

THE CHOSEN PEOPLE

SEPTEMBER • 1973

Congress Messages on Tape

Messages presented during the Congress on Prophecy at the Calvary Baptist Church will be available on tape. The tapes will present studies on the major prophetic themes of the Congress, our Lord Jesus Christ, the Church, Israel, and the Nations, as given by the listed speakers. The messages will be on cassettes and reels. The tape and cassette numbers and the speakers are as follows:

- | | | | |
|--------|-------------------------------------------------------------------|----------|-------------------------------------------------------------|
| #1 | One message by Rev. Hal Lindsey and one by Rev. Rachmiel Frydland | #6 | Two messages by Dr. Fuchs |
| #2 & 3 | Four messages by Dr. Charles L. Feinberg | #7 | Two messages by Dr. Wendell G. Johnston |
| #4 | Two messages by Dr. Clarence E. Mason, Jr. | #8 | One message by Dr. Johnston and one by Dr. S. Maxwell Coder |
| #5 | One message by Dr. Mason and one by Dr. Daniel Fuchs | #9 | Two messages by Dr. Coder |
| | | #10 & 11 | Four messages by Dr. John F. Walvoord |

The tapes and cassettes cost \$3.00 each or \$30.00 per set of eleven. Tapes are recorded at 3 $\frac{3}{4}$ i.p.s. on mylar base on 5 inch reels. Please check your tape recorder for speed and reel size before ordering.

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THE KNESSET MENORAH

The Menorah (Candelabrum) is Israel's national symbol. The original Menorah is the "candlestick" of the Tabernacle.

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made . . ."

(Exodus 25:31)

Our cover picture is the Menorah which is now at the Knesset (Parliament) Building in Jerusalem. It is the work of Benno Elkan who fled to London from the Hitler holocaust in 1933. The Menorah was presented to the Government of Israel by the British Parliament in 1956. It is a massive bronze sculpture 15 feet high and 12 feet wide. Its seven branches con-

tain twenty-nine panels representing climactic events of Jewish history, most of which are Biblical.

On the central pillar is a plaque with the Hebrew words, "Hear O Israel" from the Shema,

Hear O Israel: The Lord our God is one Lord (Deut. 6:4).

The two lower arms of the branches contain a quotation from Zechariah, *Not by might, nor by power, but by my spirit saith the Lord of hosts (4:6b).*

Mr. Mike Trest, our systems analyst, has taken pictures of the individual plaques, and these will appear on future covers of *The Chosen People* together with explanations.

THE CHOSEN PEOPLE is published monthly, September to June, as a medium of information concerning the Jews, Israel and the work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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DEARLY BELOVED FRIENDS:

Never judge the value of a book of the Bible by its size! The Book of Ruth, a literary and spiritual gem, is a small book with a great message.

The book of Ruth occupies a unique place in Scripture. It is set between Judges and Samuel. Judges gives you failure in Israel, "every man did that which was right in his own eyes." There was no king. In Samuel you have the king anointed, crowned, and the kingdom established. The book is therefore a *parenthesis* between failure in Israel upon one side, and the glory of the kingdom upon the other.

I. M. Haldeman, *Bible Expositions*, vol. 1, p. 60.

In the Hebrew Bible the book is placed between the Song of Solomon and Lamentations. There are five books in the Hebrew Scriptures called "Megillot," each of which is read at different feasts or fasts which commemorate past events: The Song of Solomon at Passover; Ruth at Pentecost; Lamentations on the Ninth of Ab; Ecclesiastes at Tabernacles. As we shall see the reading of Ruth in the synagogue at Pentecost is highly significant.

The author's purpose is made abundantly clear in the genealogy at the close of the book.

Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and

Boaz begat Obed, and Obed begat Jesse, and Jesse begat David (Ruth 4:18-22).

To some casual readers of the Scriptures the genealogies of the Bible are dry and uninteresting. But, these genealogies are gold mines of spiritual and prophetic truth, and the more one digs in these mines the richer he becomes.

The Purpose of the Book of Ruth

The purpose of the Book of Ruth is to provide solid historical validity to the kingship of David, not just to alleviate the dismal tone of the Book of Judges by inserting "a beautiful idyll of the times." In God's prophetic purpose the genealogy at the end of Ruth is quoted by Matthew as he demonstrates that the Lord Jesus Christ is heir to David's throne. A comparison of the genealogy in Ruth and in Matthew 1:3-5 shows clearly that Matthew quoted (probably from memory) the Book of Ruth. Without the Book of Ruth, the record of the Gospel of Matthew could not be complete.

In Jewish Missions one cannot over-stress the importance of the genealogies. Dr. Leopold Cohn, the rabbi who under God founded our ministry, vividly testifies to this fact.

The following Monday, I called on the minister and found him a Hebrew-Christian with a most interesting, winning way. He was educated in Talmudic literature and when he told me that he was a descendant of a certain well-known rabbi, he gained my confidence and love at once. Seeing my utter ignorance of the Christian faith, but also my great earnestness, he gave

me a Hebrew New Testament, asking me to read it. I opened it at once and read for the first time in my life: "This is a book of the generation of Yeshua, the Messiah, the son of David, the son of Abraham." My feelings could not be described!

For many years my thoughts had been occupied almost continually with the coming of the Messiah. For that reason I had suffered and left my wife and children for a strange country, which I never expected to visit. I had inquired of several rabbis, searched the Scriptures, prayed and thought; my whole being was wrapped up in this one subject. And now at last here was a book that would tell me about the Messiah. "Surely," I thought, "this book has come to me directly from above. God has sent it to me, and it will give all the desired information and lead me to the Messiah." The words, "Yeshua, the Messiah, the Son of David, the Son of Abraham" were sweeter to me than angelic music. I forgot all about my troubles and became very happy, and running as fast as I could to my private room, the doors of which I locked behind me, sat down to study that book. I began reading at eleven o'clock in the morning, and continued until one o'clock after midnight. I could not understand the contents of the whole book, but I could at least realize that the Messiah's name was Yeshua, that He was born in Bethlehem, that He had lived in Jerusalem and talked to my people, and that He came just about the time indicated by the angel's message to Daniel. My joy was unbounded. Leopold Cohn, *To An Ancient People*, pp. 21, 22.

