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## JESUS THE KING IS COMING

**Jesus  
the King  
is Coming**

Daniel Fuchs Hal Lindsey  
John F. Walvoord  
S. Maxwell Coder Clarence E. Mason  
Wendell G. Johnston  
Charles Lee Feinberg, Editor

A rise in the occult, with Russia leading in experimentation! A new morality in America declaring acceptable what the Bible declares to be wrong! The nation of Israel in continual growth despite increasing hostility from other nations! Are these signs of the times? Does the Bible have anything to say about them? *Jesus the King Is Coming* examines these and other issues from a solid premillennial viewpoint.

*Jesus the King Is Coming* is a welcome addition to any prophecy library. It is also an excellent way to introduce yourself to the subject of Bible prophecy.

Edited by Charles L. Feinberg

Price ..... \$4.95

American Board of Missions to the Jews, Inc.  
P.O. Box 1331, Englewood Cliffs, N.J. 07632

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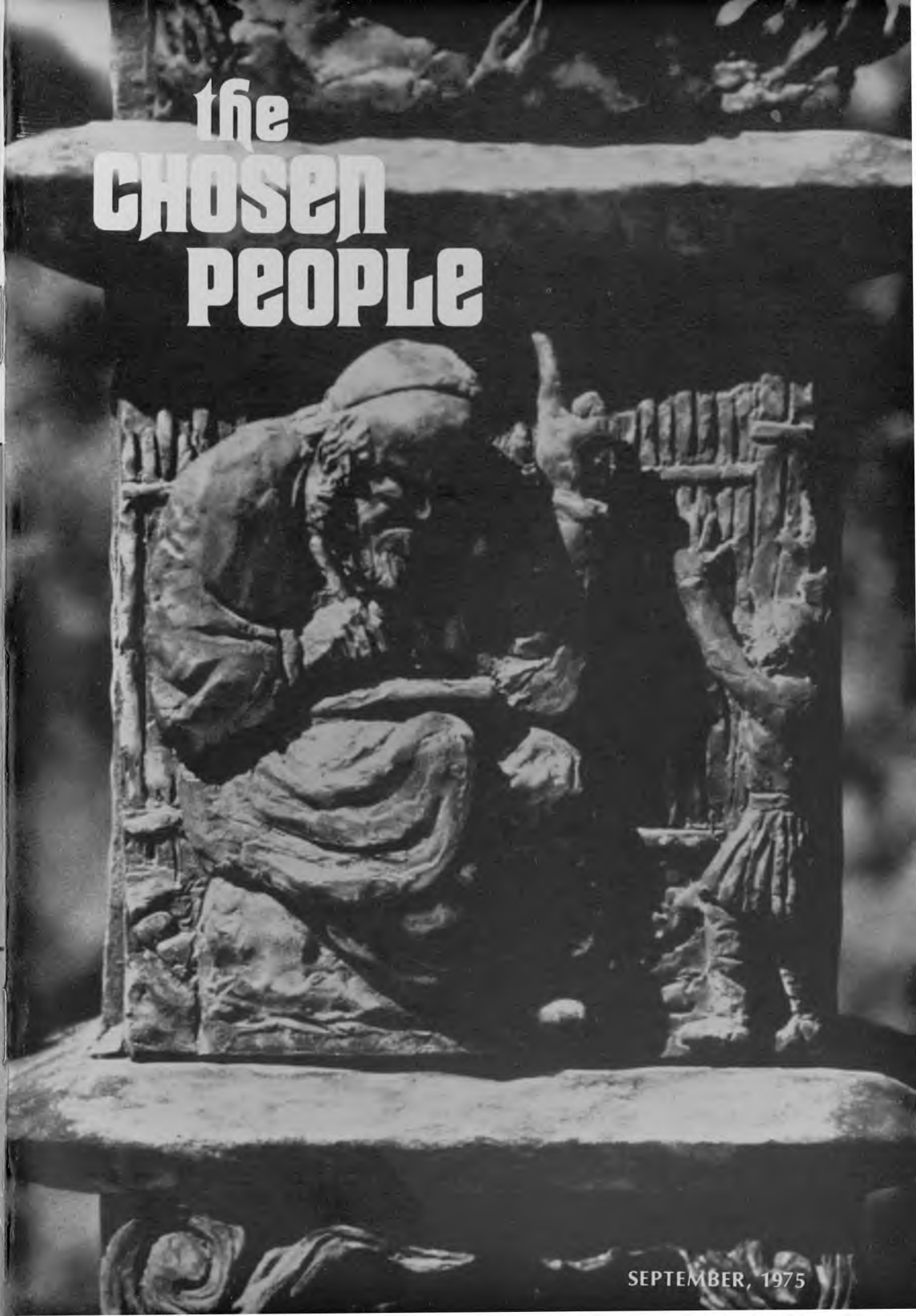
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# the CHOSEN PEOPLE



SEPTEMBER, 1975

## FROM THE DESK OF THE PRESIDENT

Dearly Beloved Friends:

We are excited to announce our BICENTENNIAL CONGRESS ON PROPHECY. Next year on July 4th our nation will celebrate its 200th birthday. What a history God has given us! Founded as "one nation, under God" upon Biblical principles, the thirteen divided colonies have been forged together until now we are a great nation.

