at that time lived in Palestine, or another million who lived in Egypt, or the millions more who were scattered all over the Roman Empire. At least three-quarters of all these people lived and died without ever hearing the name of Christ.

Hay, *op. cit.*, p. 13.

Who then were "all the people" who said "His blood be on us and on our children?" They were the multitude who were suborned by "the chief priests

and elders" to ask for Barabbas and destroy Jesus (Matt. 27:20). The mob before Pilate in no sense represented the Jewish people. The multitudes of Jewish people who were saved on the Day of Pentecost and in the early chapters of the Book of Acts better represented the people than did these hirelings. Some may question the use of the term "hirelings" to describe the mob. In any event, the chief priests "persuaded" them. Later these chief priests "persuaded" the soldiers to give a false report about the body of our Lord. Their persuasion was the gift of "large money unto the soldiers."

"His blood be on us and on our children!" Did God hear their prayer? When did God ever promise to hear the prayer of a rebellious mob? Another prayer was made on that day. It was not the prayer of a rebellious mob but of God's only begotten Son Who was obedient, "even to the death of the cross." While He suffered, dying for you and for me, He prayed, "Father forgive them for they know not what they do." Whose prayer did God answer?

"They know not what they do." Do not misunderstand me, there is culpability in ignorance. These people needed forgiveness, and so do you and I. They were guilty but their guilt was somewhat tempered by their ignorance.

But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life whom God hath raised from the dead, whereof we are witnesses . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers (Acts 3:15, 17).

Even under the Law the manslayer who slew from ignorance could flee to the City of Refuge! But nobody could ever accuse Peter of being ignorant. A few weeks before this, he made his great confession, "Thou art the Christ the Son of the living God." When later Peter denied the Lord, he could not plead ignorance. But these people, who were described less than two months later by Peter as those who "denied the Holy One and the Just," were also described as being ignorant of what they were doing. Our Lord prayed, "Father forgive them for they know not what they do." Peter, who was not ignorant, was forgiven. The same God who forgave Peter also prayed for the other deniers of the Lord.

Salvation Through the Blood of our Lord Jesus Christ

"His blood be on us." The single scarlet cord woven throughout all the Scriptures is the truth that sinful man, whether Jewish or Gentile, can be saved only through the blood of the Lord Jesus Christ. In order to be saved man must pray in effect, "His blood be upon me." The blood of Christ does not curse; it forgives. At the foot of the cross the Apostle John saw the actual blood of the Lord being shed for mankind. Later he said:

But if we walk in the light, as he is in the light, we have fellowship one with the other and the blood of Jesus Christ his Son cleanses us from all sin. (1 John 1:7).

The Jewish mob and the leaders of the people were not the only ones who were guilty of the body and blood of the Lord.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done (Acts 4:27, 28).

The question of "Who killed Christ?" is one that makes the emotions boil. Herod, Pilate, the Romans, the Jews, all were guilty. May I suggest that we

change the question from "Who crucified Christ?" to "What crucified Christ?" Personally, I have one answer: "My sin!"

There are two aspects of the cross of Christ. Humanly, it is the depth of man's sin. Godward, it is the height of God's redeeming love. On one side, it is Satan's masterpiece; on God's side, it is His act of reconciliation.

Matthew also answered the second unspoken question in the mind of his readers, "If the Lord Jesus Christ was unjustly condemned why didn't the Roman Governor free Him?" The answer to that question is in the character of Pontius Pilate.

It was Pontius Pilate who crucified our Lord. But for Pontius Pilate our Lord would not have been crucified. In spite of Pontius Pilate our Lord might have been stoned to death before the palace of the high priest that passover morning. Or, lest there should be an uproar among the people, He might have been fallen upon and murdered when He was on His knees in the Garden of Gethsemane that passover night. The assassins of the city might have covenanted with Caiaphas that they would neither eat bread nor drink water till they had killed Jesus of Nazareth. The whole council of the scribes, and the elders and the chief priests had finally determined that Jesus of Nazareth, one way or another must be put to death; but, with all that, it was Pontius Pilate who put Him to death on the cross.

Whyte, Alexander. *Bible Characters*, Vol. II. pp. 77, 78.

This was the procurator to whom the chief priests and the elders of the people took Jesus. They hated Pilate almost as much as they hated our Lord. But they no longer wielded Judah's sceptre; they did not have the power of life and death. Study Pilate in the 27th chapter of Matthew. Usually he was cruel and sadistic. Herod Agrippa I wrote a letter to Caligula and accused Pilate of acts of violence, plunderings, abuses, provocations, continual executions without trial, endless and unbelievable cruelties. But in Matthew the man who was "what Tiberius himself was in Rome" tried the Lord Jesus Christ, found Him not guilty, and then washed his hands. Then, instead of freeing and protecting our Lord which was his duty, "when he had scourged Jesus, he delivered him to be crucified" (Matt. 27:26).

