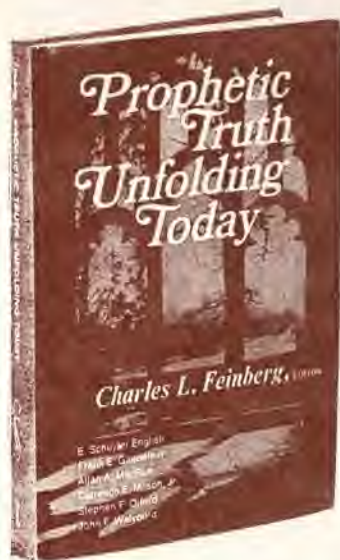


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OCTOBER • 1969

THE  
CHOSEN  
PEOPLE

SEEKING THE LOST



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THE CHOSEN PEOPLE

OCTOBER, 1969

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# Salutation

## DEARLY BELOVED FRIENDS IN THE LORD:

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). One of the tragedies of modern ecumenism is that it dulls the distinction between being saved and being lost. This is one of the reasons why missions, especially missions to the Jews, are passé to the ecumenist. In his search for a denominator on which all may unite, he cannot acknowledge that it is possible for any one to be lost in the religious sense of the word.

In order to further our objective of bringing the Gospel to all Jews everywhere, the American Board of Missions to the Jews has a large ministry in the churches. The prime purpose of this ministry is not financial support, although that is a factor. We realize that if we are to reach the Jews in many communities with the Gospel, it must be through the churches. In order to serve our function as an arm of the Christian church in reaching Jewish people with the Gospel, a number of years ago the Rev. Martin Rosen, who is now our Director of Missionary Recruiting and Training and Missionary-in-Charge of the New York Headquarters, compiled a church questionnaire for pastors to answer. In this way our Mission has been able to instruct, provide literature, hold special meetings, and in many ways co-operate with churches in their witness to the Jews in their neighborhoods. The results of this circularizing has been a greatly enlarged ministry.

Last year the Rev. Harold Sevens, Missionary-in-Charge of our Pacific Southwest District, sent the questionnaire to the clergy of one of the largest Protestant denominations. Many replies were received. As is usual, some of the questionnaires were laid aside "for a more convenient day." To those pastors who were laggard Mr. Sevens wrote a follow-up letter and from one pastor he received the following reply:

No, I did not misplace or overlook your original questionnaire. It is just that I do not believe in what you are trying to do and would be hopeful that you would remove my name from your mailing list. You have every right to have your convictions concerning your mission but I cannot, in any way, be a part of it.

I do not mean this letter to be cryptic or unfriendly, but I happen to believe that God is big enough to save the Jews without Christ. If He isn't, then perhaps we are all doomed.

Here the tragedy is compounded. Not only does this pastor have an unscriptural (and therefore distorted) view of the distinction of what it means to

be saved and lost, he also has a grotesque theology! His concept of the saving work of our Lord is utterly deficient. One of the basic tenets of all missions, including Jewish missions, is that according to the Scriptures all men are utterly and completely lost apart from the acceptance of the atoning work of the Lord Jesus Christ. It was to the rulers of the Jews, the scribes and elders, that Peter said:

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). This verse has been called the key verse of the Gospel according to Luke. This Gospel proclaims the truth that the Lord Jesus Christ is the only Savior for Jew and Gentile and that apart from Him all men are lost. This is the only Gospel that contains the threefold parable of the lost sheep, the lost coin, and the lost son (Luke 15), and proclaims the truth that one of heaven's greatest joys is the salvation of the lost!

The immediate occasion for this threefold parable must be understood in order to grasp its import as well as its importance. It was given in order to vindicate our Lord's association with people whom His opponents considered to be outcasts and reprobates. They murmured, "This man receiveth sinners." This was bad enough but they added, "and also eateth with them" (Luke 15:2). This was a greater affront. Our Lord did not deny the charges. He did welcome publicans and sinners and he also dined with them. He explained His actions in the threefold parable of "that which was lost," a sheep, a coin, and a son.

The sheep, the coin, and the son were all lost, but in each case the cause of the loss was different. The sheep did not intend to go anywhere, having neither the desire to leave the shepherd nor to stay with him. He simply knew that the grass was sweet and after he finished nibbling at one tuft, there was another a few feet away. He was unconcerned that this led him from the path, astray from the shepherd's guidance and the flock.

Isaiah writes, "All we like sheep have gone astray" (53:6). At first we had no desire to leave the flock, but we "turned everyone to his own way." We just went where the fodder was more abundant and lived without conscience or restraint. Unwittingly we wandered further away and found ourselves athirst in the desert.

The coin was also lost. It was heavy and round, and when it fell, it rolled. The law of gravitation pulled it to a dark corner; and when it stopped rolling, it just lay there inert, having no will of its own. It was governed by circumstances and controlled by environment. All of us are in many ways shaped by environment. But God has given to each the right and power of resisting and altering circumstances in our environment. (Here is a stone. One builds on it; another falls over it.) Here was a coin having the image and superscription of the king! The Owner wanted it invested in eternity and it rolled away into oblivion and was lost!

