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JESUS WAS A JEW



Who was Jesus of Nazareth? Controversy over the answer still rages today. Was he a good teacher? Was he a well-meaning, but confused, religionist? Was he a disciple of another teacher?

The author attempts to answer these questions. He documents the opinions of many Jewish leaders. He deals with the Messianic hope. And he quite frankly handles Jewish objections to Jesus. *Jesus Was A Jew* also contains interviews with almost 40 Jews concerning what they believe about Jesus — rabbis, homemakers, actors, hairdressers . . . from all walks of life.

Regardless of your answer *Jesus Was a Jew*.

By Arnold G. Fruchtenbaum

Price **\$2.95**

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

In Canada: Beth Sar Shalom Mission, Inc.
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the CHOSEN PEOPLE



OCTOBER, 1975

FROM THE DESK OF THE PRESIDENT

THE BATTLE AGAINST AMALEK

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

(Exodus 17:8-13)



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Dearly Beloved Friends:

There is a difference between "raising the roof" and "razing the roof," and the Lord has used both methods. Once more we have been raising the roof. It all started four years ago when our Passover Telecast was cancelled. Actually it was our opponents who then "lifted off the roof" with the result that Jews all over the world read in the newspapers and magazines what they couldn't see on TV. This was followed by the now famous "Smiling Faces" ad which had astounding results. By God's grace, we are excited to announce that once more we've "blown the top." Our splendid Gospel radio spots were aired over the Mutual Broadcasting network and 18,000,000 people did hear the Gospel. What tools the Lord has given to proclaim His message! Will He use TV on that day "when every eye shall behold Him?"

The Bible tells us about four faithful believers who used another method to bring one to Christ.

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

[Mark 2:3-4].

These stalwart friends actually razed the roof, but their purpose was the same as ours: to bring someone

to Christ. The difference between these similar sounding words aptly describes the two-fold aspect of discipleship: [1] bringing the Gospel to the multitudes, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15); and [2] bringing the Gospel to the individual, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Here we find four people with an aim which every Christian should share. We read, "They come unto him, bringing one . . ." All our buildings and equipment, our music and our literature, our customs and our mannerisms, our taboos and shibboleths have to be tested against this criterion. Are we drawing near to Christ, taking others along with us?

We may find the way to our end barred and our aim apparently frustrated, just as the four stretcherbearers did. Do we have a "philosophy of failure" to fall back on at this point? Do we claim that faithful stretcher-carrying is more important than mere success?

Do we refine our stretcher-carrying techniques to include all past successful movements, perhaps dancing or clapping or reciting time-honored clichés according to our respective backgrounds? How many fellowships are struggling to survive rather than to serve, to hold on rather than to reach out? How often is a procedural lapse treated as if it were more serious than a moral one?

Somebody on that team of stretcherbearers applied his native wit to the achievement of their aim, in spite of frustrating circumstances. How many intelligent and resourceful executives,

noted for their secular problem-solving capacity become paralyzed as they enter a religious situation where senility sometimes passes as spirituality and passivity is considered more holy than initiative?

Problems in the New Testament were solved by such measures as getting people to sit down in groups of fifty, or by borrowing a donkey, or by making tents. These and other practical things were done as the situation demanded. On one occasion, perhaps the only one in history, a spiritual problem required the breaking up of a roof. It had never been done before and may never have to be done again. But the spirit of initiative and bold imagination which led to this solution is needed in our own day perhaps more than ever before in the history of the church.

"Try the Roof!" by Maurice G. Bowler, *INTEREST* magazine, July-August, 1975 p. 13. *Reproduced by permission.*

Results of the Radio Spots

There were both positive and negative results of the radio spot announcements. Positively, we believe that it was a great accomplishment to have the spots broadcast. In two weeks time 18,000,000 people heard the Gospel. These spots were effective. In New York City the telephone lines of station WMCA were flooded; and Calvary Baptist Church the New York City sponsor, reported phone calls four deep toward the end of the thrust. It is true that many of these calls were vituperative; but we have always measured the effectiveness of our ministry, not only by the successes the Lord gives us, but also by the opposition that is aroused! Do not misunderstand us, we never seek to provoke opposition. These spots were beautiful messages of God's love, and in rejecting them, the callers rejected God's love. I have frequently told our young workers not to be discouraged when the Gospel is rejected — even a rejection is an accomplishment.

One of our telephone counsellors in our Dallas branch reported:

I was privileged to participate in answering phones in Beth Sar Shalom in Dallas during the week of May 19th. Hundreds of people called in from all over the United States and these people were being dealt with by the Holy Spirit. It became clearer to me that the fields are definitely white for the harvest. Three people prayed with me to receive Christ as their Savior, and others asked for prayer and guidance in both spiritual and secular problems. It was one of the greatest blessings the Lord has sent me, and I praise Him for it. Please follow these people up. Most of them were anxious for counselling. What a wonderful door God has opened. I am anxiously awaiting the next scheduled broadcasts.