Yes, we are a great nation - great in size, great in power, great in resources. Yet, in spite of these gifts, every thoughtful student of history is troubled because he realizes there are great problems that only God can solve.

Our founding fathers believed in religious liberty, and held that their God-given right could only be secure when there was complete separation between church and state. They believed that civil government is divinely ordained and its purpose is to assure all men of their inalienable rights of life, liberty, and the pursuit of happiness. The purpose of civil government is to rule in these things; and in this realm, government is entitled to the respectful and willing obedience of all men.

As we approach our nation's 200th birthday, we face many changes. The populace has interpreted recent Supreme Court decisions about freedom of religion to mean freedom from religion. In recent years we have seen elected officials prostituting high offices by using their powers to deny citizens their inalienable rights. In 200 short years, God's Name has become a curse word to many

politicians. God, upon Whose faith our country began, has been dethroned by many of the populace and leaders. These trends cannot continue without yielding to total anarchy.

On the original liberty bell there is a verse from the Old Testament:

*"... proclaim liberty throughout all the land unto all the inhabitants thereof . . . (Lev. 25:10).*

This verse was God's command for the Year of Jubilee. Every fifty years the slaves were given liberty and given their freedom.

*"... it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:10).*

This will be our nation's fourth jubilee. We love our country and are impelled to sound a tocsin on a liberty bell that will never crack! May we who have been redeemed from our slavery to sin, ring this liberty bell.

### Plan to Attend Our Bicentennial Congress On Prophecy

With thanks to God Who gave us liberty in the Lord Jesus Christ, we announce:

### THE BICENTENNIAL CONGRESS ON PROPHECY

June 27 — July 4, 1976

Philadelphia, Pennsylvania

Congress headquarters will be at our Philadelphia building, 717 Walnut St., one short block from Independence Hall, birthplace of the nation!

## THE TALMUD

The Talmud is also known as the Oral Law for it was passed down through many generations via memory before it was finally committed into writing.

The Talmud is divided into two parts. First is the *Mishnah* which is a commentary on the Law of Moses and embodies the content of the Oral Law. In the New Testament, the *Mishnah* is referred to as *The Traditions of the Fathers*. The second and larger section is the *Gemara* which is a commentary on the *Mishnah*.

The key purpose of the Talmud was to make the Law so plain, to explain every detail so that it could not be broken. This process became known as building a fence around the Law. Thus a scribe is seen as expanding an official interpretation of the Law and in the process a fence is being built in the background.

But all too often this fence building over stepped the bounds allowed by the Scriptures and this led to the conflict between Christ and the Pharisees.



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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Our goal will be to hold a prophetic Congress that will demonstrate to the nation the importance of America's past, present, and future relationship to God. We expect to focus the national attention of Christians and non-Christians on the truth that God has a plan and role for the United States in world history.

It is our firm conviction that one reason our Lord has withheld immediate judgment is because of our generally good relations to Israel, and we expect also to focus our study on Israel and the nations and God's judgment of the nations.

As I write this, we are trying to get through to President Ford and urge him to issue a proclamation recognizing our Bicentennial Congress and setting aside our rally day as a national day of spiritual emphasis.

#### **Philadelphia College of Bible, Churches Involved, and Speakers for Congress**

We are thankful that Philadelphia College of Bible and five outstanding evangelical churches in metropolitan Philadelphia will be co-operating with us. They are:

Tenth Presbyterian Church, Phila.  
Calvary Memorial Church, Phila.  
First United Methodist Church,  
Collingswood, N.J.  
Bethel Baptist Church,  
Wilmington, Delaware

Church of the Savior, Wayne, Pa.

Speakers during the week will include Dr. W. A. Criswell, beloved pastor of the First Baptist Church of Dallas; Rev. Hal Lindsey, author of several prophetic books including "The Late Great Planet Earth"; Dr. Larry Ward, Vice President, Food For The Hungry, Inc.; Dr. Charles Lee Feinberg, former Dean of Talbot Theological Seminary, Bible Scholar,

Theologian, Teacher and Author; Dr. Douglas MacCorkle, President of Philadelphia College of Bible; Dr. Earl A. Radmacher, President, Western Conservative Baptist Seminary; Dr. John F. Walvoord, President, Dallas Theological Seminary. There will also be Mission seminars led by Dr. Daniel Fuchs, Rev. Harold Sevener, Dr. Thomas S. McCall, Dr. Emil Gruen, and Rev. Larry Jaffrey.

The climactic meeting of the week will be a gigantic rally at the Stadium in Valley Forge at which the speakers will be Dr. Criswell, Rev. Lindsey, and Dr. Ward. Music will be by the famous choir of the First Baptist Church of Dallas, Texas.

Please pray for the Bicentennial Congress. We long for a return to God; and we believe that God's children united in love, prayer and witness can make a profound spiritual impact on the nation and on the world.

*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14).*

#### **Service Honoring Dr. Charles L. Feinberg**

Recently I had one of the most delightful experiences of my ministry. In May I attended a special chapel service honoring Dr. Charles L. Feinberg at his retirement as Dean of Talbot Theological Seminary. It was a thrilling occasion as the President of Biola College, faculty members, alumni, students, and friends paid tribute to this choice servant of our Lord. His ministry is unique in the annals of Jewish missionary history. As an educator and administrator, Dr.