The lost son "took his journey into a far country." He neither loved nor hated his father. He just wanted to be his own master. He went to his father with a logical request, "give me the portion that falleth to me" and his request was granted. Several days later he left home, journeying to a far country, and wasted his portion in riotous living. When he left home he didn't imagine that he would ever have any need, but one day after he had spent all, famine arose and "he began to be in want" (Luke 15:14).

The difference between the prodigal son and the accusers of the Lord was that the prodigal came to a place where he had a sense of need. He knew that he was lost. Our Lord's enemies never had a sense of need and never realized they were lost. It is vital for one to know the distinction between being saved and being lost. The first step in the salvation of the prodigal was that "he began to be in want." It was only then that he was ready for the second step, "he came to himself." Before this, he had deluded himself. Like Israel of old, he had "spent money for that which is not bread." He labored long for "that which satisfieth not."

When the prodigal realized that he had sinned, he composed a prayer which began, "Father, I have sinned..." Before this, he had considered that his father was the sinner. Now he realized that every restriction, every "thou shalt" and every "thou shalt not" had been for his own benefit. When "he came to himself" the prodigal knew that he had not only sinned, but that he had sinned against his father, "Father I have sinned against heaven and before thee" (Luke 15:18). Look at this young man and you will see that sin hurts the sinner. He left well-clothed; he returned in rags. He left in health; he returned emaciated with hunger. Sin emaciates the sinner!

But consider the father. As the shepherd searched for the sheep, as the woman searched for the coin, so the eyes of the father were always searching for his son. The supreme enormity of sin is not what it does to us; it is what it has done to our Lord. Our hands, blistered by sin, are now healed; but throughout all the ages of eternity, the Lord's hands will show the wounds our sins have caused. In the depths of the night we once cried in anguish; but it was because of our sin that He cried, "My God, My God, why hast Thou forsaken me?"

The prodigal realized that he had sinned against his father and that he was lost. Now he could take the final step from death to life. "He arose, and he came to his father. This was the decisive step. He came immediately; he came as he was; and he came "to his father." He had composed a beautiful prayer but before he prayed it, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him" (Luke 15:20).

Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet. And bring the fatted calf, and kill it, and let us eat and be merry (Luke 15:22,23).

However, there was another son and the father went out to his elder son and entreated him to come to the feast. But he stayed away. The sheep, the coin, the prodigal — all were lost and found. The scribes, the Pharisees, the older son never knew they were lost and our Lord never received them nor did He eat with them.

"The Son of man came to seek and to save that which was lost." We also, by God's grace, continue to seek the lost and point them to the only One Who can save — the Lord Jesus Christ.

Ever faithfully yours in His service.



"... 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

### The Oklahoma Itinerary — 1969

By ARNOLD G. FRUCHTENBAUM  
Part-time worker in Dallas Branch  
and student at Dallas Seminary



DURING the summer of 1969 it was my privilege to travel throughout Oklahoma on behalf of the American Board of Missions to the Jews. The greatest side benefit of

the itinerary for me was the opportunity for Jewish evangelism. Since I had one free night in Tulsa with no meeting scheduled, I telephoned another missionary to the Jewish people in that city to see if she could get together a group of Jewish people for a meeting. She arranged a meeting of 23 people, 12 of whom were Jewish, and two of these were Israelis. We had the opportunity to present the Gospel to all present. We do not know all the results, but at least one of the Israelis was touched, and I spent a half hour talking with her after the service. The next day, while I was ministering at the Faith Baptist Church, the missionary brought two other Jewish women to the service including the Israeli woman and her son who spent quite a bit of time after the service talking to the pastor.

Since our ministry at the various churches is usually pre-announced in the daily newspapers, sometimes Jewish people see these notices and come to the church. When it was announced in the paper that I would be at the Southwood Baptist Church, one Jew-

ish lady called the church and asked if it was possible for someone to come and pick her up and bring her to the service. Although she lived on the other side of town, the pastor, who is very interested in Jewish evangelism, took time to arrange a ride for her. She came to the service to hear a message concerning the Jewish people and the Messiah. Regardless of what our message may be, the Gospel is always presented and so we know she heard the Gospel that night.

The most exciting moment of this itinerary came early one morning when I was still sleeping. I had ministered in Ardmore, Oklahoma, the night before at Calvary Presbyterian Church and the next day I was to go to Walters. A knock on my door awakened me. When I answered, I found a man whom I had met at the service the night before. He was a former alcoholic, but Christ had saved him from it. Now he was dealing with a Jewish alcoholic and wanted me to visit him. This was unexpected, but I quickly dressed and went to see this Jewish alcoholic and spent an hour discussing the claims of Christ with him. When I was getting ready to leave, the Jewish man suddenly changed his attitude and said that he was ready to accept Christ.

While I had witnessed to Jewish people many times during an itinerary such as this, it was the first time I had actually been able to lead a Jewish person to Christ during such circumstances. As the Gentile Christian friend took me back to my motel, I asked if he thought the decision was genuine. He answered that he was well

acquainted with his Jewish friend and knew when he was kidding and when he was serious. He was positive that this decision was genuine. He also mentioned that he had tried to get his friend to pray with him many, many times but he had always refused. This was the first time that he had actually agreed to pray and so he was sure the decision was real. The Christian man will be doing the follow-up work and I'm sure he will be encouraged if people will pray especially for the situation since the Jewish man has an alcoholic problem. I promised to send a Bible as soon as I returned to Texas and we left some literature with him.