We are following up all of the contacts. Dr. Thomas McCall, Regional Director of our Southwest District, reports that 476 people called our WATS line in Dallas and more than 20 decisions were made for Christ.

One of the highlights of the project came when a host for a local talk show in Florida called the WATS line to get additional information for his show. After the counsellor explained what we were doing, the host asked if he could "tie" the lines together so that his listeners could ask spiritual questions. People in Florida asked spiritual questions of our volunteer in Dallas for 30 minutes. These questions and answers were broadcast without any cost to us.

A new area of co-operation be-

tween the local church and the Mission was opened. Hilda Koser reported from Coney Island:

We received a call in regard to a Jewish woman who had heard our spot announcement on WMCA. She spoke to a man from Calvary Baptist Church and he, in turn, gave us her name and phone number. She is seventy-years old and when I called her she told me she had been contemplating suicide. I spoke to her and then sent two of our workers to visit her.

Here is their report on this matter:

"She welcomed us, but was very depressed and seemed as if a little in shock. She told us she was lonely and depressed and bitter with God. Also, she said she is not afraid of death. We told her of the Lord and that He cared for her and wanted to help her, and that He had sent us. She couldn't understand how Jews could believe in Jesus because she said He changed His religion and He was for the Gentiles. We explained that Jesus was Jewish, never changed, and that He was the Savior of all, Jew and Gentile. She seemed open, but mostly wanted help for right now. We invited her to the Monday class, where she could meet people and talk and make friends. She also said she would appreciate it if we could call her just to talk from time to time, seeing that she gets depressed and then won't do anything. She needs prayer that God might open her eyes and save her and help her with some of her immediate problems."

Problems Encountered by Sponsoring Churches

There was one area of the radio spot announcement thrust in which we must admit that we were keenly disappointed, but as you will see, even our dashed hopes had benefit. The following letter from Dr. Richard Strauss, Pastor of the Emmanuel Faith Community Church in Escondido, California, will explain this paradox:

The station was not as co-operative as we had hoped. It is a rock station, and some of the announcers made cute little comments that sometimes diminished the effectiveness of the ad. They put the first ad on between 5:30 and 6:00, and the last between 4:00 and 5:00, which was not exactly what they were instructed to do. They refused to play them on FM, claiming that their agreement with Mutual Broadcasting Company only covered the AM station.

We had a team of about twenty ladies manning the phones continually, and nearly 100 counsellors standing by to return the calls and schedule visits. I am sorry to report that there was not one single telephone call in the entire two weeks. We are not discouraged, however. We now have a trained team of evangelistic visitors which we intend to mobilize in our visitation program. It was a profitable learning experience and we are grateful for the opportunity of having shared it with you. Thank you again for allowing us to participate.

This letter is typical of our church response. As a means of reaching

multitudes of Jews and Gentiles with the Gospel, our spots were very successful. However, as a means of bringing the listeners into contact with the local church, they missed the mark. We believe that there were four reasons for this:

(1) The use of our name, American Board of Missions to the Jews, was a source of confusion to many of our listeners and of bitter reaction to others. It was a divisive element in the broadcast. However, because it was a national thrust, Mutual Broadcasting System attorneys said that we had to use our name.

(2) There was another problem due to the use of our name. Because our name is long, the co-operating churches' names and phone numbers could only be mentioned once. Listeners could not remember the numbers and that hindered response locally.

(3) In many areas the disc jockeys were antagonistic or not knowledgeable. Here in New York City the disc jockey said that the spot was sponsored by the Cavalry Baptist Church instead of the Calvary Baptist Church.

(4) Since this thrust was as new to Mutual as it was to us, there were problems in communication between Mutual in New York and their stations all over the U.S.

New Method of Continuing Radio Spot Ministry

However, we are excited; and we know that "a great door and effectual is opened unto us." We have decided that the best way to continue the spot ministry is to provide these tapes to the churches using a professional announcer who will also make the announcement identifying each local church. He will reiterate the telephone numbers and this will entirely eliminate the disc jockey. The churches will then make arrangements with their local radio stations. In these spots we are preaching the Gospel — not advertising the Mission. We will eliminate our name entirely but will subtly make the tapes particularly adapted to the Jewish audience. Our part in the ministry will be to co-operate with the various churches in reaching the unsaved, interested Jewish people.

When the four who carried the "one sick of the palsy" were hindered by the crowds, they were not frustrated. They tried another method and RAZED the roof. By God's grace, so will we!

Faithfully yours in His service,

Samuel Truck



ABMJ BRANCH NEWS

ATLANTA —

PERRIN COOK has had numerous opportunities to present "Christ in the Passover" programs this year, including a full Seder with a predominantly black congregation.