We now begin to see the importance of the Book of Ruth, and the more we read it the more we realize that both the Old Testament and the New Testament are one book—the Word of God.

As we study the purpose of the Book of Ruth we must understand one

principle which shows unity throughout the Scriptures; namely, that the central theme of the Scriptures is Christ. At the dawn of human history with the first sin, God gave the first promise of the Redeemer from sin,

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

The Kinsman Redeemer

The Redeemer was to be the seed of the woman. There would be a struggle between Him and Satan; He would suffer but would be victorious. It is evident that Eve thought that Cain was the promised Messiah for when he was born she exclaimed, "I have gotten a man, the Lord" (Gen. 4:1, translation of Luther). Later prophecies limited the Seed to come from the line of Abraham, and even later from the tribe of Judah. The Messiah had to come from Adam, Abraham, and Judah (and even later through David). This explains the reasons why we have the genealogies, and it also clearly shows the importance of those laws of Israel which are so prominent in the Book of Ruth: the law of the Kinsman-Redeemer, and the law of the Levirate marriage.

Yet we should miss the whole spirit of the narrative, if, while admitting the influence of other matters, we were not to recognize that the law of redemption and of marriage with a childless widow, for the purpose of "not putting out a name in Israel," had been the guiding principle in the conduct of all these three—Naomi, Ruth, and Boaz. And, indeed, of the value and importance of this law there cannot be fuller proof than that furnished by this story itself—bearing in mind that from this next-of-kin-union descended David, and, "according to the flesh," the Lord Jesus Christ, the Son of David.

Alfred Edersheim, *Bible History*, Vol. 1, pp. 186-187.

Three hundred fifty years before, God had made provision for Ruth. In the law, He had made provision for the Kinsman-Redeemer.

After that he is sold he may be redeemed again; one of his brethren may redeem him (Leviticus 25:48).

Three hundred fifty years later Ruth met her kinsman-redeemer, Boaz, who was a kinsman of Naomi. It was the duty of the near kinsman to take the wife of the deceased and raise children in *his* name. However, in Ruth's case, there was a living, eligible relative closer than Boaz, who had first choice. He was willing to redeem the possession but not the person! When told that he would have to marry Ruth, he demurred saying,

I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it (Ruth 4:6).

Boaz was both eligible and willing. He redeemed the property and Ruth, and she became his wife. He publicly advocated her before the elders and inhabitants of the city. In this Boaz is a perfect type of the Lord Jesus Christ. Our Lord became our Kinsman through the Incarnation when He took on human nature. One of the purposes of the Incarnation was to fulfill the requirement—"one of his brethren may redeem him" (Leviticus 25:48).

Our Lord became our Redeemer by virtue of His death:

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Revelation 5:9).

At this point we must be careful in our exegesis. Some will say that since Boaz is a type of the Redeemer and Ruth was his bride that Ruth is a type of the Church. Then they will continue that since Ruth was a Moabitess, a Gentile, she is a type of the Gentile church. The Scriptures do not teach a Gentile church.

For he is our peace who hath made both one and hath broken down the middle wall of partition between us (Ephesians 2:14).

Ruth does not represent the Church. She is a beautiful illustration of the believer who chooses the God of Israel to be her God.

Provision for Ruth's Redemption

Provision under the Law was made for Ruth, not only for her redemption but also for her sustenance. The 23rd chapter of Leviticus is one of the great prophetic chapters in the Old Testament. A famous rabbi, Samson Raphael Hirsch, once wrote that "The catechism of the Jew consists of his calendar"; and this 23rd chapter is a synopsis of Israel's Sacred Calendar. In verses 4 through 44 there is a list of the "holy convocations" of our Lord.

As we carefully study this list the thoughtful student of the Scriptures will observe at least three significant facts. First, he will recognize that all of these convocations are mentioned frequently in both the Old Testament and the New, and that they all have prophetic significance. Second, the New Testament clearly teaches that some of these feasts have already been fulfilled by the Lord Jesus Christ. Third, some of these have not as yet been fulfilled.

Summarizing briefly, in Leviticus 23:4-21, we have a synopsis of the fulfilled feasts: Passover—vs. 4-5; Unleavened Bread—vs. 6-8; Sheaf of First Fruits—vs. 9-14; Pentecost—vs. 15-21. In verses 23-44 we have a synopsis of the unfulfilled convocations: The Feast of Trumpets—vs. 23-25; The Day of Atonement—vs. 26-32; The Feast of Tabernacles—vs. 33-44,

Between the fulfilled feasts and those still to come, there is a verse that at first seems to be out of place; and it is this verse that made the Book of Ruth possible.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy

field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger. I am the Lord your God (Leviticus 23:22).

As one reads this verse and the Book of Ruth, he realizes that three hundred and fifty years before Ruth, God made provision for her sustenance, just as before the foundation of the world He made provision for her redemption.

Ruth said, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." When Boaz saw Ruth gleaning he commanded his young men to leave "handfuls on purpose for her" (Ruth 2:16). In studying the prophetic significance of the book, we realize we are gleaning in fields where "handfuls on purpose" have been left.