An itinerary such as this pays dividends, for we have both won many Gentile Christians to the cause of Jewish evangelism and we have also been able to reach Jewish people for Christ.

### "Judaism is so empty!"

By MRS. ARLENE RIGNEY  
Missionary, New York Headquarters District



MRS. P IS A housewife and mother of two beautiful children. Her husband is a promising young executive who doubts the existence of God. This couple had been visited previously by one of our workers, however he was not invited into the home. At that time Mr. P seemed suspicious and disinterested, but Mrs. P wanted to continue the conversation. Her husband didn't think it was necessary and it

seemed that the contact was closed; however, God didn't close the door. Mrs. P's name was given to me to contact. Our visitation records showed that Mr. P was Jewish and his wife was Gentile.

I visited Mrs. P and our conversation centered around her husband until I asked, "But what about your relationship to God?" She admitted that she had none. She said that she had told her husband that something was missing in her life. During the conversation she said that she had gone through the *Mikvah* ritual (in connection with the rite of conversion) but the rabbi told her that she would be a Jew only in religion. "I was brought up as a so-called Christian, even though my father is a Jew. He didn't practice Judaism." I explained that a person is a Jew even if only one parent is Jewish. I also explained the difference between a Jew, Gentile, and Christian. She said she wanted to know more about Jesus being the Messiah and she invited me into her home. Meanwhile her heart was being prepared by the Holy Spirit.

As we read of the sacrifices, Isaiah chapter 53, and the one perfect Sacrifice, the Messiah, she said, "Judaism is so empty and seems to be a family affair; but this is a Person, not a religion." As the Philippian jailer did, she asked, "What do I have to do?" Mrs. P asked Jesus Christ into her life and at once she became concerned for her family and friends.

Since her decision, Mrs. P has been witnessing to her husband and teaching her children about Jesus. A friend told her that she was using this relig-

ious experience as a crutch and Mrs. P replied, "I don't care what you call it, I'm keeping it. I don't trust in Jesus only for the good things He gives and does for me, but I learn to accept the bad along with the good."

Please pray for the weekly Bible study that I have with Mrs. P and pray that Mr. P will come to know the Messiah.

### Testimony At A Jewish Youth Center

By VICTOR SEDACA  
Missionary-in-Charge  
Buenos Aires, Argentina



SOME time ago I received a letter from the Jewish Youth Center, *Keren Kayemeth*, inviting me to give a lecture on "Youth Movements in the World." This invitation came through the co-ordinator of the club, MG, to whom I had the joy of witnessing of the Messiah Jesus Christ a year ago.

The first thought that flashed through my mind was: What can I say to these youngsters about the subject without falling into the temptation of delivering just an academical message? After much prayer, I accepted the challenge and came to the conclusion that I could render a good service to the Lord's cause among the Jewish people through this opportunity.

As I walked toward the building on the evening of the lecture, I could easily see that I was in the very heart of the Jewish neighborhood of Buenos Aires. I was introduced to the group as a Christian minister and a missionary to the Jewish people. It was inspiring for me to see the happy faces of about fifty youths who listened attentively. The lecture was followed by

a time for questions and answers. I felt from the atmosphere that a particular unexpressed question was in many minds. It was midnight when this question finally was asked: How did it come about that you became a Christian?

In the depth of my heart I thanked God for the opportunity of answering. I asked, "Friends, it is already past midnight; are you willing to stay on for another fifteen minutes?" As they agreed, I told them how I found the way to the Messiah. Despite the late hour, their attention did not decrease; on the contrary, more and more questions came up. It was almost one a.m. when the conference was over. A number of the young people came forward and shook hands with me in thankfulness for what they had heard. Our friend, Mr. G was evidently moved and as he accompanied me to the car he said, "This conference was the best I have attended in years."

My only and final reply was, "M, I hope that this has not been just another conference, but a new and vital experience in your life."

### A New Life In Christ

By HARRY J. BURGEN  
Missionary, Philadelphia, Pa.



"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day" (John 6:44). Again we saw the truth of these

Scriptures as manifested in the life of Mr. G, a Hungarian Jew about forty-five years of age. He was born and reared in a strict Orthodox Jewish family, members of his immediate family and other close relatives being

pillars of the faith, leaders, and teachers of the people as well as authors of many religious books.

All during his childhood Mr. G made progress in the knowledge of rabbinical writings, precepts, commandments and other doctrines "of men" (Isaiah 29:13). But with all his learning, he had gained almost no knowledge of the Word of God except of some of the Mosaic books.

When Mr. G grew to manhood he, like others of his family, became a teacher. Somehow he was never really happy or satisfied. He left Hungary for the States and on arriving here settled in New York City where he remained with his family for about six years. From New York they moved to a small town in New Jersey where Mr. G began a small business. During the fifteen years he lived here he met Christian people who befriended him, showing him kindness and taking an interest in him and his welfare. Some of these Christians invited him to attend a church where a Christian Jew was to preach. He accepted the invitation and attended the service. Mr. G had never read a New Testament but after he heard the preaching, he desired to know more about it. He heard that there were Jewish missions in large cities but his efforts to locate them were in vain.

Leaving the little town, he and his family came to Philadelphia. We had distributed notices of our Gospel meetings in the streets, markets and other public places, and in the providence of God, one of these notices fell into the hands of Mr. G.