BALTIMORE —

DAN RIGNEY reports that they will soon be re-opening the coffee house ministry which had been shut down last July. The landlord's daughter is now "in" drugs and he has finally begun to see the benefits of this ministry. It will be called the "Star Fish" coffee house, and the Star of David and Christian fish will be combined in one symbol.

The Rigneys were intensely involved in the summer camping program which was held in the Adirondack Mountains. Before the camping program began, all of the counselors participated in outreach programs in Virginia Beach, Va.; Atlantic City, and Wildwood, N.J.; Provincetown and Boston, Mass.; and Montreal, Quebec.

PHILADELPHIA —

Over 100 attended the Passover Seder with 14 new Jewish contacts made. One man, who clearly saw Christ in the Passover for the first time, said to **LARRY JAFFREY**, "Why hasn't this been explained to me before?"

CHICAGO —

The volunteer workers from Moody passed out almost 3,000 tracts in March . . . the Bible study class in Elmhurst, Ill. now has to meet in a hall as it has already outgrown the living room where it started . . . the attendance at the Des Plaines, Illinois, branch has doubled in one month . . . and the Bible study near Detroit turned into a study marathon which lasted until after 2 p.m. . . . eight churches were visited during February, and **BEN ALPERT** reports that there is a growing interest among many churches for Jewish work now.

HOLLIS —

An "International" dinner was held with many different dishes served. Special music and games were supplied for the occasion which was enjoyed by all. Several came who had never been to a Hebrew-Christian meeting before. The Passover Seder was held at Hollis this year with 130 people in attendance, including 20 new Jewish people, and just recently one of the newer members of the Ladies' Bible Class accepted Christ as her Savior.



ON THE ROAD TO FREEDOM

by SHERI HALL

I was born into the family of Abraham and raised in the Jewish faith. I was also one of those who didn't realize that Jesus was my Messiah and that He had come to die for my sins. When I did learn that He was the Son of God I still didn't love Him with all my heart, but as you will see Jesus was the Victor.

I remember that when I was young I was always somewhat lonely inside and even as I grew older the loneliness was there. I don't really know why, but it was, even though my parents loved me and cared for me. I didn't have many friends, and I lacked the ability to make them.

In 1964, when I was thirteen, I ran away from home. Since we lived in New York City, the best place to go was Greenwich Village. I met a few people and moved in with them. I had to lie about my age so they wouldn't throw me out. I had to panhandle to eat because I didn't have a job. I found myself messing around with drugs, first LSD and then cocaine, hashish or whatever I could lay my hands on. I found myself very dependent on them. Here I was seeking freedom but falling into bondage. Satan had me right where he wanted me and my eyes were blinded from the truth. My parents were looking for me and many times I saw them searching for me but was too selfish to even care enough to tell them where I was. As the weeks and months went by, my body and mind were becoming more and more dependent on drugs. I began drinking

quite heavily. I was still very much alone. In my heart I felt a longing for someone to love, but most of the guys I met didn't want permanent relationships. Their kind of love was cheap and dirty and I didn't want that. So I kept to myself, though I felt empty and alone inside. A year went by and many times I longed to go home to my Dad and Mom to be sheltered in their loving arms. But there was always something stopping me from doing that. I went deeper into drugs and became quite ill, developing a case of malnutrition. The drugs were eating my body and mind up, and I just couldn't see it. I didn't know what to do, my mind was so mixed up.

Then one morning I accidentally ran into my Dad. I saw the sadness in his heart and I could see what I was doing and how I was putting my parents through a slow death by running away. I was taking away from them something they loved. So this time, instead of running away, I ran to him. I needed that love that he gave me. I needed the shelter from the evils around me. I thought he would beat me, but instead he forgave me and loved me. I went back home and got well. I enrolled in a school of music and art. I still did a little dope and I still went to the Village. I really loved it down there. It was my home away from home. By this time I had a lot of friends and life seemed pretty good but there was still a hunger in my life for something else.

In the summer of '66 I met a boy. It

was love at first sight, at least for me. We started seeing each other, and in September I got pregnant. My parents found out and told him he better decide quickly whether or not to marry me or else they were going to send me away. He decided to marry me, only because of the baby; and in December we were married. In June our little daughter was born and we named her Sabrina. She was a beautiful baby. In 1967 we moved to San Francisco up around Haight Asbury. In spite of having a baby we still did dope. We stayed for a year then came back to Pennsylvania where we lived with my husband's parents. It wasn't too bad, but yet I felt trapped. I loved them both, but felt I needed some freedom at times to be alone.

We moved back to San Francisco in '69 and got an apartment on Haight Street. We still were using drugs, mostly smoking marijuana. I still realized there was something terribly missing in our lives.