Between the Spring feasts of Israel's calendar, all of which have been fulfilled by our Lord, and the convocations of the Fall, four long months elapse. Between Pentecost and the future Feast of Trumpets, millions like Ruth have gleaned in Boaz' field. The author of the Book of Ruth had to explain the mystery of how a Moabitess could become a progenitor of King David. The New Testament explains a greater mystery that is taking place in this dispensation.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me toward you, How that by revelation he made known unto me the mystery: (as I wrote afore in a few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel (Ephesians 3:1-6).

"That the Gentiles should be fellow heirs." Earlier I indicated the fact that the reading of the Book of Ruth in the synagogue at Pentecost was significant. Each year for two thousand years Israel has been reminded that one who had been an accursed Moabitess became the progenitor of David. Now again during this present age provision has been made for the poor and the stranger. These are just gleanings—the harvest is not yet.

Once there was famine in the land of Judah. It was in the Lord's land and among the Lord's people. The judges ruled and each man did what was right in his own eyes. Because of the famine the family of Elimelech departed from the land, but instead of life they found death. Naomi heard that the Lord had "visited his people in giving them bread" (Ruth 1:6); and she longed to return to the Land. What a sad picture of Israel in dispersion—widowed and desolate.

The prophet Amos foretold of a time when there shall be a great famine, not of bread but "of hearing the words of the Lord" (Amos 8:11). But the long summer of Israel's dispersion and silence is coming to a close soon. Once more Israel is a nation, and many like Naomi have returned, still in unbelief. The time of the judges when men please themselves shall cease. The trumpet will soon sound—and we long for it.

Behold, I show you a mystery: we shall not all sleep but we all shall be changed in a moment, in the twinkling of an eye at the last trump" (1 Cor. 15:51-52).

The time of the judges is closing. The King is coming! This is the prophetic message of the Book of Ruth.

Faithfully yours in His service,

Samuel Tuck

News of our Work in France

By Mlle. Marguerite Azenor
Paris, France

OUR PRESENT WORK

Shalom Israel Broadcasts

Please join us in praise for the abundant correspondence we have been receiving in response to our radio messages. Every day we thank the Lord for these many letters from both Jews and non-Jews—and every letter is answered!

Here are two extracts from letters:

Dear brothers—I call you brothers as I am a converted Jew. I enjoy listening to your radio program. Please mail me "The Shepherd of Israel" for my own reading and to pass on to others. Thank you. Pray for me.

I am a listener to your program. Please let me know more about Israel and Jesus. Mail me your paper and literature. Thank you for everything you do for the beloved people of God.

Pray for this effective witness to the Jews in France and abroad.

The Shepherd of Israel

Our paper is widely spread among our listeners. Every month 4,500 copies are distributed and soon we will have to raise this number. We are grateful to our faithful helpers who give out our paper to the Jewish people.

Isaiah Correspondence Course

This four-lesson course is mailed, free of charge, to those who request to study Isaiah's Messianic message. A booklet "What Isaiah Says" is mailed together with the first lesson, and soon we will be giving another pamphlet containing Messianic prophecies. This will be a reward to those who have completed the four lessons.



(The two booklets given free are donated to our Mission by Scripture Gift Mission of London.)

Victor Chevreuil Center

This center gives us great opportunities and we are full of praise and joy for it. We notice that there is an ever-increasing number of young people who have joined our "Chief Corner Stone Club" in the basement of our Center. They meet regularly for Bible study and prayer and there are many Jews among them. One girl, a Gentile, accepted Jesus and was baptized a few months ago.

Movie Operation

Thanks to the manager of a large movie house located not far from our Victor Chevreuil Center, an opportunity to witness was given to us. We were allowed to set up a book stand in the movie hall during the five-day showing of a biblical film. This was a new, exciting experience and during these days thousands of tracts and "Shepherds" were given out. We also sold many Bibles, New Testaments and other literature. We are anticipating other similar experiences at this same movie house in the months ahead and feel it is a marvelous means of contacting Jewish people in this quarter of Paris.

(Continued on Page 19)

Telling Churches About Our Mission and Ministry

By Rev. Emil Olsen
Director of Church Relations



Hebrew Christians are in the news! News items telling of Jews trusting in Jesus as their Messiah very frequently appear in the press. No doubt you have read many of these testimonies and articles.

But large numbers of Hebrew Christians do not have their stories told to the press. I have on my desk two letters we received within the past week. One is from a pastor in the greater New York area. He informs us of a young Jewish boy who recently came to his office seeking spiritual help. After a hungry search for spiritual fulfillment, the pastor was able to lead this boy through the Scriptures and introduce him to his Messiah. Today, this Jewish boy trusts in Jesus, and because he does, he cannot expect to receive any more financial assistance from his family to help further his education. (He wants to prepare for the ministry.)

The other letter came from a man in Tennessee. He first wrote and requested information regarding our film entitled THE PASSOVER. The information was forwarded and just the other day the request came that the film be scheduled for a showing at the church. He went on in his letter to tell us about a young Jewish lad, a Hebrew Christian. This 14-year-old boy recently attended church by himself, a big step for him to take; and he needs our prayers. Also pray that his family

in some way will understand the step their son has taken and that they, too, might receive Jesus as their Messiah.

Frequently, the CHRIST IN THE PASSOVER demonstration is presented in churches by members of our ABMJ staff. Recently I had the opportunity to do so in a nearby church. A local paper gave news coverage using the news release items submitted by the pastor. A Jewish couple read the announcement and attended the service. They were attentive and greeted me at the close of the meeting. I thanked them for coming. They were curious and intrigued by the fact that there are Jews who believe in Jesus, and their interest had prompted them to attend the service. They helped themselves to a supply of our free literature. They wanted to learn more. One of my closing remarks to Mr. and Mrs. E was, "Why not consider the passover lamb of old as a prophetic type and foreshadowing of Jesus the Messiah, Who came as the Lamb of God in the fullness of time. Mrs. E responded, "I am not ready to receive this yet." Let us pray that they will accept the Messiah.