Feinberg's standards were built on two basic principles: unswerving loyalty to the whole Bible as the Word of God, and commitment to the highest ideals of true scholarship. He abhors mediocrity and demands excellence.

At the service I told the audience that Dr. Feinberg, more than any one else living, epitomizes Paul the Apostle. Paul had a great intellect, and so does Dr. Feinberg. Paul had a warm heart of love to his Lord and to his people, Israel, and so does Dr. Feinberg. This love is not the natural love of a man for his people. In 1937 Dr. Feinberg was led to the Lord by the godly John Solomon, who was then our missionary in Pittsburgh. Dr. Feinberg immediately fell in love with the Lord; and, loving Him, he loves the people our Lord loves. This has been the source of Dr. Feinberg's success.

Not only was Dr. Feinberg honored at that time, but the cause of Jewish missions and the ministry of the American Board of Missions to the Jews was also honored.

One of those who was radiantly blessed at this chapel service was Mrs. Carol Lunsford, the granddaughter of John Solomon. A Christian of two years, Mrs. Lunsford is now one of the volunteers who opens her home for our monthly meetings in Newberry Park, California. Our Lord is still working!

The service was held in the chapel of Feinberg Hall, the newest and most beautiful building on campus. This is not a memorial building. Dr. Feinberg will be remembered, not in brick and stone, but in the lives of hundreds of students who have committed themselves to true theology and rightly dividing the Word of Truth because of his teaching and

counsel.

While Dr. Feinberg has retired as Dean of Talbot Theological Seminary, he will continue his work as teacher and author. We are thankful that he will once more be able to write for THE CHOSEN PEOPLE, since he is relieved of administrative responsibilities.

#### **Our Radio Spot Announcements Were Aired**

A word in closing about the radio spot announcements we wrote about in the June issue of THE CHOSEN PEOPLE. It is hard to believe that during those two weeks the announcements were aired 18,000,000 people actually heard these Gospel spot announcements! What wonderful tools the Lord has given to us during these days. We expect to give a full report on the results of the spot announcements in the October CHOSEN PEOPLE.

Faithfully yours in His service,



## FROM THE FIELD

### A TYPICAL MONTH AT THE CHICAGO BRANCH



*But, and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. (1. Peter 3:14-15).*

Last March it seemed that Satan tried everything possible to keep us from completing the month. The Post Office slogan about neither rain, nor sleet, nor dark of night keeping the mail from getting through, became an inspiration to us. We knew that no matter what obstacles Satan would throw in our pathway, we had to get the Gospel out. Our building was stoned on March 16, but praise the Lord, only the storm windows were broken, leaving the inside windows intact. During that same weekend we received a call telling us to get out of Chicago, or else! But, praise God, eight precious souls accepted Jesus Christ as their personal Savior that week.

Our Thursday night Bible class, under the direction of Michael Rydelnik, has grown from four to an all time high of thirty-one. Michael has truly been an answer to prayer for us. When he isn't busy here at the Center, he attends Moody Bible Institute where he is a Jewish Missions major. Please remember Michael in your prayers, that God will continue to use him, and that his class will continue to be a source of inspiration to those who attend.

Each month on the third Friday we meet in the home of Mr. and Mrs. Tom Lee in Des Plaines, Illinois. During the month thirteen people attended the study. Tom is a student at Trinity Seminary. Please pray for God's blessing upon him as he prepares for fulltime Christian service. Tom and Colleen have made many good contacts in their neighborhood. Pray that they will reap some of the seed that has been sown.

We meet monthly on the fourth Friday with Mr. and Mrs. Douglas Johansen, in Northville, Michigan, a suburb of Detroit. During March, 27 people attended the study and five of them were Jewish neighbors of the Johansens. Be in prayer that Douglas and Julie will be able to effectively follow up the contacts made through this study.

On the first Monday of each month we meet in the community meeting hall of a bank in Elmhurst, Illinois. Our volunteer missionaries there are Mr. and Mrs. Gary Stowell. Eleven people attended the March study. This was the first study in our new location and we are very excited about the potential of the area. Please pray that God will stir church support for this work and that we will see people become interested in Jewish evangelism.



**REV. BEN ALPERT  
MISSIONARY-IN-CHARGE  
CHICAGO BRANCH**

We meet in the home of Will Holtz on the first Tuesday of each month in Milwaukee, Wisconsin. Twenty-seven people attended the study during March and observed a Jewish Passover service by means of a movie which vividly describes Christ and His relationship to this high Jewish holiday.

We would like to share some special prayer requests with you. Three new Jewish population centers may soon be opening up to our outreach: Minneapolis/St. Paul, Mn.; Indianapolis, Ind.; and South Bend, Ind. Please pray for God's perfect will to be done in this situation. Pray, too, that God will enable us to reach more Jewish people in Chicago and that God will raise up men willing to devote their lives and families to Jewish Missions.


Besides blessing our ministry with salvation of souls and answered prayers, He has blessed in a very special, personal way. In late October, we are expecting an addition to our family.