Every Sunday there would be a street preacher standing on the corner. I listened to him a few times, but I couldn't understand him. He was always telling everyone to repent, but there was never any love in him. He kept saying we were all going to hell to burn forever. At the time, I wasn't sure about heaven or hell. I guess I never really thought about it.

The turning point came on New Year's eve of 1969. We went to an open house party. The people that gave it were drug dealers. They had

put 2,000 hits of LSD in the punch, so no one really knew how much they got. I drank three mugs and became totally tripped out of my mind. All of a sudden I felt very strongly that these people were out to kill us in some way. As it turned out they were Satan worshipers and were trying to possess our souls. Even under drugs we could feel the power of the devil trying to get us, and we left. Back in our apartment, I began seeing demons all around me, reaching for me and I was very afraid. I felt as if I were at death's door. My pulse seemed to be gone and my breathing became very slow. I actually thought I was dead at one point and began to cry out for help. Then I cried out to God and asked Him to help me. After that I felt peace in my heart. It was as if I had never tripped. After that I never took drugs again, nor did John.

We moved back to Pennsylvania in 1970 and met a few people who took us to Young Life meetings. I accepted Jesus into my heart as Lord and Savior and John did too. I just praise God that He showed me the way to freedom, which is only obtained through our Messiah, Jesus. I praise Him for blessing us with two beautiful children. I thank the Lord for giving me the desire of my heart — to help my Jewish people find hope and peace in the Messiah. Please pray that Jesus will continue to use me in telling of His love to our people.



FROM THE FIELD

JEWISH MISSIONS IN KENTUCKY



REV. DAVID WOODS
MISSIONARY, LONG ISLAND, N.Y.

Some months ago brother Emil Olsen and I had two meetings scheduled in Ashland, Kentucky. We awoke early on that warm sunny day with much concern and interest in the meetings just ahead of us.

Our first gathering was the Ladies' Mission Society at Rose Hill Baptist Church. Fifty women, mostly mothers, were present and we were their guests at a feast such as southern hospitality produces. Later, the ladies listened intently to my personal testimony and faith in Christ, and were equally captivated by Emil Olsen and his report — a presentation of the long history and successes of ABMJ.

After lunch, we returned to our room as thoughts and plans for the evening lox-and-bagel banquet loomed as big as a mountain. We helped set up the banquet hall for 150 people. We were expecting two rabbis to attend with their congregations from the neighboring cities and Ashland.

Thankfully we were prepared with some time to spare — a nice feeling, right? The banquet was scheduled for 7 p.m., and at 6:50 p.m. the banquet hall was still quiet and empty. At 6:55 p.m. people began arriving from every direction and 200 people came — 75 of whom were Jewish!

The rabbi was asked to speak and he was followed by Rev. Olsen who gave his testimony as a Christian. Then I led the singing of some Hebrew hymns and our Jewish

people as well as the Christian friends enjoyed this musical portion.

We witnessed to several Jewish people who were not able to express faith and belief in the Torah which the Rabbi spoke of. Nevertheless, they received a witness of Christ as Messiah. We also spoke with one Jewish young man who was allowed to come from the nearby federal prison just for this occasion. He is one of four Jewish inmates at that institution.

Overall there was a tremendous feeling of good will between Christians and Jews. Moreover, the churches are now burdened for these Jewish people. This was the first time such a group of Jewish persons was together with the community at one time. Our hosts admitted they knew little of the Jewish neighbors and their needs. Now much prayer is ascending for them and plans are being made for another meeting next year. We thank God for the prayer that upheld these meetings.

We are thankful to brother John Newman, a Hebrew Christian, who was led of the Lord to bring Christians and Jews together for this occasion. This allowed Christian churches to express their love and concern for Israel. Our best thanks to all who assisted in Ashland and thanks again for that southern hospitality!

GOD "DRAWS" PEOPLE TO HIMSELF

During the past year, I have been discipling a young Jewish woman, Mrs. B, who accepted the Lord through the ministry of another worker. One week after she was saved, I was introduced to her and we quickly became close friends. Because of her friendship, I also became acquainted with the entire family including Mrs. B's twenty-one-year-old niece, but there were few opportunities to share the message of Jesus with the niece. She showed little interest or merely a distant, impersonal curiosity. Suddenly, after many months of complacency, the niece decided to come to our Hebrew Christian Rosh Hashanah (Jewish New Year) worship service.

At the service, it was obvious that she was upset with the whole idea of Jewish people believing in Jesus, although she had been aware of this idea for many months through her own aunt's convictions. But the impact of seeing over 200 people meeting together in a church sanctuary to observe a Jewish Holy Day was quite disturbing to her. As a result, to my surprise, she asked me to come and talk with her privately concerning this strange idea of Hebrew Christianity.

A few weeks later, we met together for about two hours, reading and discussing prophetic, Messianic passages in the Old Testament and their fulfillments in the New Testament. Mentally she acknowledged that Jesus could fit the description of the Messiah, but her problem was a logical one: if this is true, why do not more Jews believe in Him? We concluded the evening with the agreement that I would come back within a week or two.