So you can see that by our correspondence and deputation ministry communication is maintained with the churches and contact is made with the Jewish public. In our church relations activities, we are continually involved in this task of establishing and main-

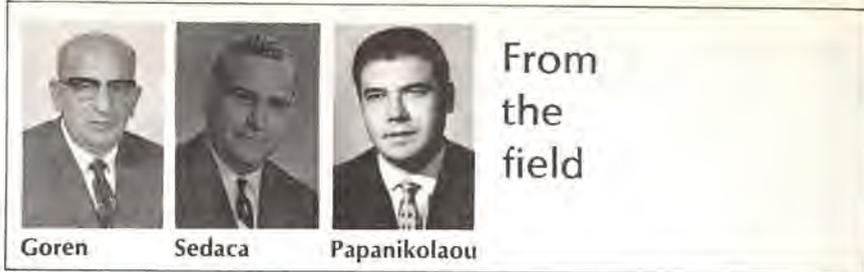
taining contact with the churches. Sometimes an initial contact with a pastor might be made via a letter or phone call informing him of our existence and our ministry. Throughout a good number of years we have also used a religious survey questionnaire to acquaint pastors with our Mission. The responses which the pastors submit aid us in planning and carrying out our ministry. Let me say that the response to the surveys has been most encouraging. The ABMJ publishes a number of items on the topic, "How To Witness To The Jewish People." We will send a sampling of these materials to any pastor who would like to receive them, either for himself or his church library. Please write and request them if you are interested. We are also able to provide Jewish Evangelism Seminars in local churches to help instruct God's people in this important work. The "Christ In The Passover" presentation, along with several of our films, namely, "The Passover" and "I Found My Messiah" continue to be well received. Each one of these unique programs carries a message of its own providing insights and helps for everyone desiring to know more about the Jewish people and their traditions, and how to witness to them about their Messiah.

At this time we are utilizing the mass media to reach an ever-increasing number of Jewish people with the

Gospel message. The responses through these new thrusts have been very exciting; and, of course, the challenges and opportunities facing us at this time are unparalleled in our Mission's history. For example, there were several thousand Jewish people who responded to our Passover Telecast in the Los Angeles area several years ago. They wanted literature and further information. Many Bible school students and other concerned Christians aided us in the task, and so we were able to fill the requests. Several years ago when we wished to send flyers to the vast Jewish community in the greater New York area announcing a scheduled telecast on the Passover, we were amazed and delighted with the overwhelming response of concerned Christians who volunteered their help. Projects of this scope have been possible because God's people have so wholeheartedly laboured with us.

Since the ABMJ's inception in 1894, the Lord has raised up friends, pastors and congregations who stand by us in this work. We are grateful for each one who gives us their prayer and financial support.

If any of you would like more information regarding our Deputation Ministry in the churches, please write. We shall do our very best to accommodate your requests and provide speakers.



RECENT ACTIVITIES IN JERUSALEM

By Jacob and Leah Goren
Jerusalem, Israel

We had a very blessed time this year before Passover when we held our children's camp for four days, together with a two-day youth conference. We were something like the old woman who lived in the shoe — too many children for our space but we praise the Lord for the good time in Him.

Again, because of lack of space, we were unable to make a common Seder on Passover eve for the many who wanted to attend. We solved the problem by holding many small Seders in different homes in the town. We personally had a blessed time with a small group in our home.

One of the colorful ceremonies which takes place at this time of year is the "*Aliath Haregel*" (a foot pilgrimage going up to the temple area at the Western Wall). Two hundred thousand assembled at the railroad station and from there marched up to Mt. Zion, continuing on to the Western Wall. A considerable number of the "*Gohanin*," those of the priestly tribe, assembled on a high platform from which they blessed the crowds of people thronging the great open space before the Wall. This reminded us of the time, very soon we hope, when THE High Priest will return to the Mt. of Olives and enter the Golden Gate with a great accompanying

throng rejoicing with the sound of the trumpets.

We held our Easter sunrise service on the top of the Mt. of Olives at 4:30 in the morning. We rejoiced over the empty tomb as we sang our praises and thanksgivings to our risen Savior. After a short message we partook of the Lord's Supper then returned to the meeting house and shared breakfast.

There is much adverse activity against us and others who proclaim the good news of salvation in Messiah, and we are in need of your prayers for safety and wisdom in our outreach. May God continue to keep us faithful and busy for Him. △

THE WORK IN ATHENS

By Demetrius Papanikolaou
Missionary, Athens, Greece

Because of the Lord, in Him and through His power of the Spirit, I have been busy these past months. I have been distributing French Calendars (which have a message for everyday) and this has given me excellent chances to talk with and visit people. We have also had wonderful opportunities through sending Christmas cards written with short messages about the Messiah. We have been praying that these would be of great help to many people we have talked with that their minds would be illuminated through these various truths presented in the cards. Many of our

Jewish friends were thankful to receive the Calendars and we pray that God will bring the truth of salvation to their hearts.

Here are some remarkable incidents which show that the work among the Jewish people in Greece is progressing, how it is being carried out and what the effect of it is.

A few weeks ago I visited a friend in the office of a Jewish company. I had been there many times before and found very good response in giving out the Word of life. Now as I entered my friend called out, "Welcome, man of God, you came at a most important moment. We have been waiting for you for some time!" The man at the moment was speaking to an Orthodox Greek fellow. I wondered what exactly the two men — a Jew and a Greek Orthodox — were saying as I perceived they were talking about God. My Jewish friend then asked me, "Is there any man who does what Christ says?"

My arrival was timed perfectly and the Lord opened my mouth to show that after the absolute failure of man to obey and perform the Law of Moses, God gave grace for man to be justified of what he could not himself attain. For over an hour we talked of the things of God and they both did receive calendars.