Read the 27th chapter of Matthew and you will see that the humiliating indignities our Lord suffered was at the hands of the Roman soldiers. Pilate should have and could have averted all this. Well says the Apostles' Creed, "Suffered under Pontius Pilate." The water in which he washed his hands was inefficacious. The blood which our Lord shed is the only means of washing away the sins of all people, the Jews, the Romans, the Americans — me too!

Faithfully yours in His Service,



Book Review

A Hebrew Christian Looks At Romans

By SANFORD C. MILLS, D.D.

Excerpts from a Review by NOEL SMITH, Editor
published in *Baptist Bible Tribune*, Nov. 15, 1968
Springfield, Mo.

The Book of Romans is generally acknowledged to be one of the greatest books of the New Testament. Martin Luther called it the "chief part of the New Testament and the perfect gospel." Other competent authorities have referred to it as "the most profound work in existence," and "the cathedral of the Christian faith."

The greatest mind on earth at the time, the apostle Paul, wrote the book. . . . Paul was a Hebrew Christian. And here today we have a commentary on his book written by a Hebrew Christian — Sanford C. Mills.

Dr. Mills was born and reared in an Orthodox Jewish home. He was converted to Christ when a young man. And if anybody is tormented by questions, it is a young Jewish convert. Most of the questions facing the young convert were the questions Paul deals with in his letter to the Romans. As a young man, Dr. Mills found answers in the study of this book.

Dr. Mills worked three years on his book. His manuscript was checked by competent authorities. The result is, we have an authoritative work. First of all, the writing is clean and lucid, and it is to the point. There is no verbosity, no redundancy. . . .

The Book of Romans is a book of doctrine. In his verse-by-verse commentary, Dr. Mills deals with doctrine. He deals with the doctrine of water baptism, e. g., in the 6th chapter of Romans:

This writer is not only Jewish, but he is also biblical. Baptism to a Jewish Christian of Orthodox background is not what it is to all Protestants or to all Protestantism. He will never accept any other form of baptism than total immersion of the believer after he has publicly confessed Christ as Lord and Saviour. The New Testament teaches only a believer's baptism.

And then there are the controversial 9th, 10th and 11th chapters of Romans. Dr. Mills makes no effort to extenuate the enormity of the Jews' guilt in rejecting their Messiah. Dr. Mills doesn't try to cushion the guilt with a vague and complicated discussion about a "parenthesis." Dr. Mills is as definite, as pointed, and as severe as Paul. The bitter truth is — to Dr. Mills — Israel "is still the stubborn, stiffnecked people of Jehovah that she was in the wilderness journey out of Egypt. Israel, like the Gentile nations of the world, has refused to humble herself, and to acknowledge her transgressions."

That is honest and courageous talk. History, past and present, confirms Dr. Mills. And he is talking as Paul talked. And he doesn't give the Gentiles any more encouragement than he gives the Jews. They are all guilty. That is what history says. That is what Paul says in his book.

This is a fresh, original study of Romans. It is one of the most authoritative, comprehensive, honest, and balanced books that I have read on this great treatise.

"... My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

A Jewish Pre-Med Student Seeks God

By THOMAS S. McCALL
Missionary-in-Charge, Dallas, Texas



IT IS music to the ear of a missionary to hear of a Jewish person who is actively seeking the Lord. I had heard that there was a Jewish pre-med student at Dallas

Baptist College who was asking questions about the Bible and Christ, but I was deeply moved when he telephoned me and told me that he had seen the Star of David sign in front of our Mission Center. He found us in the phone book and wanted to learn more about the Messiah and the Hebrew Christian movement. He informed me that his parents were members of Temple Emmanuel, but that they were broad-minded and did not mind if he investigated Christianity.

My associate, Mr. Fruchtenbaum, and I visited him where he roomed with several other college students and discussed with him the things of God. He seemed to be convinced that Jesus is the Messiah but was perplexed about conversion. He held the common Jewish viewpoint that Gentiles are born Christians and no conversion is necessary for them. The fact that Gentiles must be converted to know Christ just as much as Jews must be, appeared to help him as he faced the consequences of his own prospective conversion. He was also assured when he learned that his Jewish heritage would

be enhanced, not diminished, by becoming a follower of Israel's true Messiah.

Our student friend began attending the Mission Bible classes and enthusiastically participated in the discussion periods. I recall that he was particularly impressed with the correlation between Isaiah 53 and Phillips' commentary on the passage in Acts 8.