MISS SANDY WINGATE
MISSIONARY, LOS ANGELES

At our second meeting, we read many passages from the Gospels which related what Jesus did during His earthly ministry. She even allowed me to read the account of His death, and we discussed how this was a tangible demonstration of God's unlimited love for her as well as the rest of the world.

At the end of our session, she expressed to me that she knew there must be more to life than getting up in the morning, working all day, and coming home again. She said there must be a purpose to life, but she never could find out what it was at the synagogue services. People go to the synagogues, whether it be for Sabbath service, Bar Mitzvahs, weddings, recite their prayers, or do their rituals; but when they leave they are the same as they were before they came. There is no change! She admitted openly that she needs to change, and she asked me to come back as soon as possible.

The entire story is an example of how God "draws" people to Himself. This twenty-one-year-old girl had absolutely no personal interest ten months ago; and yet today, because of the power of God and His Word, she is desperately seeking for the truth which can set her free.



REV. & MRS. PERRIN COOK

The Atlanta Branch continues to broaden the ministry of Jewish evangelism as God opens door after door of opportunities. It would be impossible to describe the opportunities that have come in recent months. However, God did permit us to help train and show others how to reach the lost sheep of the House of Israel.

From 1973 to the present, you have prayed and praised God for having a part in the lives of a Hebrew Christian and her husband, a native-born Greek person of American parents. Last August she and her husband called me to come to their house. On faith, they were going to establish an outreach to Jewish people in the form of a house ministry. This shows how the ABMJ has "mothered" so many of the Jewish missions in the U.S. since 1894. We have worked with this family for a year in weekly Bible studies and training until the time they set forth on their own trusting God to supply their needs. Reports continue to come that God is blessing in this new outreach of seeing Jewish people saved and Christians trained in witnessing to Jewish people. You of the Chosen People family can rejoice and thank God that you have had a vital part in this ministry.

By helping others as God gives the opportunity, the ministry goes on and

God gives the increase. Only eternity can reveal what the results will be. God used a telecast sponsored and produced by the Mission to put many people in touch with us, our Lord, and His Church.

The Telephone Ministry

Our telephone ministry is gaining daily as we are becoming known in the area. Not long ago a Christian lady got our name from the list of workers and called asking if we visit jails. How thankful we were to tell her that our visitation was not limited to any one area or situation. She related the story of a Jewish man who visited the church where she is a member, but he had not made a profession of faith in the Messiah. He came into conflict with the law and was awaiting trial in the county jail. She gave me his name saying that he had no people here and that he needed someone to talk with who would understand. When I visited him I learned that he had been in touch with Christians on numerous occasions. He lacked full understanding, but he accepted a Prophecy Edition of the New Testament and promised to read it closely. The charge against him is serious and could mean a long jail sentence. As you pray for this Jewish man, remember his need of full understanding and commitment to the Lord.

GOD OPENS DOORS OF OPPORTUNITY FOR THE ATLANTA BRANCH

**By REV. PERRIN COOK
MISSIONARY-IN-CHARGE**

Another incident in our telephone ministry began late in the day. The hour was late when the telephone rang. The person on the line was from a distant city. She had been given our name from the listing of missionaries in THE CHOSEN PEOPLE. Her daughter had come to Atlanta and was having marriage problems. She did not have anyone else to turn to for help and she wanted someone who understood her Jewish concern for the daughter and someone who would get in touch with her. We assured her of our concern and that we would help her to the best of our ability. She was very appreciative.

When we talked with the daughter, she was grateful that we contacted her in an understanding manner. When we learned of her interests, another Christian lady's name came to our mind who could relate to her and help meet the need of companionship. We asked for permission to contact Mrs. C to get in touch with her and she was so thankful someone would help. When Mrs. C got in touch with the daughter they learned they had much in common with their children. Please pray that our Christian friend will continue to relate to the needs of this Jewish person and that she will soon come to know Jesus the Messiah in a personal way. These are a few of many opportu-

nities from our telephone and counseling ministry. Maybe someone reading this will want to do likewise and call someone to get them in contact with Jewish people in need.

Church Ministries

A young Lebanese lady, whom we met while visiting a Jewish lady, recently purchased a house in Atlanta. She is a naturalized citizen and, because of her love for others, she wanted us to come and start a Bible study in her home. She wanted to have a part in Jewish evangelism as well as witnessing to other Lebanese she was beginning to know. She took the teasing of her minister in good humor as he chided her for wanting to reach those from across the border. When God touches a heart, the middle wall of partition comes down. Souls have been touched and lives helped through this home study outreach.