REV. TED PAUL  
MISSIONARY, LOS ANGELES

## VICTORIES FOR MESSIAH

a woman who helped her with the household work. It was my privilege to instruct her more fully on some elements of Judaeo-Christian truth. Despite her deep emotional suffering and financial reverses, it is really marvelous to see this noble Jewess bear up under these things without blaming God. Let us pray that God may richly help her through this very difficult time and make her a fit vessel unto honor, fit for the Master's use. (Prov. 25:4; 2 Tim. 2:20-21).

Several years ago I was able to help a Jewish doctor, confused and involved in a cult-like religious group, be delivered from this Satanic web. He thought of himself as a Hebrew Christian but knew he was still a slave to many of the passions of his old way of life. He began to watch one of his patients who had also been in this same cult. When she became a believer, he began to notice the change in her life. This woman then asked me to try again to reach this doctor. We had luncheon together and I felt he was "almost persuaded" but still had not entirely understood the simplicity of the Gospel. I sent him some very precise literature defining the Gospel and after several weeks I phoned him. I received one of the wonderful joys of my life. He took time, although he was at work, to tell me that finally he understood the grace of God. His joy was overflowing in his knowledge. He had never before been willing to go to any worship service, but now he promised me he would come to our meetings. Please pray for his growth in grace (2 Peter 3:18). 

A telephone call from a Jewish lady first put me in touch with her sister and brother-in-law, who was a very sick man. It was difficult for them to get this sick man to a distant hospital on some occasions when he desperately needed help and so it was that I volunteered to help. I made some three round trips with this couple, Mr. and Mrs. P, to the hospital and had opportunity for witness to them. But Mr. P was mostly in a coma and it was very difficult to speak with him.

Suddenly, one Sunday morning Mrs. P phoned and told me that her husband had died. I was invited to the funeral and upon arriving early, I was informed that the family wanted me to help in the service and that I should consult with the rabbi. He asked me to read the twenty-third Psalm, say a few words and offer prayer. I felt deeply honored that I could help but mostly that this incident has opened the way for me to have a continued witness with the family.

Lately I have been called upon to help a Jewish lady who is going through a difficult divorce. She has been kept even from receiving the ordinary financial benefits of subsistence by her husband even though they once operated large businesses together. Meanwhile the woman came into some knowledge of God through

## A SEARCH ENDED

ROZ TANCHUCK

Almost all my life I had been searching for a faith and something to believe in. I was brought up in an upper class Jewish home. My parents observed the three main traditional holidays: Rosh Hashanah, Passover and Yom Kippur to say *Yiskor*. However, neither my brother nor I ever attended Temple, Hebrew school or Sunday school. My mother even kept a kosher home out of respect to her older sister, but when she wasn't around, non-kosher foods were served.

As a youngster I was somewhat unconcerned and neither religious services nor God mattered one way or the other. But as I began to mature, I felt there was something missing in my life. Thus began my longing desire to find a faith — something or someone to believe in. At that time my belief consisted in God who was just the sky above.


After two years of college, I was still groping about in spiritual darkness. Due to extenuating circumstances, I had to leave school. I got a job with the New York Telephone Company. The majority of the young ladies I met there and who became close friends, were Christian. I told them how lucky they were to be able to go to church and believe in Jesus Christ. It was my secret wish to believe as they did. Several of these Christian young ladies invited me to go to church with them, but I refused. How could a Jew go to church? My parents would throw me out of the house.

In 1961 a Reform Rabbi performed my marriage ceremony but the service lacked spiritual significance. On Yom Kippur of 1963 my husband and I decided to go to Temple to give thanks for our beautiful baby daughter. The services were held in a

church shared by the Temple. Once inside this church, I felt like a beam of light was beginning to illuminate me and that my darkness was beginning to leave. Even so, I could not seem to concentrate on the service.

The constant pressures of life became increasingly difficult to live with and in 1968 I became emotionally ill. In 1970 I was five minutes from death in a diabetic coma and blind for three months. Although I had not accepted the Lord at that time, I am convinced He was watching over me as a merciful heavenly Father Who loves and cares for each of us.

On about April 15, 1973, there was an ad in The New York Post concerning some Jewish people who were pro Jesus and a coupon to write away for more information. On April 26th I received the booklet *Smiling Faces* and immediately called Beth Sar Shalom to speak to a minister. It was his day off, but in the pouring rain and with a bad cold, Rev. Charles Eisenberg met with me and we discussed the claims of Jesus as the Messiah. The Holy Spirit was wooing me to the Messiah and after several minutes of deliberation and reflection on my life, I accepted Jesus into my heart and life.

Though I didn't recover emotionally until 1975, I had the knowledge that God would pull me through all my trials and tribulations. I am relying more fully these days on the Messiah Jesus and the Word of God. Today I am a walking miracle. Each day of my life I pray and thank God for my miraculous physical and mental recovery. As you read this article it is my prayer that all the Jewish people will find and accept the Lord Jesus Christ as their Messiah. 

# WHAT ONE LOCAL CHURCH HAS DONE CONCERNING ITS RESPONSIBILITY TO THE JEWS

by ARNOLD G. FRUCHTENBAUM, Editor

We often get letters from church groups asking us what their local churches can do to fulfill their responsibilities to the Jews.

This was a question that the Lubbock Bible Church asked. After a conference they mapped out a strategy and the following worksheet was developed.