At his earliest opportunity he came and attended his first Gospel meeting in a Jewish mission. For six weeks he attended faithfully, many times relating interesting incidents in his life. Once when the meeting was thrown open for any who wished to speak, he arose and said, "I am seeking the truth but as yet have not found it. I am not

satisfied with the past, nor am I happy with the present; and as for the future, I do not know."

We gave him the New Testament in three different languages, Hebrew, Hungarian, and Yiddish, and also our Gospel literature. As his interest in the Gospel grew and he continued to come to the Mission, it was evident that a remarkable change was taking place in his life. When his family learned of his new-found interest in the Gospel, persecution began for him. In his case it was true, as in many other situations when Jews find their Messiah, "a man's foes shall be they of his own household" (Matthew 10:30). Also compare Micah 7:6.

This persecution did not deter Mr. G from openly confessing his faith in the Lord Jesus Christ. He was determined to follow his Lord whatever the cost and if the way opened to become a minister of the Gospel, he was willing.

Again we can say with the Psalmist, "This is the Lord's doing and it is marvelous in our eyes" (Psalm 118:23). We covet your prayers that those who taste and see that the Lord is good may constantly find the sweetness of the truth that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

### A Widow's Spiritual Need

By DAVID WOODS  
Missionary, Mpls/St. Paul Branch



HAVE you ever tried to find a building on an obscure street in a totally strange neighborhood? It was already one hour past my appointment with Mrs. N, and I felt that she would be disturbed by my

late arrival at nine o'clock instead of eight. However, she greeted me graciously, realizing my problem.

As this was our first meeting, I learned that Mrs. N had been a widow for five months. She told me that she had nursed a bedridden husband for twenty-five years. He was a very unusual person and a great joy and inspiration to her. At his death she was cast upon the world around her. She had a strong insight into the spiritualities of God through her husband's life. Although he was not a believer nor a religious person, he had an insatiable desire and strength for life that had given her strength.

During my first visit the plan of salvation was given to her. Two weeks later Mrs. D attended our Beth Shalom Friday Fellowship. At first she appeared withdrawn; however, she listened attentively and remained after the meeting, enjoying fellowship with our Hebrew Christians.

Pray with us for Mrs. N who even now is confused and frightened and not sure if the candles she lights on the Jewish Holidays can help her departed husband.

#### Some Survived

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



"**W**E lived like animals. Maybe it would have been better if I had died with the rest of them." These were the words of a Jewish man with whom I had come into

contact. Mr. R was only fourteen years old when the holocaust of Hitler's final solution swept across Germany. His family was arrested for the crime of being Jewish!

By the time Mr. R boarded the prison train destined for Treblinka, his

family had been separated. A younger brother had been shot to death by Nazi SS men after he served his usefulness as a slave laborer. Before the train reached Treblinka, Mr. R managed to escape. His parents and sister perished at the camp with thousands of other Jewish people.

Words cannot communicate the nightmare through which my Jewish friend lived until Europe was liberated by the Allied armies. After escaping, he managed to sneak into a Jewish ghetto where he lived until the Germans destroyed it. Then he was sent to a concentration camp to remain until the last days of the war. As the invading Allied armies approached, the SS men formed a death march of the men. Mr. R related, "By this time I weighed only 65 pounds. I knew I could not last long, that the Germans would have to kill me. The only way out was to escape." As the column marched along a road, Mr. R seized an opportunity to jump into a ditch and play dead. Two days later he was liberated.

Mr. R confided, "After the war I could ask only one question, Why?" He continued, "Where was God? Is He just? Why did I survive when so many righteous perished?"

The past has proven to Mr. R that being a Jew is not an easy thing. He has paid the price and feels that he cannot ever deny his Jewishness. As he came to this conclusion, I shared Rabbi Leopold Cohn's testimony with him. He marvelled at the fact that a rabbi would believe in Jesus. He then stated, "My experiences have left me confused." He told me he would like to hear more of what we believe about Israel's Messiah.

Sometimes Mr. R's nights are very long and filled with nightmares of the past. Pray that he may invite the Good Shepherd into his life and find peace for his troubled soul.

## "That's Talking About Jesus!"

Written by NORMAN BERNHARD  
a Hebrew Christian of Tampa, Florida

"Why, I'll have you know I drive all the way to Miami once a month so I can put kosher meat on my table!"

The speaker was an attractive grandmother and daughter of an Orthodox rabbi. Her remarks were directed to Dr. Sanford Mills, senior Field Evangelist for the American Board of Missions to the Jews, who sat across the room from her.

"That's commendable, but God does not require it of you," came the reply.

Then in a kindly way, as only he can, Dr. Mills began to explain to this lady and her daughter and son-in-law in whose home we were, the difference between Biblical Judaism and modern rabbinic teachings.

We were in this home as invited guests, invited through the efforts of a believing husband and wife who love the Jews of their community and arranged for this meeting to be held after the special evening service with Dr. Mills in their own church was concluded. My wife and I had traveled from Tampa to renew an eleven-year friendship with the ABMJ and Dr. Mills and were asked to accompany the group. As a reborn son of Jacob, I was only too happy to go and witness of God's redeeming grace.