It is remarkable too how the Lord is working in the heart of a Jewish man in Salonika whom I have been visiting for over two years. He is a prominent person in the Jewish Community as he is the person whom they consult on spiritual matters. He knows the Old Testament very well and has accepted the New Testament from me.

Recently he requested a copy of a Bible Encyclopedia being issued now in Athens and is very desirous that I call upon him whenever I go to Salonika.

Another Jewish man who seems to be ready to accept Jesus as his Messiah is HK, a manager in a large company and to whom I have been witnessing for some months. He is reading the New Testament with much discernment. When last I visited him in his office, he showed hearty feelings to me. He ordered his secretary to get us coffee; he stopped work, shut the door of his office and made me sit down to talk with him. I was much comforted to see how well he is proceeding in the Bible and that he agreed with me that there is no salvation from sin and immorality but through Christ.

Surely the Lord is governing His work and He alone gives life. We are trusting him for more fruitful months ahead in this field. We do trust your prayers will accompany our activities. △

"WE SAW THE OPEN DOOR AND CAME IN"

By Victor Sedaca,
Missionary-in-Charge,
Buenos Aires, Argentina

On a Saturday afternoon two Jews of our neighborhood were walking by the front of the Mission. They were not in a hurry so they stopped for a while, just for curiosity, and began to read the board announcing the activities at Beth Sar Shalom. We keep the entrance door of the

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Progress in Florida

by Rev. Martin Klayman
Missionary-in-Charge, Miami, Florida



The Lord is blessing the work here in the Miami Branch and we see results of the Holy Spirit moving in the hearts of His ancient people. We praise His matchless Name for His faithfulness.

Bible Studies

Our Friday evening class grew to such proportions that we had to split it into six classes per week. Tuesday evenings we have a class in south Hollywood in the home of a Jewish couple, the Newburgs. We have had several young people make decisions here. Barry Newburg and I share the ministry, and we have taught many Bible doctrines. This family is a great blessing to us.

On Thursday mornings we meet in the Matassa's home in North Miami Beach. This small class has been growing and at our last session there were sixteen present. A Lebanese lady was saved and it is a joy to watch her beaming smile and radiant joy.

Thursday nights we meet in a Bible study at the home of Mr. and Mrs. Ravenna in North Hollywood. This couple dearly love the Jewish people. Their ten-year-old son wants to go to Hebrew school so he can be more "Jewish!" One night a young girl was brought to the class and she was

saved! Several other Jewish people have attended once. We believe God is blessing these studies and ask your prayers for them.

For four years on Friday mornings we have had a Bible class in a Nursing Home in North Miami. This has been a blessed, fruitful ministry. It brings joy to our hearts to see God lifting drooping spirits and saving souls. We visit many of the patients at their bedsides. Some are without families and were it not for our interest, no one would care.

Our largest class of the week is on Friday evenings, with average attendance around 55. Many people have been saved at these meetings. It would be worth a trip to Miami for you to hear our people singing at the classes. One young man plays his guitar and sings for us. We have some lively times singing some of Stuart Dauer-man's songs, especially "Hodu, Hodu."

We believe the Lord led in establishing a children's class this year. I thank God for the training we had with Miss Koser of the Coney Island Branch. Mrs. Klayman teaches the children and I am the helper. Recently a Sephardic family came to our class. They are involved in cults yet seemed interested and promised to return. Please pray that we will be able to discuss God's truth with them.

Our Varied Outreaches

Another method of operation for us is to become involved with people who live in hotels and people who are in hospitals. As we visit we always have opportunities to talk to new people, and hospital patients rarely refuse our prayers in their behalf.

Our facility has been used in many ways. We have had two weddings here; a number of times we've had groups of young people meet here; we had a surprise party for a fine Bible teacher, etc.

Recently we had a picnic and there were many good opportunities to speak with Jewish people. We have had small Passover services in our home and had marvelous times explaining from the Hagaddah and the Bible just what Passover means to the Jewish people. We have also conducted the Passover for the past two years on a large scale in restaurants. We have found this to be a method with good results. During these Seders eight souls were saved.

From time to time we go to the parks and beaches where there are many people, young and old. As we talk with them, we attempt to bring the conversation around to spiritual issues. Often we stroll along the beach and distribute tracts. We have had some amazing and amusing results. One day, unknown to us, we were being observed by a carful of police. The ranking officer called me to the car and ordered me to stop soliciting. I did not argue with him but handed him a tract and invited him to read it. He read a portion aloud to the

others and they discussed it. Then, deciding that I was not soliciting, the policeman said, "Go ahead and give them out." Believe me, we did!

A Campus Forum

In May, the ad, "Not All Jews Are For Jesus" appeared in the University of Miami newspaper. As a result I was invited to take part in a campus forum. It was on the whole friendly and I felt that the students were sincere. There were several members of Hillel Jewish Student Center who seemed antagonistic but we weathered the barrage peacefully. We believe that we won some friends.

Our Faithful Volunteers and Friends

Now for a word about our faithful volunteers. Several men give of themselves unselfishly. Some drive their own cars bringing people back and forth to the classes. One man not only takes people home, but he continues the message where I ended and has led several people to the Lord.

One interested Pastor brings an airport limousine to our home on Fridays for use in transportation to and from the meetings—at no charge whatsoever. Some time ago I gave a Seminar on Jewish Evangelism at his church. It was well received and using the principles laid down, the members led several Jewish people to the Lord. They now attend this church. Please pray for drivers and mechanics to keep our volunteer vehicles in good order.

We praise the Lord for two young men who are our song leaders, Herb Manitsky and Leo Santos. Between

these two we have a good song service. The Lord is blessing in many ways, but we need your prayers. Pray that

we will continue to enjoy good health. Pray also for continued volunteer help that our ministry may go forth.