## Area I — Lubbock Bible Church:

- 1) Pray that the members of the prayer group will learn to pray with knowledge regarding the Nation Israel.
- 2) Board & Congregation: Pray that the DVP\* mentality or evangelistic outreach will become operative. "To The Jew First." (Matt. 10:6; Luke 24:47; Acts 1:8, Acts 3:20-26; Rom. 2:9,10)
- 3) Personal Evangelism: Pray that LBC members will make friends with Jewish people in Lubbock and at Texas Tech. (Matt. 25:40-45).

## Area II — Community Outreach:

- 1) Pray for wisdom regarding the most effective means of outreach to the Jewish community. (James 1:5)
- 2) Pray for opportunities via attendance at Jewish Temple Service on Friday PM.

## Area III — Nation:

- 1) Pray for the effective outreach of organizations that concentrate on Jewish evangelism. Ex: ABMJ & Jews For Jesus.
- 2) Pray for a national mentality of pro-Semitism and pray against the beginning seeds of anti-Semitism in national thought. (Gen. 12:1-3).
- 3) Pray for the continued success and influence of Jewish people in the nation's political and economic life.
- 4) Pray for the Jews who serve in top leadership positions in our national government:  
Henry Kissinger, Sec. of State  
James Schlesinger, Sec. of Defense  
Edward Levi, Atty. Gen.  
Alan Greenspan, Chairman Council of Economic Advisors.  
Arthur Burns, Chairman Fed. Res.  
Also 4 Senators and 20 Congressman.

## Area IV — World:

- 1) Pray for the completion of the Hebrew Christian library fund.
- 2) Pray for the possible sponsorship of churches in Jerusalem & Tel Aviv by LBC.
- 3) Pray for the peace of Jerusalem and for God's protection from the

enemies of the Nation Israel. Ex. Russia and Arab nations. (Psalm 121).

4) Pray that God's purpose for the Jewish people and National Israel will be sovereignly consummated. (Matt. 24:3-36).

Have there been any practical results? A follow-up letter from the pastor of the Lubbock Bible Church reports:

Some very exciting things are happening here between members of our flock and the local Jewish community. A fund raiser for the Israeli nation was in town a little over a week ago, and Dean Krueger called her up to see about her speaking to his prayer group for Israel. In the course of the conversation, he was able to give her about a fifteen-minute presentation of the pro-semitic stand of dispensationalists. Later at the meeting at the synagogue, this woman asked Dean to tell the whole gathering what he had told her on the phone — much to his surprise! The fact that a couple of our men "put their money where their mouth was" did not fail to add to the stir caused in the Jewish community, all natural and straight forward without pressure or gimmicks. In the coming months, I am looking forward to making a concerted effort to gear

our people up for Jewish evangelism and thus for evangelism in general as you have pointed out.

(signed) Charles Clough



\*DVP — DIVINE VIEWPOINT

# BETH SAR SHALOM IN THE BALTIMORE WASHINGTON AREA

BY DANIEL RIGNEY  
MISSIONARY-IN-CHARGE



REV. DANIEL RIGNEY

This year in the Baltimore-Washington area we have been busy starting a few new areas of work, continuing others, and seeing some Jewish people come to accept Jesus. In Baltimore an outstanding event was our Passover service. Most of the forty-five people in attendance were Jewish believers. We also were pleased to have five unsaved Jews come to the ceremony. During the service, the evidence of Christ in the Passover was carefully explained. All had a good time amidst pleasant talk, music, and some of the most scorching horseradish to be found. Please pray for the unsaved Jewish people who attended.

Arlene Rigney is kept continually busy year round in planning and preparing for Camp Sar Shalom. She has also been leading a ladies' Bible class in Baltimore. The class meets each Tuesday afternoon at the home of one of the Jewish ladies; and they have been studying Psalms, especially the Messianic Psalms like Psalm 22. Sometimes the hostess' unsaved daughter and son are home while the study is going on. Although they do not sit in on the meetings,

Arlene talks louder so they may hear the Scriptures.

Michael Rydelnik, a Jewish believer and student at Moody Bible Institute, has been helping us and led one of Arlene's ladies' meetings with a study of Psalm 51. He also went on visitations with another of our workers, Chuck Semiatin, who has been assisting us part time until a job opens up for him in his field, computer programming.

Bill, another of our Hebrew Christians, met Isaac, a young Chasidic man. (ultra Orthodox). Isaac expressed a desire to learn about Bill's belief. We arranged for Mike Rydelnik to visit Isaac with Bill. Isaac proceeded to take out his rabbinic commentaries on Isaiah. Mike and Bill shared with him and showed him the Scriptures without rabbinic interpretation, and he was amazed at this. He said he would consider it, but thought it best that Mike and Bill leave before his beliefs were totally shattered. Pray for Isaac.

Chuck Semiatin began working for Beth Sar Shalom in the latter part of 1974. He was in the Washington area until May and is with us in Baltimore. He led a small study for high school age Jewish believers in Hyattsville, a Washington suburb. The study was held in a reading room lent to us on Wednesday nights by The Corner-

stone ministry, an active Christian group in that area.