Other opportunities come in the form of requests from Christian organizations in specialized ministries and in meeting Jewish people, they are not knowledgeable in witnessing effectively with them. Many are stunned to learn that to approach the Jewish person with Gentile methods of witnessing leaves the Jewish person frustrated and the Christian defeated. Then we are



called to help both in witnessing and in furnishing material to use. We are grateful that God has given us this material through capable workers of ABMJ and that it is available for those interested in reaching Jewish people.

Interest continues to grow with individuals and pastors. A family moved from Ohio into one of the states in our region and they called asking help in reaching Jewish people. At the invitation of the pastor of the church where they belonged, we showed a film and gave assistance in helping those interested in relating to Jewish people. At one of the meetings our hearts were blessed as the lady of the family related how God answered prayers by letting them have a Jewish person become a member of the church. Only God could have answered the prayer in this manner. A Hebrew Christian in a northern state called the local telephone operator asking if she knew of a church in the area that she could call in regard to membership as she was a Hebrew Christian. The operator, not knowing that a church was praying for a Hebrew Christian member, gave her the name of this specific church, although the operator herself was not a member of this particular church. She merely chose it at random. The Jewish lady called and talked with the pastor and was satisfied that this was the church she

would join in moving to this area. God alone answers prayers of sincere hearts.

Home Bible Studies

A layman and his wife asked if we would come to their home for a Bible class and teach how to witness to the Jewish people. The room was comfortably full when the time for the meeting came. As the meetings progressed, interest and numbers grew. We have had to discontinue the meetings for awhile as more pressing duties called. They are pleading for the meetings to begin again. Oh, that this kind of interest among Christian individuals would catch fire.

Blessings continue to come as we come in contact with individual Jewish people with differing needs that the Lord Jesus can fill in their lives. I walked into a place of business and met the Jewish manager. I stated my business and made arrangements to return in a few days. When I went back the man who had been at the counter with the manager was there and he called me over to tell me how his brother, who was a Hebrew Christian and member of a large church in the Metropolitan New York area, had been such an influence in leading him to the Lord Jesus. As he related his experience of salvation, I told him of our monthly meetings and asked him to come and give his testimony to challenge others. He agreed, and on the night

he came he requested prayer for his brother in New York as he was to undergo surgery that day. Their names did not register with me at the time but later I learned that the brother for whom he had requested prayer was one of our Board Members of ABMJ. This brought us even closer together. He blessed our hearts, and I trust that we have been a blessing to him. This is one of many ways God puts us in touch with those needing help.

Interest of Pastors Growing

How our hearts are rejoicing at the increased interest of pastors and churches in this area of witnessing. One pastor who invited us to come for a Sunday of preaching, training, and presenting "Christ in the Passover" had only gratitude for what God had done in helping to broaden his vision for the descendants of Abraham, Isaac and Jacob and National Israel's role in the end times. His enthusiasm for what God has done in challenging him and his congregation to reach Jewish people was a great blessing.

Another pastor interested in the work of ABMJ was used of God to get us to speak in three other churches and also get us on a television program. One of the pastors had been a friend of the Mission for years but had never had a representative in the church. Another pastor wrote asking if we could come and spend a few days challenging his people to witness to the Jewish people. This church, where we had been in our early days of ministry, is in a town with a large university. This opens opportunity to witness on campus among the faculty and students alike. One faculty member has an open door to witness to a Jewish professor who has shown interest. We believe that as the time of the end draws closer that more and more churches will sense a need for understanding the order of the Gospel "to the Jew



first" and their need of individual salvation. What an opportunity and vision God is giving through His Holy Spirit for these days!

Prayer is needed more than ever now. All of these opportunities have come about because someone prayed. Let that someone continue to be you of THE CHOSEN PEOPLE family. We are thankful to God for each of you because all efforts combined make us co-laborers with God.



Questions and Answers



By HENRY J. HEYDT, Th.D.

QUESTION: I never understood what angels had to do with ordaining anything concerning man. Can you explain?

ANSWER: Galations 3:19 says that the law was ordained *through* (*dia*) angels. They were the *agents* God used in giving the law to Moses, not the *authors*. The angels did not ordain, command, appoint or set in order (*diatasso* is so translated) anything. God did it through them. For other references to this particular ministry see Acts 7:38 and Hebrews 2:2. The Hebrew text does not refer to the ministry of angels at this time; but the Septuagint in Deuteronomy 33:2 reads, instead of "From his right hand went a fiery law for them," "on his right hand were his angels with him." However, the fact that the New Testament states that God so did it is quite sufficient to prove the matter. The ministry of angels is amply set forth in both Testaments.

QUESTION: What is the "winefat" mentioned in Isa. 63:2?