"A COMPLETED JEW" Testimony of Martin Klayman

He's a burly retired New York fire lieutenant who now lives in North Miami Beach. Martin Klayman emphasizes that he is not a converted Jew.

"I was born a Jew. I am a Jew. I'll die a Jew. I'd never be anything but a Jew," he asserted.

Then he added, "But I'm a completed Jew."

Born in Brooklyn, New York to an Orthodox Jewish family, he recalled that the word Jesus, uttered by any of the children, was cause for having the mouth washed out with soap. For Martin Klayman the word Jesus took on a new meaning when he was nineteen and wandered into an evangelistic tent meeting in the mistaken belief that he was going to a circus.

Up to that hot August evening in 1935, he said that he felt a hollowness in traditional Judaism. "There were many questions in my life and the rabbis couldn't give me answers. Where did I come from? Why was I here? Where am I going? I was very conscious that I was a sinner, I had a feeling of guilt all the time. On the Day of Atonement, I'd fast, and then ask my father, 'Are my sins forgiven?' All he said was, 'Who knows?'"

Martin Klayman's feeling that something was lacking in his religion struck him hardest when his mother died. He was fourteen. "I loved my mother the way all Jewish boys love their mothers. But I could get no assurance of where she was, what had happened to her. I asked many questions, but received no definite answers."

That evening in 1935 as he was riding his bicycle home from work,

he stopped by what he thought was a circus tent. "A man in a beautiful white suit greeted me at the entrance. He asked me if I was a Hebrew and I said I was. He almost shouted, 'Praise the Lord, my Saviour was a Hebrew!' Then, in spite of his beautiful white suit, and although I was covered with perspiration, he threw his arms around me and hugged me. He told me he loved me, and this came as a big surprise. My parents had come from Poland, and there they had learned that Jews were hated by so-called Christians."

The gentleman told Martin that the tent held a meeting, not a circus and he invited the young man to come in. The music and hymns appealed to Martin and the message told the spiritual significance of the story of Abraham in the Bible.

At home, Martin Klayman did some soul-searching and some Bible-searching. The next night he was back at the meeting and sat down in front. "All my life I had believed there would be a personal Messiah," Mr. Klayman said. "I did not realize until August 1935, who the Messiah is, and that his name is Jesus. He came in fulfillment of all the Old Testament prophecies. It amazed me how the life of Jesus dovetailed with the prophecies of the Old Testament. When the second meeting was over, I indicated to the preacher that I wanted to commit my life to Jesus Christ."

△

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Jewish Notes

Althea S. Miller

Interfaith Marriage

Among the facts of life shaking the Jewish religious community is that of interfaith marriages. The phenomenon has earned the enmity of the rabbinate and other loyal Jewish groups from all three branches of Judaism.

Most rabbis, even of the more lenient Reform persuasion are convinced they must never officiate at the marriage of a Jew with a non-Jew. They have no right to perform a ceremony that is proven statistically to weaken Judaism. Evidence is overwhelming that children of a mixed marriage end up as non-Jews.

Jews for Jesus Judaism

The much touted, misunderstood, blasted or espoused "Jews for Jesus" movement has set the Jewish world on its ear. Belatedly, religious leaders around the world are examining where they may have gone wrong that hundreds of their youth have embraced the "Jews for Jesus" cause.

Until a crash educational program begins to turn back the tide to Judaism,

some Jewish leaders are advocating a counter slogan — Jews for Judaism.

A major thrust in this direction is an intensive appeal to all the Jewishness inherent in tradition. Rejecting the thesis that Jews for Jesus are "completed" upon believing in Christ as Messiah, leaders are calling Jews back to traditional Judaism. Since a large percentage of young Jews don't know what traditional Judaism is all about, an enormous educational job seems to be cut out for their religious leaders.

Crime in Israel

Statistics seem to be making the lie of the often-used "Holy Land" designation of Israel. Crime is up. So what else is new?

Urbanization, that's what. People from farm and rural backgrounds find themselves unable to cope with the tensions of modern city life.

Then there's economic prosperity. At least some Israelis are enjoying relative affluence especially since the Six Day War. Somehow, financial prosperity doesn't automatically produce a guileless society.

An Israeli police spokesman lamented: "The morals and values of society here are deteriorating. Now thieves feel self-righteous about stealing from someone richer than themselves." His comment seems to bear out the truth of Holy Writ on that score: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Questions and Answers



By HENRY J. HEYDT, Th.D.

QUESTION: Is it not better to use the term "sinner" strictly of a lost person who is not born again and to speak of a believer as a "sinner saved by grace"?

ANSWER: There are some Scriptures which would seem to bear out the point you are making. Paul says, in Rom. 5:8, ". . . while we were yet sinners, . . ." and in 1 Tim. 1:15, ". . . Christ Jesus came into the world to save sinners . . ." However, as we look at the last statement, Paul follows with the words "of whom I am chief." He does not say "was" but uses the present tense. He considered himself still a sinner. This is also the tenor of what John had to say in his First Epistle. If those of us who believe say that we have no sin we simply deceive ourselves (1 Jn. 1:8). Now, if we commit a sin, that act makes us a sinner even though we are still saved by grace, and we praise God for the promise of forgiveness that follows in 1 Jn. 1:9.

QUESTION: Why are there differences of opinion among the people of the American Board of Missions to the Jews? Sometimes these appear in *The Chosen People* magazine itself, and sometimes they exist between what is said in *The Chosen People* and in some of your publications. A case in point is the position of Dr. Louis S. Bauman that the battle of Armageddon is not the same as that described in Ezekiel 38 and 39 (Chapter XVI of *The Sure Word of Prophecy*) and the position in *The Chosen People* that they are the same.