The work in the Washington area led to our meeting several Jews who were seeking for truth and the Lord. One of them, Harry, has been working on his doctorate in English and had gotten involved with the non-Christian literature of such as T. H. Lawrence. Harry was first brought to Beth Sar Shalom by Dario. (More about Dario later.) He had been searching a long time for the Lord and was uncertain of what path he was really following or should follow. After Chuck had talked to him a few times in Hyattsville, he came to Baltimore to talk to Rev. Rigney. During the course of their conversation, Dan read Romans 10:9,10 to him; and, after praying, Harry received Jesus as his Lord and Savior.

Another person we have been talking with is Gary, who has been a student at the University of Maryland. Gary is a Jewish atheist who has become very enamored with God's Word and is regularly attending Bible studies in the Hyattsville area. He is convinced that of all non-atheistic beliefs, true Christianity is the only consistent framework to live in. He has even been witnessing to non-Christians about the Messiah and has attempted to persuade Jewish friends

and relatives to come to Christianity. Gary needs much prayer so that he will come to see the inconsistencies in atheism, and come to a saving faith in the Lord Jesus.

Others we have been sharing our faith with in the Washington-Hyattsville area are Sam, a Jewish tailor who has been witnessed to by true Christians as well as some who are not of the faith, but claim to be, and Ellen, a Jewish believer whose non-believing husband has been at odds with her over her faith. Please pray for these people.

In Baltimore, Dan and Chuck have led "Shalom Club," a Bible study for junior high school age believers. We have been studying Genesis primarily and are teaching the basic historical foundation of the Bible. In addition to formal study, we have been having the club members play Bible games to get them familiar with the order of books of the Bible. We have also given them some opportunity to work with arts and crafts, making models, wood burning, etc. The two members who do best with the Bible contest are being taken to a Baltimore-Oriole baseball game.

In May we took the Shalom Club on a camping trip to Herkimer, New York. While there we had lots of fellowship and fun hunting for "Herkimer Diamonds." (These are



**THURSDAY NIGHT BIBLE STUDIES**



diamond-like crystal foundations made by God.) We also visited the Baseball Hall of Fame.

On Thursday nights we meet for an adult Bible study which consists primarily of people who have come to know the Lord through the Baltimore ministry as well as other dear friends of ours in the area. This Thursday meeting has also been a time of informal fellowship and refreshments. One of our members, Claire, has taken it on herself, as part of her ministry to prepare cake for the refreshment time. Alan, who could not write due to a crippling illness from his early youth, has been practicing writing Jesus' name. Also, we have recently had an offering set aside for the family of a Hebrew Christian lady who has recently gone to be with the Lord.

The Thursday Bible studies have been used as training sessions for people to go and spread the Gospel to their Jewish friends. Dario was referred to us by a radio pastor. He was interested in witnessing properly to his unsaved Jewish girlfriend. After the first witness, they broke up; and Dario continued to attend our Bible studies. When Dario first attended a Thursday night meeting, he met Sharon, a sweet Christian who had worked as a counsellor at Camp Sar Shalom and was back in Baltimore as a volunteer. This started

a blessed relationship in the Lord. In April Dario and Sharon were married. Dario is a gifted teacher of the Scriptures and conducts the Bible study when Dan is absent. While the Rigneys were at camp this summer, Dario taught the book of Romans. Praise the Lord for this couple who willingly give of themselves to the Lord's work.

Finally, we have been busy in other areas of evangelism: giving out tracts; visitation with Jewish people in nursing homes; and witnessing to those who hear of our ministry. In the latter category, Alan, a college graduate with degrees in physics and psychology, has recently professed to be a believer. He needs much prayer that he might have an assurance of his salvation and grow in knowledge of the Word.

A word of thanks to our part-time secretary and humorist, Robyn Dovner as well as to all others who volunteer their time for us. Robyn will be leaving our fellowship in August to pursue Jewish and Modern Israel Studies at Moody Bible Institute. Pray for her and several other members of our fellowship who are preparing for the Lord's service at various Bible schools.



**DARIO & SHARON — TAUGHT  
SUMMER BIBLE STUDIES**



**DAN RIGNEY & ROBYN DOVNER**

### **RING AROUND THE SOUL**


No doubt we have all heard the commercial "ring around the collar" where one's collar is dirty. I would like to share with you an incident that happened recently. The reason this is titled "Ring Around the Soul" is because there was a problem in a person's life that they really didn't know they could be forgiven of. In the interest of protecting our sister, I'm going to change the situation and identity so she will be protected. The lady's situation results are the truth.

It seems that the pressure of guilt had driven this young lady, whom we will call Rachel, into deep times of depression, anxiety, and concern. The present-day philosophy advocating abortion has left many scars on many young people, realizing the guilt and things that are associated with it. We challenged Rachel with Isaiah 1:17, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool"; and also from I John 1:7 about the blood of Jesus Christ cleansing us from all sin.

Rachel came in despair and had gone through the motions of pretending to be a Hebrew-Christian, mostly for social reasons and acceptance by some of the friends she had made in the group. When we met

I asked her if she knew that the Messiah had died for her sins. She said that she was unable to tell me this which astounded me, because I had it from good authority that she was a Hebrew-Christian. We went on further to describe and see what a Hebrew-Christian was and the reason why the Messiah came to die for our sins. Then she began to cry and said, "There is something in my past that I don't think even God could forgive."