ANSWER: The English word "winefat" is obsolete and is used only in this passage in the Old Testament and in Mk. 12:1 in the New Testament. The Hebrew word is *gath* and refers to a winevat for holding the grapes for pressing or the juice as the grapes are pressed. It is so translated in the American Standard Version. In Mk. 12:1 the Greek is *hupolenion* and refers to the receptacle *under* the press, the lower vat. It is translated "winepress" in the ASV, but the digging of the pit for it indicates the lower vessel.

QUESTION: What is the meaning of the Greek word translated "bond" in Col. 3:14 and of the phrase "bond of perfectness"?

ANSWER: The Greek word translated "bond" is *sundesmos*, a compound composed of *sun*, "with," and *desmos*, "a band," "a ligament." The basic meaning is found in Col. 2:19 where we read of "the body by joints and bands," i.e., joints and ligaments. The figurative use of a uniting principle ("knit together") occurs in Acts 8:23; Eph. 4:3; and Col. 3:14. Thus "love" (King James Version, "charity") is the perfect bond which unites believers. Otherwise, they would fall apart as would the bones of the body without ligaments. When love thus binds all believers together, the standard of Christian perfection has been attained.

QUESTION: Please explain the meaning of the expression "in Christ" which is used so often in the New Testament.

ANSWER: For the use of this phrase in its various contexts we refer the student to *A Greek-English Lexicon of the New Testament* by Joseph Henry Thayer, section 6.b., under *en* on pp. 211-212. We quote in part:

b. of a person to whom another is wholly joined and to whose power and influence he is subject, so that the former may be likened to the place in which the latter lives and moves. So used in the writings of Paul and of John particularly of intimate relationship with God or with Christ, and for the most part

involving contextually the idea of power and blessing resulting from that union;

The expression represents the *sphere* in which the believer lives and moves and has his being. The relationship is more intimate than that represented by the phrase "Through Christ" (*diachristou*). It is the abiding life spoken of in John 15 which is therefore the fruitbearing life (verse 4) and the one in which it is possible to experience answered prayer (verse 7).

QUESTION: What does Armageddon, literally translated, mean?

ANSWER: Armageddon, as Rev. 16:16 states, is of Hebrew origin and means "the mountain or range of Megiddon." The "valley of Megiddon" is referred to in Zech. 12:11. The name "Megiddon" derives from the Hebrew *gadad* which means, according to Strong's Exhaustive Concordance, "to crowd; also to *gash* (as if by *pressing* into)." It is usually translated "troop" or "troops." See Gen. 49:19; Ps. 18:29; Jer. 5:7; Hos. 6:9; Micah 5:1; etc.



THE BASIS OF THE SECOND COMING OF CHRIST

by ARNOLD G. FRUCHTENBAUM, Editor

had been promising. So in verses 1-44 we have the resurrection of Lazarus. Then in verses 45-46 we find the response of the Jews:

Many therefore of the Jews, who came to Mary and beheld that which He did, believed on Him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

Some Jews responded correctly to this sign of Jonah and believed that Jesus was who He claimed to be. But the other Jews still waited for some kind of word or judgment from their leaders and so they reported to the Pharisees what Jesus had done. Since this was the sign Christ had been promising them they must somehow react in one way or another to what Jesus had done. We find their reaction in verses 47-53:

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them; Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. . . . so from that day forth they took counsel that they might put him to death.

(verses 47-50,53)

The Pharisees responded in accordance with their original verdict of Matthew chapter 12. The Sanhedrin gathered together to make a decision as to how to react to the sign of Jonah in the resurrection of Lazarus. The rejection of Christ's Messiahship was now full. They issued a decree of rejection and sought an opportunity to put Christ to death.

In verses 54-57 we see the results of the Sanhedrin decree. In verse 54 Christ went into hiding for a short period of time because the hour of His death was not yet come. In verses 55-56 we find the people still questioning as to His person, a logical thing for them to do in light of the resurrection of Lazarus. But in verse 57 we find the Sanhedrin decree:

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

They were seeking an opportunity to put Him to death. The rejection that had occurred in Matthew chapter 12 now finds its culmination in John chapter 11 with a decree of death hanging over the person of Christ.

C. Luke 19:41-44

Further light is shed on the circumstances of the rejection of the Messiahship of Jesus in Luke 19:41-44. It is found in the context of the triumphal entry of Christ into Jerusalem. Thousands of Jews cried, *Hosanna, blessed is He that cometh in the name of the Lord*, which is a Messianic greeting. But in spite of the shouts and the claims of the Jewish masses as He approached Jerusalem, the Jewish leaders had already committed the unpardonable sin. Judgment was already set and since the sin was unforgivable there was no way of alleviating that judgment. So in spite of the masses proclaiming Him to be the Messiah, Christ nevertheless pronounced words of judgment upon the City of Jerusalem:

And when He drew nigh, He saw the city and wept over it, saying, if thou hadst known in this day, even thou, the things which belong unto peace! But now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee and compass thee around, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another;

because thou knewest not the time of thy visitation.