ANSWER: Dr. Bauman was one of 24 speakers not on the A.B.M.J. staff who ministered at our New York Congress on Prophecy in 1942. It

would be utterly unreasonable to expect that these men would agree, either among themselves or with the A.B.M.J., on every point of prophecy. Nor would it be feasible to ask each speaker to submit his message beforehand in order that it might be checked for areas of disagreement. I have spoken in Bible Conferences all over the country, and not once was this required of me.

Our Mission has a doctrinal basis with which all of our staff members concur. This covers those essentials of our faith which we believe to be important to our testimony and to our fellowship in working together in this ministry. Since we are interdenominational in character, there are certain areas of difference, but we allow liberty here in love. We are all personally responsible to the Lord for our teaching and realize that one day we must give an account (Jas. 3:1). It follows that we must have liberty in teaching as we feel the Holy Spirit directs us. This is far more than a mechanical *credo* devoted to a certain number of articles of faith. It means a life lived in the Spirit, dependent upon the Spirit and, indeed, filled with the Spirit.

QUESTION: The order of creation in Genesis 2 seems to contradict that in chapter 1. Please explain this.

ANSWER: The events in chapter 1 of Genesis are given in chronological order. This is evident from the sequence of the days, Chapter 2 is supplemental and simply relates certain events to each other without paying particular attention to chronological precision. Beginning in Gen. 2:8 the account concerns itself specifically with the planting and development of

the Garden of Eden, not with creation as a whole. Just before the naming of the animals, reference to their creation is made (verse 19) to explain how they came into the picture at the time of naming. The verb could have been translated "had formed" just as well as "formed," and, in fact, Isaac Leeser does so translate it as do J. N. Darby, The Berkeley Version, and others.

QUESTION: Is the language of Mt. 3:16 symbolic or did John actually see a dove?

ANSWER: In each of the Gospels we read that the Holy Spirit appeared to John as "a dove" (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32). While the Holy Spirit is not a dove, this is the symbolic form in which He appeared to John; and John actually saw Him as a dove. On the day of Pentecost the symbol was "cloven tongues like as of fire" (Acts 2:3). The Lord Jesus Christ, as the Angel of the Lord, also appeared to His people Israel in symbolic form in the burning bush (Exodus 3) and in the pillar of cloud and pillar of fire (Ex. 13:21-22; 14:19).

In Rabbinic teaching the dove also represents the Holy Spirit. The article on "Dove" in *The Jewish Encyclopedia* tells us: "It is also an image of the Spirit of God (Hag. 15a; Targ. to Cant. ii.12; Rashi to Gen. i.2; compare Sanh. 108b.)." The reference in *Sanhedrin* 108b is to the sending forth of the dove in Gen. 8:8. We are told: "R. Eleazar said: The dove prayed to the Holy One, blessed be He, 'Sovereign of the Universe! Let my sustenance be as bitter as the olive, but in Thy charge, rather than sweet as honey and in the charge of flesh and blood.'"

How to Witness Simply and Effectively to the Jews

by Martin Meyer Rosen



Preface

What Makes Jewish Evangelism So Difficult?

"Me witness to a Jew? You must be crazy!" Perhaps we have never expressed ourselves in such candid terms, but our actions demonstrate our attitudes.

What makes it so difficult to witness to God's ancient people? Why do we neglect facing them with the Gospel?

Upon examining these questions, we discover three roadblocks usually barricade the road of communication:

1. The fear of creating an unpleasant situation.
2. The fear that we cannot initiate the testimony in a respectable manner.
3. The fear that we are not adequately prepared to handle the Scriptures.

The first roadblock is usually the

fear of creating an unpleasant situation. If the individual is a friend, we hesitate to initiate a witness for fear that we might destroy our friendship. Possible hostile reactions generally deter us from witnessing to a Jewish person with whom we have just come into contact.

If we manage to successfully avoid the first roadblock, a second barricade often emerges. "How do I witness to a Jew?" is a common question. Restated, we might say, "I do not know how to initiate a witness. Where should I begin?"

Finally, many Christians hesitate to talk with Jews about Jesus because they feel inadequately prepared to encounter the knowledge of the Old Testament they believe is possessed by most Jewish people.

The following pages are dedicated to the purpose of helping Christians overcome the barriers which might normally discourage them from witnessing to Jewish people.

CHAPTER 1

The Jewish View of Christianity

Viewing Christianity through the eyes of the Jewish community creates an astounding new insight for the modern-day disciple of Jesus. The steadfast unbelief of the sons of Jacob is no longer a mystery when one becomes acquainted with the history of Christianity's relationship to the synagogue.

An elderly Jewish lady scornfully stared at one of our ministers and angrily warned, "Don't try to tell me about the love of Jesus: I have seen it demonstrated!" She continued, relating how three priests led the hate-filled mob from the church. Crosses uplifted in their hands, the priests

rallied their congregation with the age-old cry, "Get the dirty Jews. Get the Christ killers." The angry mob, encouraged onward by the priests, overwhelmed the ghetto, killing, raping, and plundering.

This and thousands of similar incidents are indelibly inscribed upon the minds of the Jewish community. Let history testify:

1. The Crusades: Beginning in 1096 the Crusades swept multitudes of "Christians" toward the Holy Land, and multitudes of Jewish people perished in the wake. By 1099 the first Crusaders reached Jerusalem. They assembled every Jew in the great synagogue and set it ablaze. As the house of worship burned, the Crusaders marched around it singing, "Christ We Adore Thee."
2. In 1262 in London fifteen hundred Jews were killed by enraged mobs led by cross-bearing clergy.
3. In the middle of the fifteenth century, the holocaust of the Spanish Inquisition swept across Spain. Fifty thousand Jews perished at the foot of the cross during one three-month period. Solomon Grayzel comments on this era of church history "A tragic story . . . for it arouses the pity not alone for the thousands who suffered torture and

death, but also for the Christian religion, all of whose ideals went up in flame."