In addition to our Mission, several churches, his college, and Campus Crusade were interested in this young Hebrew seeker. At the annual Passover Banquet at First Baptist Church, he served as the host of the table and several people mentioned to me and my wife what a fine young gentleman he was. After several months he ultimately received Christ. We later had coffee together and he informed me of his conversion experience. He said that previously he was on the outside looking in, now he is "on the inside." Pray for him that he might be well grounded in the faith and be mightily used by the God of Abraham.

"How Can Christians Do This To Us?"

By R. TERRY DELANEY
Missionary-in-Charge, Denver, Colorado



NOT too long ago, Mr. C, an elderly Jewish man, sadly told me that he was afraid to tell people what he really believes. I gently quizzed him, asking why

he could not openly share his beliefs. "My family and friends would think

I was sick if they knew what I believed," he answered.

My contact with this gentleman dates back to the night I met him at our first annual Hebrew Christian Passover dinner. Generally when I call, Mrs. C makes herself busy leaving her husband and me alone. During these visits we have had many discussions on the person of Jesus the Messiah. Whenever Mrs. C has remained in the living room, her husband has been apprehensive to show an interest in spiritual topics.

This past week when I called on this family, I was surprised that Mr. C had tears glistening in his eyes when he greeted me at the door. He invited me into the home, and immediately I grasped the source of sorrow. A local television station was showing a history of Nazi Germany. The screen was filled with many horrifying scenes of Jews being humiliated, beaten, and killed. The magnitude of Hitler's "final solution" of the Jewish problem sinisterly leaped from the screen and filled the atmosphere. This family was reliving the tragic events that took the lives of most of their relatives.

As we watched, I could not help thinking of the passage in Zechariah: "For he that toucheth you (the Jew) toucheth the apple of His (God's) eye." If I, a mortal, could experience the piercing pains of this calamity, what must it have done to the heart of the Savior?

As the program concluded, Mrs. C asked me, "How can Christians do this to us?" For the first time I was able to speak of spiritual matters with this lady.

The rest of the visit centered on the topic, "What is a Christian?" Mrs. C was surprised to learn that not all non-Jews are Christians. I explained to her that a person, either Jewish or Gentile, has to meet certain requirements to become a true follower of the Messiah. When she heard the words of Rom. 10:9, 10, Mrs. C began to understand that one has to personally receive Christ before becoming a Christian.

Once again I had the opportunity to share the Gospel with Mr. C, and for the first time his wife showed an interest in spiritual things. Pray that God may work in the lives of these elderly people that they too may have the experience of the second birth.

"A Born Christian"

By HARRY J. BURGEN, Philadelphia, Pa.



ONE of the many ways we employ in the furthering of the Gospel message here in the Philadelphia area is through visitation. Thus, by God's help, we

have reached many through the years by visiting in homes, business places, public institutions such as hospitals, prisons, etc. and we rejoice in the Lord that we labor not in vain in Him.

One day while visiting in a section of Philadelphia called Strawberry Mansion, largely populated by Jews, I called at a drug store where the owner was an elderly, pleasant son of Abraham. Upon my first visit with

him I had found him of a friendly attitude and he had received everything I had offered in the line of reading matter, so I had continued my visits.

As I entered the store on the above-mentioned day, I found two other men there, all three busily engaged in talking business.

"Now, now," said the proprietor, "we are going to hear something else."

Without losing any time, I gave tracts to the two visiting men and told them that, according to our own Jewish Old Testament Scriptures, the Lord Jesus is Israel's promised, true Messiah Who came to save us from our sins. In our brief conversation, I learned that one of the two was a Jewish physician, the other, a Gentile drug salesman. As I continued witnessing, I could tell that the physician was restless, disagreeing with what I was saying. Finally he spoke up, shaking his finger at me, and saying, "If this gentleman (indicating the salesman) who is a born Christian would talk that way, it would be all right; but you are a Jew," he said angrily. He just couldn't forgive me.

"Hold on, Doctor, before you go any further," I said. "This gentleman may or may not be a Christian. That he is a Gentile I see; but if he is a Christian, he was never born a Christian. There are no born Christians. In order to become a Christian, one must be born again." How I thanked the Lord and was glad for the presence of this salesman when he spoke up and said, "I agree with this man for I am a Christian. Although I was born into a Christian family that did not make me a Christian. I had to receive the Lord Jesus Christ as my own personal Savior," and he named the church of which he was a member. This salesman took a faithful stand, not fearing that it might interfere in his business.

We rejoice in the Lord's leading.