After disposing of the dietary questions as quickly as courtesy allowed, Dr. Mills began to read from various portions of the Tenach. As he read, he showed how they applied to the person of Jesus and pointed to His Messiahship. Time after time we were interrupted by comments such as, "I've never read that before," or "Why don't our rabbis show us that pass-

age?" After reading Isaiah 53 in its entirety, all three were amazed when shown that the reading was from the Old Testament and not the New as they had first suspected.

As Dr. Mills read of the crucifixion of our Savior as described in the 22nd Psalm, the daughter of the rabbi looked right at me and said, "That's talking about Jesus dying on that cross," and put both her arms out from her to form a graphic description of a cross. Tears filled my eyes as I thought back through the years to the time when I came to the same conclusion. When shown where the passage was located, she just sat there shaking her head, stunned beyond words.

As so often happens when dealing with the Jewish people, no dramatic results were visible immediately. But later as we sat around the table enjoying refreshments, the evidence of the Spirit's presence in our midst was demonstrated when this lady said, "I guess all three of us must think on the things you have shown us this evening and examine them. You have shown us things that disprove everything the rabbis, including my own father, have taught us over the years!"

This statement thrilled my heart, for I know that if anyone diligently seeks the truth and as believers pray, the Spirit of the living God will reveal Jesus not as a martyr or merely a good teacher, but as Savior and Messiah. What more can we ask as obedient servants of the Lord, than to plant and water the seed and allow the Lord to give the increase? Won't you pray for this family?

# Camp Sar Shalom

By Rev. WILLIAM T. ENNIS

Camp Director and Missionary-in-Charge, Hollis, N. Y.

SITUATED at Pine Lake Lodge in the beautiful Pocono Mountains near Stroudsburg, Pa., Camp Sar Shalom was a joyous experience for all who attended. We had Teenage Camp beginning June 30, followed by College-Age Weekend, and finally Junior Camp ending July 25. Our total attendance was 134 and two children came from as far away as Minnesota to be with us!

Perhaps our time at camp can best be expressed by the morning prayer of a seven-year-old Jewish child: "Dear heavenly Father, I thank You for going on the Cross for my sins. I know that you are a good God because you do so many good things to us."

God did many "good things" during our weeks at camp. Five young people received the Lord Jesus into their hearts during the teenage session. The second day of Junior Camp six children tarried after evening chapel to speak and pray with their counselors and to trust the Lord Jesus as Messiah. Four other junior campers made decisions for Christ before their stay at camp ended. We also thank God there were no serious injuries among the campers. All day, every day, from 7:30 p.m. until 10:30 p.m. during the many activities, we enjoyed His protection.

Our daily schedule called for horseback riding, boating, swimming and other activities; yet, interspersed among these, time was set aside for morning prayer time, singing, learning memory verses from God's Word, Bible lessons, evening chapel, and cabin devotions.

Listen to the testimonies given by some of the campers around the evening campfire:

"I praise God for this wonderful camp and the great counselors that we have."  
"I came to know the Lord at camp and I'm really glad."

CAMP  
ACTIVITIES



CAMP  
STAFF



"Camp has such an atmosphere that you have to come back to the Lord. You just can't help coming back to Him."

"I accepted the Lord four years ago at camp and I've never been sorry nor regretted it."

"I thank the Lord for saving my soul and giving us His Bible that we may learn wisdom out of it."

"I thank the Lord that I asked Him to come into my heart on July 4th and He did!"

Recruiting the staff for camp presents some problems. However, five of our counselors this year had been junior counselors at previous Camp Sar Shalom sessions. Thus, the Lord provided specialized Hebrew Christian staff members trained in our camping program and sensitive to the spiritual needs of our Jewish children.

Teenage campers who want to become junior counselors must explain in writing why they wish to work with the campers. Here are excerpts from letters received this summer:

"...but the main reason I want to be a junior counselor is because I love the Lord very much and I would love to share in helping the little children to know Jesus Christ as their personal Savior."

"To help young children know Christ gives me a great blessing. At this camp nine years ago, I made up my mind to accept the Lord. Since then I want to share this experience with the children so they too would have a chance to know the Savior early in their lives."

We are rejoicing at God's evident blessing of the Sar Shalom Camp Program. May our readers be encouraged and challenged to continue in prayer for this outreach to Jewish youngsters.

# Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: Please clarify for me the dispensational importance of the feasts of Leviticus 23.

Answer: That these feasts have prophetic significance is clear from the fact that the New Testament so applies them, the feasts of the first part of the year (23:4-22) having their fulfillment at that time. Especially helpful in understanding this is the statement as given in the Greek of Acts 2:1, "And when the day of Pentecost was being fulfilled" (see the marginal note in the American Standard Version). For Passover and Firstfruits see 1 Corinthians 5:7 and 15:20, 23.