4. Pogroms were formulated by Russian Orthodox Church leaders. They led their congregations in an organized attempt to destroy the Jewish community. Their master plan construed by a clergyman contained three phases: One-third would be starved to death; one-third were to be ejected from the empire by forced emigration, and one-third were to be converted, by force if necessary.
5. World War II provided Christians with an extraordinary opportunity to stand with the Jewish community. Some did, but others remained silent. The controversial play, "The Deputy," portrays the role of one segment of Christianity. Recently a national American magazine told the story of how the major western Powers, whose ideals are supposedly based upon Christianity, failed to help as 6,000,000 Jews were swept into their eternal destiny.

Time and space do not allow us to relate a complete record, if it were possible, of all the atrocities which have been committed against the Jewish community in the name of Christ. Rightfully it has been stated,

"Christian history as viewed through Jewish eyes . . . could be written in blood, and punctuated in violence." One Jewish leader clearly asserted the innermost feelings of many of his people today, "We don't need any dialogue with Christians. The best they have to offer they have demonstrated in two thousand years of abuse and persecution."

The conflict between church and synagogue has isolated the Jewish community from Christ. Too often, in the minds of the Jewish people, the issue is not so much Christ as it is, "Going over to the side of the enemy, and becoming traitors to my own people." The Jew looks at the issue in a "we-they" relationship. How often the statement is heard, "I was born a Jew, and I will die a Jew."

Such thinking reveals an important attitude which should not be overlooked by the Christian desiring to

share the Gospel with a Jewish friend. To believe in Jesus is to be less than Jewish, is the thinking of the Jewish community. This negative commitment toward Christ is generally not based upon a great deal of factual knowledge. The "we-they" attitude determines the posture normally taken by a Jew confronted with the Gospel. The problem is that when the Persecuted, an integral part of the Jewish community, becomes a convert, he is on the "side" of the Persecutors, and a part of the Christian community. Now he feels he is one with the Persecutors, a traitor and a Benedict Arnold!

Only when we realize this problem and deal with it, will we be able to effectively share the Gospel with our Jewish friends. Δ

Editor's Note: This book will be reprinted in The Chosen People in installments with permission of the author.

FROM THE FIELD *Continued from Page 9*

Mission open during some hours of the day so that people passing by may feel free to come in. These two Jewish men came in reluctantly, but their confidence grew and they started to read some of the booklets we had placed on the table.

I welcomed them and we introduced ourselves. They apologized for having come in. "We saw the open door and came in." I explained to them that this is precisely why the door is open, so they and many other Jewish friends may feel at home at Beth Sar Shalom.

I learned that they were Jews from Hungary, and had come to Argentina some thirty years ago. Our conversation came almost at once to religion. They showed some interest in spiritual matters, but when I turned their attention to the Old and New Testament evidences of the Messiahship of Jesus of Nazareth, their interest increased. They asked many questions, but praise

the Lord that to each question, the Word of God has its own answer.

Three hours passed and at the end of that long discussion, I was sure of two things: that the plain message of the Messiah Jesus was given to them, and that these two Jewish people were very close to the experience of salvation. They attended our regular meetings and after months of listening to the message of Christ Jesus, I have a special joy to let the CHOSEN PEOPLE family of readers share our praise to God that they have accepted the Messiah.

I have engraved on my heart a permanent truth that as far as the work among the Jews is concerned we must keep the door of our hearts and the door of our Mission always open that they may come in and pour out before the God of Israel their spiritual problems. Δ

NEWS OF OUR WORK IN FRANCE *Continued from Page 5*

Orly Meetings

In co-operation with the Baptist Church in this town our meetings are being held and Jews and non-Jews attend to increase knowledge about Jesus and His Messianic teachings.

Deputation Work

Pastor Boulagnon held many meetings in churches and various meeting places in France and abroad. These meetings are always well-attended and there are good opportunities to tell of the work and challenge Christians to witness to their Jewish friends and business acquaintances.

OUR FUTURE PROJECTS

We want to intensify our radio work, both "Shalom Israel" and "Radio Evangile" with "live" rather than taped messages. Miss Azenor has in mind some dialogues between Pastor Boulagnon and a young Hebrew-Christian. This young person accepted Jesus a few years ago and helps in distributing tracts. We believe this will be the means of bringing young Jewish people to the Lord.

Rev. Boulagnon is planning to intensify his deputation in both France and Switzerland in the months ahead.

We look forward to an increased ministry to young people, chiefly stu-

dents, at our coffee-bar. We do ask your prayers for wisdom in these various projects that we may move forward for His glory.

ENCOURAGEMENTS

A word about our coffee-bar in our basement. Some young Christians and one Jewish girl asked to help us to reach the youth and together we inaugurated the coffee-bar. Everything was done by the youth (cleaning, painting, etc.) and they gave freely of their time and also their money. Now they go into the streets singing and playing their guitars and distributing tracts and bring many into our Coffee house. We are praising the Lord for the youth and their enthusiasm. Please pray for this continued outreach.

Each Thursday evening we have a Hebrew Course for the young people followed by a prayer time, then dinner break and Bible study with dialogue. Thursday afternoons Pastor Boulagnon has a Bible study for about 25 men and women after which there is discussion over a cup of tea. Once a month on Sunday afternoon Jews and Gentiles meet together for a friendly meeting with films, discussion, slides, etc. A time of sowing and reaping among our Jewish people.

We covet your prayers for our work done with joy and for HIM. Δ



We are saddened and shocked by the sudden home-going of the Rev. Mogens Mogensen on August 4, 1973. Mo was drowned while sailing during his vacation.

Mo was a faithful missionary with the ABMJ for eleven years and had the joy of leading many Jewish and Gentile people to Christ. We know he is present with his Lord, Whom he loved and served.

Please remember his wife, Marjorie, in prayer.

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