Brooklyn Ladies Class

By MRS. RACHEL COHEN
Missionary, New York

It is always a source of great blessing as we realize God's faithfulness in keeping together the Jewish ladies group in the Brooklyn Mission. This class meets in the old building at Throop Avenue, in Williamsburg, an area much changed since the inception of the original work under Dr. Leopold Cohn, the founder of ABMJ. What was then a busy, thriving, Orthodox Jewish section, is now a low-income, racially-mixed, and troubled area. Most of the Jewish people have moved to the "suburbs" of Long Island or to other parts of the New York area. Yet, in spite of the difficulties of transportation, the agitated neighborhood, unattractive building, and frigid weather, we have a group of ladies who look forward eagerly to meeting each Wednesday for sewing and for fellowship in God's Word.

Mrs. M is one of our faithful ladies. She attends our weekly classes and also has joined a neighborhood group for older citizens. She has told the leaders of the group that she attends a Mission where she hears about Jesus, the Jewish Messiah. She has often been rebuked and called, "crazy, foolish, Meshumed (turncoat)" but she says, "I don't care. They ridiculed my Lord Jesus. Am I any different?" She reads her Bible each day and always shows us how well she is progressing.

On the first Wednesday of the New Year—a bitter cold day—we had seven ladies come out. All of these dear ones are up in years. As we had our sewing period together, Mrs. M told how God was giving her the victory in her personal life, so she would be more pleasing to the Lord. Please pray for us as we meet together each week that we may grow in grace and in the knowledge of Him.

TESTIMONIES



By NAOMI WIESNER

Since both my parents are Jewish Christians I was always taught to believe in Jesus. When I was four, I trusted in His shed blood to cleanse me from sin and committed my life to Him. I have reaffirmed that faith to this present day and have learned to trust God for all things.

There was little Jewish culture at home, but during tenth grade I began attending Teens for the Messiah. Through The American Board of Missions to the Jews, my Jewish heritage became meaningful. I had prayed that God would lead me to marry a true Christian but now I asked that he also be Jewish.

Just before my senior year at Queens College, God answered my prayer. I met Irving Wiesner on July 30, 1968 at the Bible Study for Young Adults at Mission Headquarters. In the next two weeks, before he returned to the Naval Station in Cuba, we dated three times. The Lord asked me if I would marry Irv if it was His will. The afternoon of August 10, I said "yes" to the Lord and that night Irv proposed.

My parents' prayers were also answered. In September they were to leave for Florida as missionaries for The American Board. They were concerned about my future.

In October Irv was restationed in Orlando, Florida. We set the wedding date for January 26, 1969 and were married in the same building where we met.

Our wedding was a rich blend of Jewish tradition and loving testimony of our faith in Jesus of Nazareth, the Jewish Messiah. We are rejoicing in God's love for us.

By DR. IRVING WIESNER

I am a doctor, presently in the U.S. Navy, born 28 years ago of Orthodox Jewish parents. They sent me to Hebrew School and enjoyed hearing me chant the worship service, *maftir* and *haftarah* at my *Bar Mizvah*.

I didn't have a personal relationship with God and rebelled against my "form without substance" religion while in high school and college. I decided to become a doctor to attain my goals of financial and social security.

In the latter years of college and in medical school I discovered that my ideals were inadequate and I suffered from depression, confusion, and anxiety. Frantically I searched through psychotherapy, philosophy, and religion. Satisfaction came when I realized that Jesus is the Jewish Messiah and committed my life to Him. I became a completed Jew and joyfully realized what a wonderful heritage was mine.

Last summer while on leave from duty at Guantanamo Bay, Cuba, "by chance" I dropped in at The American Board of Missions to the Jews in New York City and stayed for the Bible Study. There I met Naomi Klayman—God's answer to my prayers concerning a wife. I hoped He would have me marry a Jewish Christian that I might share my heritage as well as my faith with her. Twelve days later, after seeing her only four times, we knew it was God Who had brought us together.

Establishing a New Work in the Plains States District

By ARTHUR KATZ, Missionary-in-Charge
Prairie Village, Kansas



IT IS DIFFICULT to believe that we have been here only nine brief months as I begin to survey, for the purposes of this report, the activities that have unfolded, the numbers of Jewish contacts made, the souls saved, the opportunities opened, the frustrations and disappointments endured, and the personal growth experienced. It has been a joy and I am grateful to God and honored to be called into this full time ministry to my own Jewish people.

I smile wistfully as I recall my apprehension that once having arrived and settled the family in our headquarters home in Kansas City, I would wake the next morning not knowing what to do or how to begin. This proved never to be a problem as we became immersed from the beginning with speaking engagements and Jewish families to be visited. We were fortunate that summer in having the assistance of Pauline Tieder, a Jewish believer on vacation from a Christian liberal arts college in Missouri. Together we worked out a telephone campaign in which Jewish families were called directly out of the telephone book and our new ministry introduced to them. By Summer's end, we had visited almost all the synagogues and reform temples in town, joined the Jewish Community Center, using its facilities and attending some of its functions, been interviewed on the local Christian radio station, driven about town with Beth Sar Shalom signs in our station wagon windows, had an Open House for the Christian and then Jewish communities, and by and large had made our presence and purpose known.