We showed her the verses of Isaiah 1:18 and I John 1:7 and other Scriptures relating to this. She didn't tell me but I guessed that the problem was that she had had an abortion some time ago and felt she had murdered her baby. Naturally, this leaves one with great trauma and shock. As we talked we showed her that God is very gracious and forgiving and that she could be cleansed of all her sin. Rachel prayed to receive the Lord Jesus as her Savior and Messiah. After that her faith lit up her face and she rejoiced because she had been forgiven.

We are grateful to the Lord for forgiving her sins and our sins. We are grateful that He gave us this opportunity to share with this Jewish girl that she could know without a shadow of doubt that this terrible thing, "the ring around her soul," had been cleansed. 



## Questions and Answers



By HENRY J. HEYDT, Th.D.

**QUESTION:** Is there any record in Jewish secular history of the rending of the veil (Mt. 27:51)?

**ANSWER:** We do not know of any direct reference to the rending of the veil in the secular writings of the Jews. This may be because of the fact that since it was not a matter of public knowledge, having taken place between the Holy Place and the Holy of Holies, the tearing of it could understandably have been kept from the populace which was already upset by the strange events that had taken place. Consider the following quotations:

That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition (Alfred Edersheim, *The Life and Times of Jesus the Messiah*, Vol. II, p. 610).

Thus also before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, (Nisan,) and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. At the same festival also, a heifer,

as she was led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner (court of the) temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night . . . But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies (Josephus, *Wars of the Jews*, Book VI, chapter V, p. 824).

Our rabbis taught: During the last forty years before the destruction of the Temple the lot ('For the Lord') did not come up in the right hand, nor did the crimson-coloured strap become white; nor did the westernmost light shine; and the doors of the *Hekal* would open by themselves, until R. Johanan b. Zakkai rebuked them saying: *Hekal, Hekal*, why wilt thou be the alarmer thyself? I know about thee that thou wilt be destroyed, for Zechariah ben Ido has already prophesied concerning thee: *Open thy doors, O Lebanon, that the fire may devour thy cedars* (The Talmud, Soncino Edition, tractate *Yoma*, 39b).

*On Matt. xxvii. 51.* In the Gospel I so often mention we read that a lintel of the temple of immense size was broken and divided.

*Letter to Hedibia* (cp. 120) 8. But in the Gospel that is written in Hebrew letters we read, not that the veil of the temple was rent, but that a lintel of the temple of wondrous size fell (*The Apocryphal New Testament*, Oxford edition, 1924, p. 5).

The last two paragraphs are quotations from Jerome.

**QUESTION:** Please explain Jn. 8:32 " . . . And ye shall know the truth, and the truth shall make you free."

**ANSWER:** The bondage about which the Lord Jesus Christ is speaking is the bondage of sin (verse 34). The freedom to which He refers is that of abiding in His words which are truth (verse 31). This means freedom from the bondage of sin, the power of sin, and the deception of sin. Such freedom involves deliverance from darkness, ignorance, and superstition. It is a spiritual freedom that encompasses the intellect, the emotions, and the will. It results from abiding in Christ Who is the way, the truth, and the life. Abiding in Christ is abiding in the Son Who abideth for ever (verse 35), and this is true freedom (verse 36). This is the law of the spirit of life in Christ Jesus (Rom. 8:2). The Jews thought that they had a spiritual freedom as the seed of Abraham (Jn. 8:33), but this heritage did not give them power over sin any more than did the law (Rom. 8:3). The best commentary on Jn. 8:32 will be found in Romans 6, 7, and 8.



# THE BASIS OF THE SECOND COMING OF CHRIST

by ARNOLD G. FRUCHTENBAUM, Editor



ministry in chapter 4. From chapter 4 until chapter 12, Christ is seen as going around Israel proclaiming the kingdom and preaching the Gospel of the kingdom. He performs many miracles and the purpose of all His miracles between chapters 4 and 12 is to authenticate His person and His message. They are signs for the nation of Israel in order to authenticate His person: that He is the Messiah; and His message: the Gospel of the kingdom. But now in Matthew 12, the whole purpose of miracles and His whole ministry is about to make a radical change. The rejection of His Messiahship is about to occur. In Matthew 12:22-37 we read:

*Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Can this be the son of David? But when the pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, every sin and blasphemy shall be forgiven unto men; but blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be*

*forgiven him, neither in this world, nor in that which is to come. Either make the tree good and its fruit good; or make the tree corrupt and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. For I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

As we stated earlier, the purpose of the miracles of Christ was to authenticate to the nation His person and His message. Judaism also had exorcists who would exorcise demons as well (v.27). But in Jewish exorcism, one had to communicate with a demon in order to find out its name and then using the demon's name, cast him out. But in the case of one in which the demon caused the person to become dumb, Jewish exorcism was of no avail. Communication with the demon became impossible. But Jewish theology taught that the Messiah, when He came, would even be able to cast out that kind of demon.

In verse 22 of our passage, Christ was able to exorcise that kind of demon. In verse 23 this caused the people to begin asking the question, "Can Jesus really be the Messiah?" This was one of the key purposes of this miracle, to get them to see that He is indeed the Son of David.

