

the CHOSEN PEOPLE

March 1977



Christians Understanding
The
Passover

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The Seder Service begins with the "Sanctification" of the Festival over a cup of wine . . . The table is spread with a white cloth, upon which the Sabbath candles and the various Seder appurtenances are set . . . The Celebrant (. . . wearing a white gown over his garments) takes the goblet in his hand and pronounces the Kiddush or Sanctification.

Cover: From THE HAGGADAH, Executed by Arthur Szyk. The Haggadah is a narrative of the Passover and Seder service read on the first and second nights of Passover when the Passover meals are eaten.



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Under His Wings

DR. DANIEL FUCHS, President

Dear Beloved Friends:

Can a nation really trust the Lord for deliverance from her enemies? Wouldn't it be more prudent to trust "the Lord and pass the ammunition?"

Early in the Assyrian ruler Sennacherib's reign while he was preoccupied with the irrepressible Chaldeans, King Hezekiah thought that the reform he instituted made Judah strong enough to revolt. He was sadly mistaken.

In spite of Isaiah's strenuous opposition Hezekiah revolted and the results were disastrous. He learned from experience that Sennacherib was nobody's pushover.

In 701 B.C. the Assyrian emperor counterattacked. This campaign is

vividly described in the Bible in 2 Kin. 18:13-19:36. It is also described by Sennacherib himself:

"As for Hezekiah the Jew, who did not submit to my yoke, forty-six of his strong walled cities, as well as the small cities in their neighborhood, which were without number—by constructing a rampart out of trampled earth and by bringing up battering rams, by the attack of infantry, by tunnels, breaches and (the use of axes), I besieged and took.

"Two hundred thousand one hundred and fifty men, young (and) old, male and female, horses, mules, asses, camels, oxen and sheep without number I brought out from them. I counted as spoil.

"(Hezekiah) himself I shut up like a caged bird in Jerusalem, his royal city; the walls I fortified against him, (and) whosoever came out of the gates of the city, I turned back."

Unger's Bible Dictionary, p. 994, article, "Sennacherib"

Hezekiah was a godly ruler but having tasted the bitter strength of the Assyrian host he evidently wanted to make an alliance with Egypt. Just think of it.

"As a godly king his first act was to purge, repair and reopen the temple which had been neglected and polluted during the idolatrous reign of his weak father, Ahaz. His task consisted of rooting out Canaanite fertility cults and other pagan contaminations.

"Hezekiah's reformation was so thorough that he did not even spare 'the high places.' These centers of contaminated worship on hill tops 'he removed, and broke down the images, cut down the groves.'

"A still more decisive act was the destruction of the brazen serpent of Moses (Num. 21:9) which had become an idolatrous object.

"His great reformation (Cf. 2 Chron. 29:1-36; 2 Kings 18:3-7) was followed by the great celebration of the Passover (2 Chron. 30), to which not only all Judah was summoned, but also the remnant of the ten tribes."