The next important matter is to understand that these are given in a fixed and established order. This is seen from the use of the word translated "feasts" (2, 4, 37, 44) in the King James Version. This is *mo'ed* and means a fixed time. The American Standard Version translates it "the set feasts" and the King James Version does so in 1 Chronicles 23:31; 2 Chronicles 31:3; Ezra 3:5 and Nehemiah 10:33. These feasts are not subject to a change of order. They are given in a specific order and will be fulfilled in this order. This has already been done with the first series, Passover, Firstfruits and Pentecost — the Cross, the Resurrection and the advent of the Holy Spirit. Obviously, the resurrection could not precede the crucifixion and, on the basis of John

16:7, Pentecost could not precede the resurrection and ascension. So it will be with the fulfillment of the remaining feasts, Rosh Hashanah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles). If we can establish the prophetic significance of these we shall have established for us the order of their fulfillment and *this is not subject to alteration.*

The Jewish Sacred Year is divided into two parts with a four-month interval. The Lord referred to this in John 4:35. This interval He connected with the present harvesting of souls, and in Leviticus 23 this is represented in verse 22 where the gleanings are for the poor of the land (Jews) and the sojourners (Gentiles). The next prophetic fulfillment will, therefore, be the feast of Trumpets (verses 23-25), connected in the New Testament with the rapture of believers (1 Corinthians 15:51; 1 Thessalonians 4:16). Yom Kippur (26-32) follows and is described as a time of soul affliction. Zechariah deals with this in chapter 12:10-14. Jeremiah calls it "the time of Jacob's trouble" (30:7) and Deuteronomy 4:30 refers to it as a time of tribulation while Hosea speaks of it as "their affliction" (5:15). A study of these passages will show that it is at this time that Israel accepts her Messiah and this harmonizes with our Lord's statement in Matthew 23:39 and that of Paul in Romans 11:26, 27.

It is then that the Lord comes back to the earth to reign as King (Zechariah 14:4, 9) and the "feast of tabernacles" will have its fulfillment (Zechariah 14:16).

\* \* \* \*

Question: Psalm 8:5 in the Revised Standard Version has "little lower than God," while the King James Version has "a little lower than the angels." I would like to ask which is the more accurate rendering of the Hebrew for this text?

Answer: Both translations are correct. The noun is *elohim*. It is used of the true God, false gods, and supernatural beings (as 1 Samuel 28:13). The translation "judges" in Exodus 21:6 and 22:8 and 9 has often been refuted. The Septuagint and Vulgate translate Psalm 8:5 by angels. This is also the rendering of the Targumist and the Rabbins, although Sachs and other Jewish moderns prefer "God." The New Testament uses "angels" (Hebrews 2:7). The Messianic application as given in Hebrews 2:9 referring the verse to the humiliation and exaltation of the Lord Jesus Christ is the really important matter.

\* \* \* \*

Question: Would you please tell me why Leah was buried with Jacob and not Rachel?

Answer: It was during Jacob's journey from Bethel to Ephrath that "Rachel died, and was buried in the way" (Genesis 35:19). The place was marked by a monument. The circumstances of Leah's death are not given but she was buried in the family cemetery at Hebron (Genesis 49:31). Jacob was taken there for burial when he died (Genesis 50). We are not told why Rachel was buried in the way, and it might seem like simply a matter of expediency. The MIDRASH RABBAH on Genesis, however, offers the following explanation: "What was Jacob's reason for burying Rachel in

the way to Ephrath? Jacob foresaw that the exiles (carried off by Nebuchadnezzar) would pass on from thence, therefore he buried her there so that she might pray for mercy for them. Thus it is written, A voice was heard in Ramah . . . Rachel weeping for her children . . . (Jer. XXXI, 15f)" LXXXII. 10.

\* \* \* \*

Question: Why are strangers or foreigners forbidden to enter the Millennial sanctuary in Ezekiel 44:9 when they were even permitted to offer sacrifices according to Numbers 15:14-16 in the Tabernacle and this was expressly said to be "an ordinance for ever" (verse 15)?

Answer: Both Jewish and Christian expositors have sensed a discrepancy in these passages and as a result various explanations of the term "stranger" have been given. (Note also the prayer of Solomon for strangers in 1 Kings 8:41-43). Rashi understood "the sons of the stranger" in Ezekiel 44:7 (from the Hebrew) to be the sons of Israelites who had fallen into heathen idolatry. This has been narrowed to Levites who had become apostates or those who accepted what they offered from the heathen. The expression has also been limited to foreign traders as not excluding all "strangers." However, all of this is unnecessary since there is no real discrepancy between the earlier law and the one in Ezekiel. The concept of a limitation is valid, but let us stay with the one that is given in 44:9, "No stranger, uncircumcised in heart, nor uncircumcised in flesh . . ." The foreigners who are not to be admitted are those who reject the God of Abraham, Isaac and Jacob, the godless and idolatrous heathen. They could only defile the holy place of the Lord, and such a restriction is quite in harmony with the instruction in Numbers 15 and the prayer of Solomon in 1 Kings.





## Jewish Notes BY ALTHEA S. MILLER

### Chocolate Bars and Foreign Investment

A giant Economic Conference held recently in Tel Aviv brought together nearly 300 industrialists, businessmen and financiers from 20 countries. Business expertise is eagerly sought as the Israelis work to change the base of their economy from agriculture to modern scientific industry.

"The same Jew who will give \$100,000 in charity will not buy one bar of Israeli chocolate if he doesn't like the taste..."

Far from being discouraged, however, the speaker, an Israeli manufacturer, said "that doors which were shut (to Israeli exports) are now beginning to open... because world and American Jewry are more aware of Israeli goods in general."

With a sword in one hand and a plough and test tube in the other, Israel's heroic battle to build as its enemies seek to destroy, commands the attention of the world.