However, the people were not willing to judge His person by themselves but were looking to their religious leaders, the Pharisees, to come up with some kind of judgment concerning Jesus. They were looking to the Pharisees to conclude that He was the Messiah or that He was not the Messiah. But if He was not the Messiah, the Pharisees must come up with some kind of alternative explanation as to how He was able to perform these many miracles.

In verse 24 we find that the Pharisees chose the latter course. They refused to accept Jesus as the Messiah since He did not fit the Pharisaic mold of what Messiah was supposed to say and do. The alternative as to how He was performing His miracles was to say that He Himself was demon possessed by Beelzebub. This then becomes the *basis*

of the rejection of the Messiahship of Jesus. This is the leaven of the Pharisees that Christ would warn His disciples against. They were to beware of the leaven of the Pharisees which was the teaching that He was not the Messiah but rather that He was demon possessed. On these grounds the Pharisees rejected the Messiahship of Christ.

In verses 25 through 29 Christ responded and told them this could not be true because it would mean a division in Satan's kingdom.

Then in verses 30 through 37 He pronounced the judgment on the generation of that day. **That generation** has now committed the unpardonable sin, the blasphemy of the Holy Spirit. We must be very clear as to what the blasphemy of the Holy Spirit is. It is the unpardonable sin that was committed by **that generation** of Israel in Jesus' day. It involved the denial of Christ's Messiahship while He was physically present on the earth on the grounds that He was demon possessed. This sin was unpardonable and judgment was set. The judgment came in the year 70 A.D. It is not a sin that can be committed by individuals today. It is a **national** sin committed by the generation of Jesus' day and for **that generation** the sin was unpardonable.

So because of the rejection of the Messiahship of Christ **that generation** had committed the unpardonable sin. Judgment was now set and there is no way of alleviating the judgment. It was a judgment that was to be fulfilled forty years later in the year 70 A.D.

In verses 38-40 we see a change in the ministry of Christ:

*Then certain of the scribes and pharisees answered Him saying, teacher we would see a sign from thee. But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth. [emphasis supplied]*

The Pharisees were stunned by the pronouncement of judgment and they tried to retake the offensive in verse 38 by demanding a sign. This sign was being demanded by the Pharisees as though Christ had done nothing so far to

## I. THE REJECTION OF THE MESSIAHSHIP OF CHRIST

### A. Matthew 12:22-45

Using the Gospel of Matthew as a base, we see that Christ began His

substantiate His Messiahship! So in verse 38 they requested a sign but in verse 39 we see the change of policy regarding the signs. From now on there would be no more signs for the nation. Christ will continue to perform miracles even after chapter 12. But His miracles after chapter 12 were not for the purpose of authenticating His person and His message to the nation but rather for the training of the twelve apostles for the ministry they would have to conduct as the result of the rejection of Matthew chapter 12. But, for **that generation** there would not be any sign but one: the sign of Jonah which is the sign of resurrection. It is a sign that would come on three occasions: at the resurrection of Lazarus; at His own resurrection; and at the resurrection of the two witnesses in the Tribulation.

Finally, in verses 41-45 Christ continued to spell out the judgment of that generation. Notice how often the phrase **this generation** appears:

*For the men of Nineveh shall stand up in the judgment with **this generation**, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with **this generation**, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest and findeth it not. Then he said, I will return to my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto **this evil generation**. [emphasis supplied]*

Christ continued with words of judgment on **that generation**. In verse 41 He compared them with Nineveh and showed how Nineveh will judge that generation. The same is true in verse 42 with the Queen of Sheba. The people in both these verses were Gentiles. They, with much less revelation to go on, responded even without miracles, but **that generation** did not.

Then in verses 43-45 Christ showed through a parable what the final outcome of that generation would be.

He related the account of a demon who left a man that he possessed on his own volition. But when he was unable to find a new body to possess and to control, he returned to his original abode and found it swept and garnished, but also found it empty. The individual never filled his life again with the Holy Spirit. So the demon re-entered the man he originally possessed and invited seven other demons to join him. The outcome is that the last state of that man has become worse than the first. Originally he was possessed by only one demon. He had the opportunity after the demon left to fill his life with the Spirit of God and failed to do so. Now the last state of that man was worse because then he was possessed with eight demons.

The point of that story is often missed. For Christ closed the story and made the point that this is how it is going to be with **that particular evil generation**. When **that generation** began, it began with the preaching of John the Baptist. John the Baptist's ministry was essentially a clean-up ministry and his purpose was to prepare the people for the reception of the Messiah. The people were to accept the Messiah when He came. But now that Messiah had come, they were rejecting Him on the basis of demon possession in Matthew chapter 12. The nation was swept and garnished by the preaching of John the Baptist but remained empty for they rejected the Messiahship of Jesus.

Then Christ warned that the last state of **that generation** would be worse than the first. When that generation started out it was under Roman domination. Nevertheless, it had a national entity. It had a form of government in the Sanhedrin, and its religious worship system in the Temple remained intact. But then as a result of the rejection and the judgment to come in the year 70 A.D., the national entity of Israel would cease to exist. In place of bondage they would be destroyed and dispersed by the Roman armies. The Temple, the center of Judaism, would be completely wiped out. The Jews would be dispersed all around the world. So indeed the last day of **that generation** became worse than the first. They went from bondage to worldwide dispersion.

[TO BE CONTINUED]

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by WESLEY J. A. JONES  
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