One of our distinct purposes from the first was to establish the principle that a Jewish person who received Christ as his Messiah has in no way forfeited or rejected his Jewishness nor his prerogatives as a Jew in the Jewish community; on the contrary, he has but entered more completely into his heritage and has become a Jew in spirit and truth as well as by fact of birth. Unfortunately, we have not succeeded in this as much as we would have liked. One rabbi sent us a special delivery letter enjoining us from attending "his" temple — and this despite (or was it because of) the warm reception given us by several of the congregation who know our convictions and calling! His own secretary is still one of our best contacts, challenged and disturbed within, though for the



time being she has chosen expediency over truth. Others too who have been drawn to us personally and been stimulated by our presentation of Christ have now shunned us for fear of "being put out of their synagogues."

Over the past few months I have been attending lectures given by a local young rabbi and another esteemed community spokesman at the Jewish Community Center. The first lecture was entitled "Great Controversies in Judaism" (though the greatest is not mentioned at all). While the lectures themselves have been God-denying and depressing, I have been thrilled to hear the kinds of questions Jewish people are asking at the conclusion of the formal presentation:

What is the soul? What happens to us after death?
What do we Jews believe about salvation: Why
don't we continue to perform sacrifices?

Invariably, the young rabbi and spokesman are flustered by such questions and, in obvious discomfort, give the most unsatisfactory answers. To the question on "salvation" the reform rabbi admitted that there is no clear understanding or definitive statement available in the three branches of Judaism. I raised my hand and when I was acknowledged, said that I would like to speak on that same question in behalf of the *fourth branch of Judaism, Messianic Judaism!* Then I went on briefly to outline the central place of salvation according to the Scriptures and its fulfillment in Jesus of Nazareth to both Gentile and Jew though His Claims to Messiahship are ignored or unknown to our people. The rabbi chose not to comment upon my remark, however, during the coffee break I was approached by two couples who expressed interest and wanted to know where they could hear more.

An even greater opportunity came last month when I was invited to address the adult Sunday school class of the largest reform temple in Kansas City. Surely this was a door opened by God and many hundreds of His children were alerted all over the country to pray for ears and hearts to be opened and also for a powerful anointing for His servant! Like a plow breaking through a hardened sod unturned for centuries, we spoke for two intense hours of presentation and questions and answers, knowing that a deep gouge had been made in the consciousness and understanding of every Jewish person who was

present! Ironically, the same young associate rabbi (who had told a minister friend of mine some weeks before that he knew of me but would have nothing whatever to do with me) became on that occasion the moderator and defender of "rabbinical Judaism"; while I expostulated "Messianic Judaism" to this class of Jewish adults where the Hebrew Scriptures, the Old Testament, is not used as a Sunday school text! This same rabbi had boasted in a Sabbath sermon that Reform Judaism has discarded the "archaic" concepts of atonement through sacrifice and the belief in a personal messiah. Another rabbi said that there is no such thing as life after death, nor a supernatural messiah who is going to solve our problems so we best roll up our own sleeves and change the world; and another (who claimed I was no longer a Jew) stated that the Bible is a book of poetry and myth and that no such man as Abraham even existed but that he was a composite expression of the Jewish genius! Such are the "leaders" of our Jewish communities, truly, the blind leading the blind!

Still, souls are being saved — some seven in recent months including my own Aunt Sadie in London (on route to an evangelistic outreach in Jerusalem) and the doctor who delivered our last baby in New York (on the return trip from Israel on the way home to Kansas City). Locally, two college students received Christ — one at a state hospital where we visited him after he had suffered a nervous breakdown and the other at her campus in Tarkie, Missouri. One of my own former students now attending the University of Calif. at Berkeley was brought to the Lord through our correspondence; a dentist here in our first conversation; and the young teen-age daughter of a distraught woman to whom we had been ministering intensively. All of these are facing exceptional difficulties and impediments to spiritual growth and they need your prayers.

While our weekly Bible study is at present only sparsely attended at best, the highlight of our months here was the Chanukah party we gave which was attended by some thirty or more Jewish people, mostly unsaved. We had the good fortune to have Rev. Martin Rosen, Missionary-in-Charge of the Headquarters Branch in New York, as our speaker. The evening was a great success with many new contacts made. We look forward to other such future events.