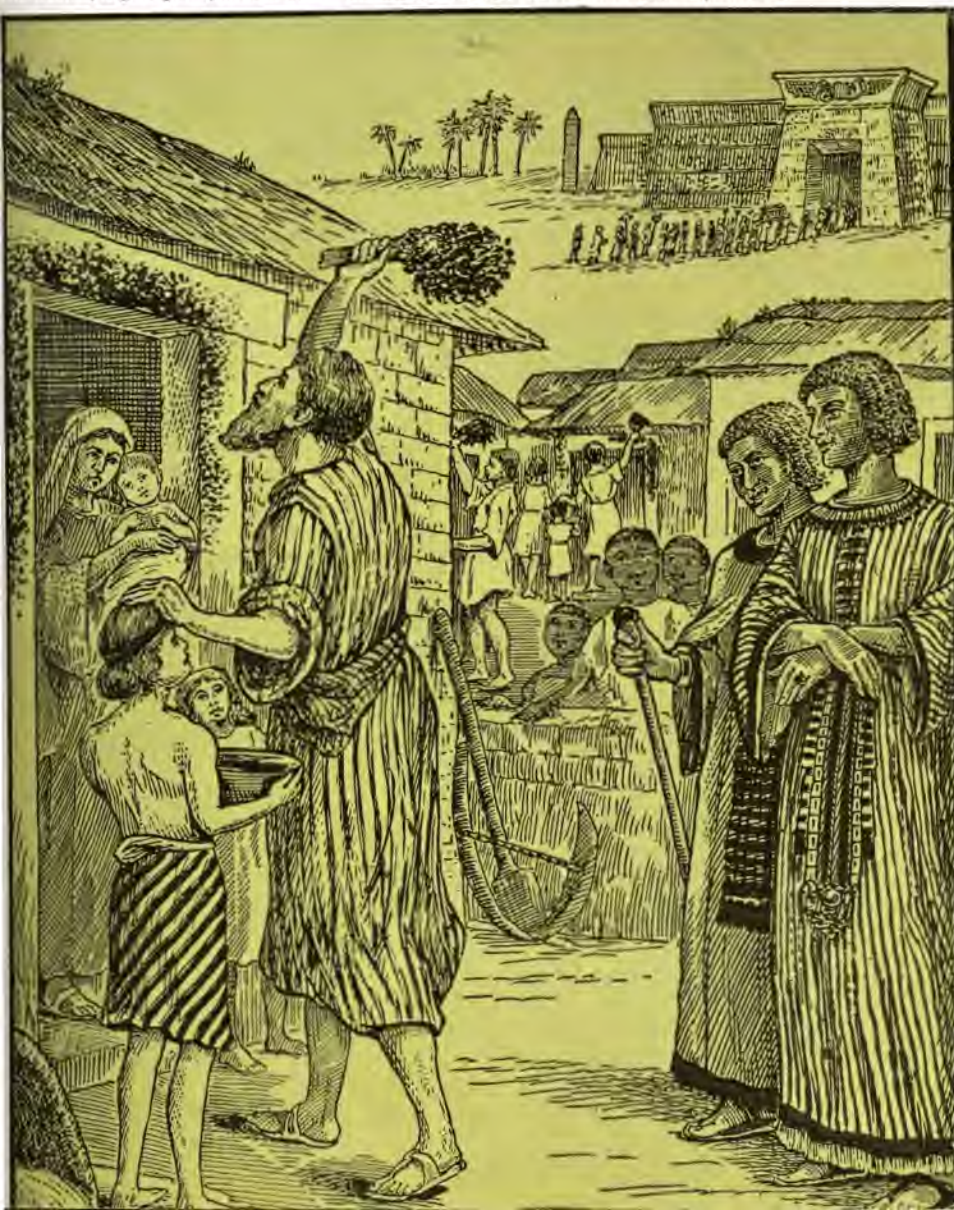
Ibid, p. 480, article, "Hezekiah"

The great reformer who reinstated the Passover wanted to make an alliance with Egypt—of all nations.

It was then that Isaiah who was not only a prophet but a statesman proclaimed:

"Woe to those who go down to Egypt for help, and rely on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!

The destroying angel "passed over" the doors on which the blood was sprinkled.



The Holy Days serve as one of the best means of sharing the Gospel of Jesus, the Messiah, with Jewish friends. The calendar of Jewish holy days is given in the 23rd chapter of Leviticus. Each holy day symbolizes a different aspect of God's redemptive program.

In Biblical days, when the temple was standing, and sacrificing was kept, their celebration gave visual evidence of a coming Redeemer and Messiah to Israel.

Since the destruction of the temple in 70 A.D., much of the Biblical significance was lost. Good deeds (mitzvahs) were substituted for animal sacrifice. Tradition was substituted for a living faith in the Person of Jesus, the Messiah.