### Israel's Foreign Policy

Israel's blitzkrieg of 1967 involved getting more land territory than they actually want. Frontiers providing security without agonizing defense mechanisms is all they ask. This small but important nation has repeatedly invited its enemy nations to a face-to-

face dialogue, with a willingness to bend a little here, negotiate a little there, but the enemies remain implacable.

"The world has gradually come to understand our basic principles which are: no withdrawal without peace, and no peace without agreement" (Abba Eban).

### Excerpts

In June, 1967 it was estimated that 600 to 700 Jews living in Egypt were imprisoned, mostly heads of families. The most recent accounting is something under 100. Twenty years ago about 80,000 Jews lived in Egypt; today less than 1200 remain.

At mid-summer, 1969, the *Washington Post* reported that President Nixon would ask Roumania to allow her Jews to emigrate to Israel. It is estimated that of the 90,000 Jews still in Roumania, 70,000 would likely go to Israel if permitted.

Today's visitors to Israel are shown a college being built on the outskirts of Jerusalem which is important to the Christian ecumenical movement. The college, actively sponsored by Pope Paul VI, will have a program which will "accent ecumenical methodism rather than a common ecumenical objective." The first Dean of the Institute is expected to be Prof. Charles Moeller, a noted theologian of Louvain University in Belgium.

# ISRAEL in the PLAN of GOD

By DR. W. A. CRISWELL, Pastor  
First Baptist Church, Dallas, Texas

(Continued from September Issue)

## 4 Rebuilding the Temple

Fourth, the rebuilding of the Temple. Visitors to Jerusalem today will see, as I saw, a great rock upon which it is said that Abraham offered his son Isaac as a sacrifice. Over this great rock we believe that Solomon built his Temple. This was the Temple which was destroyed by Nebuchadnezzar in 610 B.C. Centuries later, on the same spot another Temple was built by Herod the Great, and this too was destroyed in 70 A.D. Many years later, during the Christian era, a church was built on the same rock which in time was changed into a Moslem mosque, called the Dome of the Rock.

The government of the United States some time ago gave the Hashemite Kingdom of Jordan a gift of twenty million dollars. The Jordan kingdom at that time consisted of the eastern part of Jerusalem in which the Old City is located. The gift of money was for refurbishing and embellishing this Mosque of Omar. The work was completed just before the Jordanians were driven out of Jordan. Today the Mosque with its golden dome is a fantastic gem of architectural beauty. The stained glass windows are beyond anything I have ever seen. They are not large but there are several, and each window cost about \$35,000. Viewed from without the Mosque is unimposing and sort of insignificant, but from within the building is beautiful and impressive. It is there that Mohammed is supposed to have re-

turned to heaven. There is a little container on the side of the rock in which are preserved three hairs from Mohammed's head, and visitors are permitted to touch the container with their hands.

To Moslems the Mosque is a sacred place, next in sacredness to Mecca, which is the most sacred place. However, God says the land of Israel belongs to the Jews and that they are going to rebuild their Temple there. This may seem hard to believe when we face the international complications, political and otherwise, that are involved in establishing ownership to this holy place. It is hard to believe that God can fulfill His promise to give this land to Israel. The nations comprising The Arab League are united in their hatred of Israel and whoever would dare touch this Dome of the Rock would immediately bring on himself a holy war involving fifty million Arabs and incalculable fanaticism. Nevertheless, a time is coming when every stone in this Dome of the Rock will be carried away and on this spot the Jew will rebuild his Temple. How do we know this? First, it is declared in the 9th chapter of Daniel, verse 24; second, in the 11th chapter of Revelation, verse 19; and third, in the 2nd chapter of 2 Thessalonians, verse 3 and 4, where it speaks of the "man of sin," the "son of perdition," verses 4 and 5 of which read as follows:

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth

in the temple of God, showing himself that he is God. Remember ye not, when I was yet with you, I told you these things?

So in this 4th verse of 2 Thessalonians Paul tells us that the Temple is rebuilt, the holy sanctuary on Mount Moriah, and referred to in Daniel 9:24 and Revelation 11:19.

### 5 Russia the Enemy of Israel

Fifth, God says the enemy of Israel is Russia. I have never sensed this so pointedly as I did during my recent visit to the Holy Land. Russia overhangs the Middle East like a vast cloud and encircles it like the horizon. Russia enters into everything, in every area of life, arousing dread and foreboding in Israel. What says the prophet Ezekiel in chapter 38?

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army (Ezekiel 38:1-4).

The entire 38th chapter of Ezekiel deals with this subject. Let us look at verses 15 and 16:

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

What do these names mean which we find in the 38th chapter of Ezekiel? Some of our finest biblical scholars tell us these ancient names of Gog, Magog, Meshech, Tubal, and so on, have their modern equivalents, that "Gog, the chief prince," for example, would mean in Hebrew, the "Prince of Rosh," and that Rosh is an ancient

name for Russia. When Ezekiel wrote this prophecy he called the chief prince of Meshech and Tubal, the Prince of Rosh. The modern names for Meshech and Tubal, the scholars say, are Moscow and Tobolsk, the names of two great cities in modern Russia.