We covet your prayers for our second tour into Iowa and Nebraska in the near future, (16 new Jewish contacts were made last time) including a second radio interview on station KBON, and a TV Passover presentation into three states from WOC-TV in Davenport, Iowa, as well as for God's continuing unfolding of this new ministry in the entire Plains States Area.

HELP WANTED

We have several positions open at our New York Headquarters Building. We need dedicated Christians who would enjoy being a part of our mission family. We need stenos, typists, and maintenance personnel.

If you live in New York City or would like to consider moving to New York to be employed in this ministry, please write listing your qualifications to:

Rev. Martin Meyer Rosen
Director of Missionary Recruiting and Training
236 West 72nd Street, New York, N. Y. 10023



Passover Seder Banquet

By REV. DAVID WOODS
Missionary-in-Charge
Minneapolis/St. Paul, Minn.

THIS YEAR we had our third Passover Banquet since we arrived to serve the Lord in Minneapolis/St. Paul, Minn. However, this year's Banquet was different. In 1968, 150 people congregated in a large restaurant; this year, just under 50 persons attended at the Beth Sar Shalom Branch. Why be satisfied with a smaller group than last year? Our answer is that this year we prayed that the Lord would bring our Jewish people into our Beth Sar Shalom which they subtly and conspicuously avoid!

One cannot readily discern the measure of prayer preceeding a banquet such as this; neither can we easily recount the visits in the various homes or the personal invitations extended to our Jewish friends for the Passover feast, not to mention the mailing, calling, and continuous reminders. However, we realize that our Jewish people without faith in the Paschal Lamb are as sheep for the slaughter, and this stirs our hearts in compassion for them.

Of the number in attendance, 16 were Jewish, a good number for our Minneapolis Branch. Some of these Jewish people have been delinquent in attending Fellowships in the past and have been beset by Satan who tries to defeat their experience of rebirth. What a thrill it was to see them rejoin us at this Passover celebration.

The singing of Hebrew hymns, a guest artist singing Christian hymns, a piano recital by Hans S, plus the Passover demonstration by your missionary depicting Christ in the Passover, and a joyous meal, really lifted our hearts and hopes.

A Time Of Remembrance

At this Passover we are pausing to remember our dear departed Christian brother, Rev. John McAuley. Last year, while he was still with us, his heart thrilled for the new found joy in Christ through Jewish missions and seeking Jewish souls for Christ. He gave so much in so short a time stirring our hearts in the outreach of God's Word to our Jewish people. We miss brother McAuley and look forward to meeting him in the presence of the Lord. We're asking God to raise up others, Jews and Gentiles, to follow in that great commission of presenting Christ to the Jew first! Mrs. McAuley and daughter Beverly are considered family at Beth Sar Shalom.

We Need Your Prayers

We urgently need your prayers in these tumultuous days as we continue to spread the Gospel to the Jew. Pray much for continued guidance and wisdom for us from the Lord to see souls won for His glory.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *Is the white horse rider of Revelation 6:2 Christ or Antichrist?*

Answer: William R. Newell writes: "Some have amazingly conceived this white horse to represent the Antichrist! Not only would this be absolutely out of time (for the career of the Antichrist constitutes a woe under the seventh trumpet of the seventh seal) but how impossible to conceive of the Antichrist as conquering and to conquer—that is, to get the final victory." Harry A. Ironside believes that: "This rider on the white horse evidently pictures man's last effort to bring in a reign of order and peace while Christ is still rejected. It will be the world's greatest attempt to pull things together after the church is gone. It will be the devil's cunning scheme for bringing in a mock millennium without Christ." Arno C. Gaebelein writes even more specifically: "Many expositors make this rider the Lord Jesus or some power which represents Him. It is positively incorrect. . . . The rider here is a great counterfeit leader, not the personal Antichrist, but the little horn which Daniel saw coming out of the ten-horned beast (Daniel vii)." Others identify him as the Antichrist as Newell points out. If this is "out of time" for the Antichrist, as Newell maintains, it is much more out of time for Christ whose coming forth on a white horse is not until Revelation

19:11. The argument based on "conquering and to conquer" is also inconclusive since the same word (*nikao*) is used in Revelation 11:7, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This certainly answers the statement "and to conquer." The word is again used in Revelation 13:7, "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." On Revelation 11:7 Newell writes: "Thus . . . will be enacted a scene of apparent, complete victory of Satan's Christ over God's holy prophets." This fits perfectly with the statement in Revelation 6:2.