Yet we do find in reading through Jewish liturgy, their prayer books, and the Order of Service for the Holy Days, enough Biblical significance and Scripture so that our missionaries are able to put together Holy Day services that truly witness to the redemptive work of Christ at Calvary and the promise of His future coming.

One of the most outstanding illustrations of this is in the Passover celebration itself. The Biblical teaching is exciting and the parallels of spiritual truth meaningful. Redemption from Egypt is portrayed as redemption from sin, and the shedding of the blood of the lamb signifies Jesus, the Lamb of God, and salvation through His blood.

The use of unleavened bread and the breaking of the middle piece of matzoh (unleavened bread) and hiding it

away during the Passover service is a beautiful illustration of Jesus the Messiah, the second Person of the Godhead, broken in fellowship with His Father in death upon the cross for the sins of His people.

The bringing back of the broken matzoh (the Afikomen) at the third cup of wine illustrates with sharp clarity the resurrection of Jesus the Messiah after three days in the grave.

Such is the Biblical significance of Passover. Throughout the world our missionaries will be celebrating the Passover as a means of witnessing to God's redemptive love in the Messiah Jesus. In some areas our television film entitled "The Passover" will be shown.

In other areas illustrated messages of the Passover itself will be presented. In the majority of our branches a community Seder (Passover) will be held. Christians will be invited to bring their Jewish friends to attend these special banquets.

We want to share with you some of the unique ways our workers are using this Passover season as an effective means of sharing the claims of Christ. Pray for them as they labor much during these holidays. Pray that there will be a great harvest into the family of God's redeemed through the Blood of the Lamb.

—Rev. Harold A. Sevens
Executive Vice President

"Yet he also is wise, and will bring evil, and will not call back his words, but will arise against the house of the evildoers, and against the help of those who work iniquity.

"Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they all shall fail together" (Isa. 31:1-3).

In plain language Isaiah was saying, "Hezekiah, don't trust Egypt. Pharaoh is also one of those, who together with Sennacherib and other 'kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed' (Ps. 2:2). Once God's people were slaves in Egypt and God sent the destroying angel. Hezekiah, trust the Lord. There is going to be another Passover."

". . . so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it" (Isa. 31:4, 5).

Can't you feel the excitement of the words? Sennacherib boasted about Hezekiah "himself I shut up like a caged bird in Jerusalem, his royal city." Caged in Jerusalem and there was no escape, "the walls I fortified against him." As Hezekiah looked around him it was hopeless, but looking up he

saw "as birds flying so will the Lord of hosts defend Jerusalem" (vs. 5).

"The form of the words in the original shows that it is the mother-bird that is thought about. And the picture rises at once of her fluttering over the nest, where the callow chickens are, unable to fly and help themselves.

"It is a kind of echo of the grand metaphor in the song that is attributed to Moses, which speaks of the eagle fluttering over her nest, and taking care of her young.

"Jerusalem was as a nest on which, for long centuries, that infinite divine love had brooded. . . . Nobody but a prophet could have ventured on such a metaphor as that, and nobody but Jesus Christ would have ventured to mend it and say, 'As a hen gathereth her chickens under her wings, when there are hawks in the sky. So He, in all the past ages, was the One that 'as birds flying . . . defended' His people, and would have gathered them under His wings, only they would not."

Alexander Maclaren, *Expositions of Holy Scripture*, Isaiah, p. 162.

The mother love of God—what a theme for sermon and song. It is beautifully illustrated by God's love for Jerusalem.

There is another picture I wish to point to in Isaiah's promise, "passing over, He will preserve it." The word used is that employed in reference to the Passover. A splendid picture of God's care for Jerusalem. We have the

nest and the mother bird, and now our hearts go back to the night when the destroying angel passed through the land and "passed over" the doors on which the blood had been sprinkled.

Seldom in history has a prophecy been so literally fulfilled in so short a time as was Isaiah's prophecy concerning Sennacherib.