D. Matthew 23:1-36

Another passage of Scripture dealing with the judgment of **that generation** is found in Matthew 23:1-36. The entire chapter is devoted to a denunciation and a condemnation of the Pharisees for various sins. In verses 1-12 they are condemned for their hypocrisy; in verses 13-14 for leading the nation in the rejection of the Messiahship; verse 15 for corrupting the proselytes; verses 16-22 for making the Mosaic Law ineffectual through Pharisaic traditions; verses 23-24 for majoring on the minors; verses 25-28 for being concerned with externals only; and in verses 29-36 we find the judgment on that generation.

For our theme, there are two key passages. The first is verses 13-14:

But woe unto you, scribes and Pharisees, hypocrites! Because you shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

The Pharisees are held accountable not only for their rejection of the Messiahship of Jesus but also for leading the entire nation for the rejection of the Messiahship of Jesus as well. This is a key factor to note in later understanding of what the basis of the Second Coming of Christ will be.

The second key passage is verses 29-36:

Woe unto you, scribes and Pharisees, hypocrites! For ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and perse-



(continued from September issue)

I. THE REJECTION OF THE MESSIAHSHIP OF CHRIST

A. Matthew 12:22;45

(This crucial passage was discussed
in September issue)

B. John 11:1-57

After the event in Matthew chapter 12, on several occasions the Pharisees approached Christ demanding a sign to authenticate His person and His message. In each case Christ refused to give them any signs but promised them one sign to come: the sign of Jonah which is the sign of resurrection. In John 11:1-44 we have the account of the first sign of Jonah in the resurrection of Lazarus. John the Apostle spends 44 verses giving us the details of the resurrection of Lazarus. Christ resurrected others from the dead yet all of the resurrections are dismissed in just a few verses. But in this one we have it in great detail. Why? For one reason: this is the sign of Jonah that Christ

cute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous unto the blood of Zechariah the son of Berachiah, whom you slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

In these verses we see the severity of the judgment on **that generation**. The judgment is primarily upon the leaders but also upon the nation whom the leaders led in the rejection of its Messiahship. Christ stated that they would not be held merely accountable for the rejection of His Messiahship. They would be held accountable for all the prophets from Abel to Zechariah the son of Berachiah. In the Jewish division of the Old Testament which Jesus used, the first book of the Bible is Genesis where Abel is mentioned. The last book of the Jewish Old Testament is 2 Chronicles where Zechariah is mentioned. Jesus, using the Jewish division of the Old Testament said that they were guilty of all the blood from Genesis to 2 Chronicles; much as we would say from Genesis to Revelation. It means the same thing.

So *that generation* would be guilty of the blood of all the prophets and not merely guilty of the rejection of the Messiahship of Jesus. The reason for it is that they had all the revelation of the prophets concerning the Messiah. Everything God intended to say concerning the Messiah had already been said by the Jewish prophets. That generation possessed in their hands the entire Old Testament Canon. Furthermore they had the physical manifestation and presence of Jesus the Messiah. Jesus came with all the authenticating signs as well. Nevertheless, they rejected His Messiahship and followed their leaders in what they had to say. For this reason they would be held accountable for the blood of all the prophets who spoke about the

Messiah. This is something unique for that generation as declared in verse 36, *Verily I say unto you, all these things shall come upon this generation*. It is the judgment of the unpardonable sin.

The point we have made in our studies thus far is this: The Messiahship of Jesus was rejected by the Jewish leadership and it was the Jewish leadership that led the nation to the rejection of that Messiahship.

A few days after the above words were spoken, we have the second sign of Jonah in the resurrection of Christ. The second sign of Jonah will be rejected in the first ten chapters of the book of Acts.

The book of Hebrews was written to a group of Jewish Christians who, because of persecution, were contemplating a return to Judaism. The writer of the book of Hebrews warned them that they must completely separate themselves from Judaism. If they failed to do so they would be caught up in the judgment of 70 A.D. and suffer physical death. Only if they separated themselves from Judaism completely would they have the opportunity of escaping the judgment upon that nation. Of course from Hebrews we do not know what the results were but we do from Josephus and Eusebius. These men recorded how the Hebrew Christians obeyed the writer of the book of Hebrews and separated themselves from Judaism. So when the Roman invasion came in the year 70 A.D. although 1,100,000 Jews died in this Jewish revolt against Rome, not one Hebrew Christian was killed in this revolt. Had they not obeyed the writer of the book of Hebrews they would have suffered physical death. But since they obeyed, they escaped with their lives and they were freed of the judgment upon **that generation**.

(To be continued)



YOUR "HIDDEN" ASSETS

By Wesley J. A. Jones
Director of Stewardship

When the Federal estate tax was initiated in 1916, few persons were concerned since the minimum rate of 10% applied only to estates in excess of \$5,000,000.

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