* * * *

Question: *In Proverbs 3:1,2 and other verses God promises long life to believers. What shall we say for those believers who die young?*

Answer: When these verses are taken in their context (see Deuteronomy 4:40; 6:2, etc.) it will be seen that they refer to the Israelites to whom the law had been given and to their prolonged and happy life in the land which God had given them. Such length of days was contingent upon their keeping the law. There is also a specific law given which includes the promise of prolonged life, and this is

(Continued on Page 18)

How to Witness Simply and Effectively to the Jews

By MARTIN ROSEN



Editors Note: Recently we published this booklet on witnessing to the Jews written by the Rev. Martin Meyer Rosen, Director of Missionary Training and Recruiting, and Missionary-in-Charge of our New York Headquarters District. We feel it is a valuable booklet and want to share the following portion of it with you in this issue of The Chosen People.

PRESENTATION OF THE GOSPEL

ASSUMING you have initiated a witness by asking one of the suggested questions, or some similar question, it is good to keep several things in mind. One of the most common mistakes of witnessing is that the Christian fails to fully engage the mind of his Jewish friend.

Understanding and using the Law of Apperception — teaching the unknown through that which is already known — will help you engage the Jewish person's mind.

To apply the Law of Apperception to Jewish evangelism, we must realize our Christian concepts should be taught through a Jewish frame of reference. We must relate the unknown and rejected through that which is known and accepted. Therefore, whenever possible, we should use the Old Testament Scriptures rather than the New Testament. It is better to begin with terms familiar to the Jewish people.

The person who desires to witness to Jews should also become somewhat familiar with Jewish customs and traditions. More important, he should become thoroughly familiar with those Old Testament passages that speak of the Messiah.

In presenting the Gospel to the Jewish person, we must, in effect, re-educate his thinking along certain lines. As an example, many Jewish people are surprised to learn that Gentiles must convert to Christianity. Many have the impression that a person born into a Gentile family is automatically a Christian. To him this is reasonable for he was born into a Jewish family, and this alone makes him Jewish.

It is often possible to begin your witness with a personal testimony. However, if our Jewish friends are mistaken about how one becomes a Christian, the importance of explaining some foundational doctrines is readily understandable. Some doctrines we should explain are:

1. **SIN.** When you talk to a Jewish person about the matter of sin he can only think of sin in terms of deeds. We must begin by explaining sin as a characteristic of mankind. The Jewish person must be led to see that sin is "falling short" or more simply, godlessness. Romans 3:23 "For all have sinned and come short of the glory of God." Isaiah 59:2 "But your inquiries have separated between you and your God, and

your sins have hid his face from you, that he will not hear."

2. **SALVATION.** Since most modern Jewish people do not believe in either heaven or hell, the question will arise in their minds, "What is there to be saved from?" Rather than to go into a lengthy explanation demonstrating that heaven and hell are realities, it would be better to show that we need salvation unto God and away from ourselves. There is a salvation in this present life that God grants us. Stress the fact of victory in day-to-day living, or what God can do for you in your present life.
3. **SAVIOR.** In the beginning of your discussion of Jesus Christ as a personal Savior from sin, do not feel that you must expound every aspect of the truth. Teach the fact that Christ is adequate to save from sin. For the moment, dismiss any discussion on the Deity of Christ or the Virgin Birth, and stress the fact of Jesus as the Sin-Bearer. Then later come back to answer the objections which may have arisen. Put first things first. Your Jewish friend would not be saved even tho he believed in the Deity of Christ, but yet did not see the Messiah as a personal Savior from sin.

USE OF THE SCRIPTURES

Many would use "The Sword of the Spirit" as if it were a different kind of spiritual weapon. They would use it as a club rather than a sword! We are not to use the Bible to smash the heads of our contenders, but rather we are to use it to pierce the heart. The best way to employ God's Word is to use it in making direct points rather than as a kind of magical incantation.

Do not be surprised to learn that your Jewish friend does not believe

the Scriptures to be the unique, inspired Word of God. In all probability, he simply has never been taught to regard the Bible in this manner. There are ways, however, we can demonstrate that the Bible certainly is unique. We would suggest the following procedure:

1. Put the burden of proof upon the skeptic. Tell your friend that your experience gives you much reason to believe that the Bible is true. Then ask him what in his experience makes him doubt the integrity of the Scriptures. Ask him if he doubts the Scriptures for the reason that he has studied them and found them to be inaccurate.
2. Give a personal testimony as to how you have found the Bible to be true.
 - a. The Bible describes man. I have found this description to be more accurate than any other book written about him.
 - b. I have found that the Scriptures' solutions to human problems are workable, and have seen lives saved, where the advice from human resources has failed.
 - c. I have received Christ and the Holy Spirit in the way the Bible exhorted me, and found it to be true.
3. Point out that the very existence of the Jewish people is a fulfillment of Biblical prophecy, thus indicating that there is a super-human force at work revealing Himself through the Scriptures.
4. Remind your friend that there is more disagreement among the skeptics than there is among those who view the Bible as the revelation of God.
5. Fulfilled prophecy.
6. Historical accuracy of the Scriptures.
7. Scientific accuracy of the Scrip-

tures, such as the Dietary Laws are in agreement with facts which were eventually uncovered by scientific investigation.