Let us imagine that you are holding the Bible in one hand and that it contains a prophecy about Russia which was uttered about six hundred years before Christ, and that you are holding in your other hand a newspaper of the present day, namely, *The Jerusalem Post*, which is an English-language newspaper published in Jerusalem. What relationship do these two documents bear toward each other, the Bible containing Ezekiel's prophecy uttered twenty-five hundred years ago and a newspaper of the present hour? The Bible speaks of the invasion of Israel by the Prince of Rosh and the newspaper actually carries a headline reading, "Israel Not Alone If Soviet Union Intervenes," and an article on an inside page describing Soviet threats against Israel in the western Mediterranean.

There are reasons why Russia is pouring billions of dollars into the rearmament of the nations comprising The Arab League. Here are two of these reasons: First, Russia is seeking ports for her fleet of warships in the Mediterranean. One of these ports is Alexandria where a base has already been established. It has been said that the nation which controls the Mediterranean controls the civilized world. It has been controlled in turn by the Greeks, the Phoenicians, the Romans, the Turks, the British, and until recently, the United States of America. The Sixth American Naval fleet now has the Mediterranean under surveillance and is being challenged by the Russian navy, the warships of which are moving into the Mediterranean one after another. Such a thing would have

been impossible if Russia had been unable to establish bases for her warships where they can undergo repairs and be refueled. In exchange for all this Russia is pouring arms and munitions into the nations of The Arab League.

The second reason, in my humble judgment, for arming her allies, is that Russia has less oil than it is believed she has. She would have the world believe that she has a superfluity of oil reserves and is able to sell it to her allies at half the price they would be obliged to pay the nations of the western world, because she has oil and to spare.

Personally I do not believe Russia has a superfluity of oil at all! Russia needs oil. Without oil, no industry can run, no navy can sail, no army can move. In this modern world of machinery oil is a dire necessity and the two reasons I have mentioned here, first, the present naval occupation of the Mediterranean, and second, the rearming of the Arab nations, prove my contention. Back of the disturbing news of these ominous developments in the Middle East is the hand of Russia. Were it not for Russia there could be at least a temporary peace between Israel and King Hussein of Jordan, and Lebanon and Egypt. But Russia sees to it that no peace treaties are concluded among these nations by stirring up the General Assembly of the United Nations and its Security Council. With billions and billions of dollars at her disposal Russia will be able to do that which God has prophesied will come to pass and send her armies into Israel; and this, I believe, will be in accordance with the prophecy of God's Word and the beginning of the battle of Armageddon.

### *The Two Worlds of Israel and Egypt*

While in Israel we visited Jericho first walking around certain parts and

then touring the entire area by car with a wonderful driver who drove us from side to side and front to back. From Jericho we went down to Qumran to see where those Dead Sea scrolls were found, and from there to Egypt. What an amazing difference there is between the two worlds of Israel and Egypt! Arriving in the latter country, I picked up a copy of *The Egyptian Gazette*, an English-language newspaper published in Egypt, and read in great black headlines, "Israeli Army Fires on Jericho School Girls, Mowing Them Down." The fact that the Soviet Union is bringing armaments and battleships into the Mediterranean with guided missiles with which they could sink every warship the United States has, probably gives great satisfaction to the president of Egypt, Gamal Abdel Nasser.

All of these things are taking place according to the Word of God. Current events in the Middle East are all recorded in Ezekiel's prophecy concerning Russia because Russia is fated to play a tremendous but disastrous role in the end time of this age. According to the Word of God, the armies of the Soviet Union will meet their ultimate and final defeat on the hills of Israel. It will be there that the great confrontation will be made by God, His Son, and His people against the forces of atheism, heathenism and darkness. The world is getting ready right now for this final confrontation.

### 6 A Nation Born in a Day

Sixth, in conclusion. Let us open our Bibles at the 11th chapter of Romans, where, beginning at verse 25, we find the following words:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the

Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance (Romans 11:25-29).

The world may have ten thousand explanations and extenuations for what is going on in the Middle East in these days, but the Word of God says clearly that "blindness in part is happened to Israel until the fulness (Greek: *pleroma*, or the full number) of the Gentiles be come in." As I have often said, the "full number" means a "certain number" of Gentiles, and while many of our people have vehemently objected to this statement, let me remind those who object, that the statement is not something which I have said, but that God said it. There

are a certain number of Gentiles who are going to be saved in this day and in this era of grace, and when the last person of this "certain number" accepts the Lord, the consummation of this age will be at hand. God will then turn and deal with His people until all Israel shall be saved. Then and then only shall we see "a nation born in a day." For this is the covenant God made with His people. When God made a promise to Abraham and confirmed it to Isaac, and then confirmed it to Jacob, and said, "I will never change," for such is the meaning of the words, "the gifts and calling of God are without repentance." Men may change but not God. God has made a promise to us who believe that if we will trust in the Lord Jesus Christ as Saviour and Lord. He will see us through in life, in death, in the world to come, and at the judgment seat of Christ according to His holy and immutable Word.

*Editor's Note:* If you would like additional copies of Dr. Criswell's message, "Israel in the Plan of God," write to us for our tract C 81. (Cost: 10¢ per copy, \$3.50 per 100.)

### THE REGATHERING OF ISRAEL

By Arthur Petrie, Th.D.

The author explains the history of the scattering of the nation, the two returns of Israel, when the full regathering will take place, and the purpose of the full return of Israel.

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NEW YORK, N. Y.	WPOW	1330 Kc.	SATURDAY	8:15 A.M.
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