We certainly recognize the power of God in the Scriptures, but we also have human nature with which to reckon. Getting a Jewish person to accept a copy of the New Testament, is far different from getting him to read it. We would suggest therefore, that you do not try to get your contact to accept a New Testament before he has been personally moved by the Holy Spirit to read it.

When your friend really becomes interested, he will want to read the portion of the Bible that speaks about Jesus, and he will probably indicate his desire to you. The Christian's first response is to rejoice, and then find a Bible which he can give to his Jewish friend. However, there is a better way: Loan him a Bible! He will be more likely to read it soon if he feels that you might request him to return it in a short time.

After your friend has accepted a copy of the New Testament, it is wise to check his progress frequently. This is best done by asking an indirect question like: "Have you come to the place in Romans where Paul talks about Israel?"

Many Christians are hindered in their witness to a Jewish friend by the fear that their contact's knowledge of the Old Testament is too great. The average individual would rather not become involved in a losing cause, even if he knows the cause is right! Likewise, many Christians would like to share their faith, but feel that their Jewish contact would out-debate them when the Old Testament Scriptures were introduced.

Before dealing directly with the Old Testament Scriptures relating to Israel's Messiah, several suggestions are herein made which when followed,

will enable a better witness. The first suggestion will put at ease the minds of those who feel inadequate to deal with a Jewish person about spiritual matters because of inadequate knowledge:

1. Presume your Jewish friend does not know anything at all about the Scriptures. You will probably be closer to being right than if you presume that he has a complete knowledge of Holy Writ. Less than 50% of the Jewish children are receiving religious education in most communities. Even those who are receiving formal training, concentrate on curriculum which heavily emphasizes Jewish culture, customs, liturgy, holidays, and history rather than religious doctrine. Very little Bible is taught.
2. When witnessing to a person in his home it is best to use his Bible rather than your own. You should be aware, however, that your friend's Hebrew Bible will not always agree with your translation. Messianic texts which conflict are: Psalms 2:12; Isaiah 7:14; and Isaiah 9:6. It would probably be best to avoid discussion of these particular verses if you are using the Hebrew translation.
3. When referring to the Old Testament and New Testament together use the term, "The whole Bible" to indicate its completeness. If you refer to either book separately use the terms: "The Hebrew portion, or the New Testament portion of the Scriptures." This also indicates the completeness of the Bible.
4. Even though you know your Jewish friend does not believe the Scripture is the inspired Word of God do not hesitate to quote the Holy Writ. Most skeptics are not as established in their skepticism as you are in your faith. God

honors his Word, even though the person may not believe it, the Holy Spirit can use the seeds you have sown.

5. When citing a text explain the context. If you quote a passage be sure to explain any elements that the person may not understand. Those things which usually need explanation are:

- a. Proper nouns — names of people and places.
- b. The historical setting.
- c. The writer of the passage.
- d. If dealing with a prophetic passage, make sure that your listener is acquainted with the date of the prophecy so he can see it being fulfilled hundreds of years later.

6. Do not hesitate to use the New Testament portion of the Scrip-

tures with your Jewish friend to illustrate a point, or to show him an historical background. It is not wise however, to build your main argument on the New Testament.

7. Occasionally put the Bible in your contact's hand, and ask him to read the verse aloud.

Since the specific purpose of this booklet is to give methods of sharing the Gospel with Jewish people, it is not possible to focus too closely on specific Messianic texts. We would encourage you, however, to become familiar with passages in the Old Testament which relate directly to Christ. One good way to become acquainted with Old Testament Scriptures which relate to Christ is by reading tracts written specifically to explain the passage to Jews.

HOW TO WITNESS EFFECTIVELY TO JEWS

by Martin M. Rosen

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Questions & Answers

(Continued from Page 14)

Exodus 20:12. Paul speaks of it as the first commandment with promise in Ephesians 6:1-3 and certainly gives it a general application. Paul is indicating what is the usual course of God's providence for obedient chil-

dren, but he is not excluding exceptions which may result from other reasons. Obedience to parents prolongs life in that it results in temperance and the avoidance of many evils which otherwise would shorten life.

THE CHOSEN PEOPLE

GENERAL INFORMATION

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$1,000,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, having fellowship in the great task He has committed to our charge.

Your Will. An increasing number of our friends are making Christian wills and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demon-

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