It has been an enlightening experience for me to compare Sennacherib's account of his war against Hezekiah with the Scriptures. His account confirms the Scripture in so many details but also differs from it in others. The most glaring discrepancy is that Sennacherib omits the outcome.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, these were all dead bodies" (2 Kings 19:35).

There is a beautiful rabbinic legend which says that the Assyrian host was destroyed on the night of the Passover just when the *Hallel* was sung. (Psalm 113 to 118 inclusive sung at the close of the Passover service.)

Centuries later another *Hallel* was sung and Christ our Passover faced Golgotha to deliver us from the angel of death.

Faithfully yours in His service,

Samuel Tuck

News . . .

From Our Recent Passovers



"I am thrilled to report that a Jewish lady, Mrs. SG, who was exposed to our ministry for the first time through coming with a friend to the Seder, has put her faith in Messiah. "A number of Jewish people who were introduced to our ministry for the first time through coming to the Passover continue to come though they have not as yet put their faith in Christ. Many of them marveled at how Jewish the Hebrew-Christian Passover really is."

SAN DIEGO, CA—**Rev. Irv Rifkin**

A dear Jewish lady from India came with her husband to be a part of the Passover fellowship. Mrs. S was deeply moved by the beauty of the service. Reared in a strictly secular Jewish home, she had never observed a Seder.

Her eyes were tear-laden as she expressed her appreciation of the love she felt and the reverence for "her" own Scriptures evidenced at that gathering. Pray for her and her husband. They have promised to come to our Palm Springs Bible study.

ORANGE COUNTY—**Rev. and Mrs. Robert Miller, Mr. Dana Kasdan, Mr. William Katin**

Many Jewish non-believers were present as well as a number of new Jewish believers who were attending for the first time. We were pleased to see many from a college class in western religions who, along with their Jewish instructor, had been invited to join us.

DENVER—**Rev. Eliezer Urbach, Missionary in Charge.**

One Jewish man said that for all his years as a Jew he had never really appreciated, nor had ever understood Passover and his Jewish heritage until that evening.

He expressed much interest in attending our home fellowship and even said he would start attending the church at which our Seder was held.

FRESNO—**Mr. and Mrs. Irving Marks, Volunteers.**

One of our recent Jewish believers gave her testimony. Even the caterers listened to the ceremony from the hallway. We were encouraged by the strong feeling of love and fellowship as together we observed this annual tradition.

TUCSON—**Mr. John Ciaccio, Volunteer.**





*an
unexpected
blessing*

By Rev. Mitchel Triestman
Missionary in Charge, Philadelphia

Last year, while presenting the Passover demonstration in a nearby church, I received an unexpected blessing. At the end of the presentation, a group of believers crowded around to express their interest and to ask questions.

At the back of the line which had formed, were two Jewish ladies, armed with Masoretic texts and ready to do battle.

I invited them into the pastor's study where we could



The striped and pierced matzoh; they knew of whom Isaiah 53 spoke.

be alone, and there I asked them if we could read from their Bible.

We turned to Isaiah 53 and shared with them the timeless truth that all of us have turned to our own way; that we each have iniquity and that our iniquity was placed on another.

The Spirit was working through His Word, and having already seen the striped and pierced matzoh of the Passover Seder, they knew who was spoken of in Isaiah 53.

After about a half-hour of sharing and answering questions, both women were in tears. One was ready to believe in the Messiah for salvation, but the other woman just couldn't.

We finally realized what her problem was. It wasn't the person she couldn't believe: it was the Name of Jesus she couldn't use.

We explained that Jesus meant the same as Joshua. So the pastor of the church had her pray to receive Yeshua, the Messiah, and she gladly did.

Later, she testified that she felt a great burden lift. God Who delivered Jewish people from the burden of Egypt over three thousand years ago, is still delivering Jewish people today.

God gave His freedom feast, the Passover, to point backward to the freedom He had given from slavery in Egypt.

By the blood of an innocent male lamb He pointed forward to when He would make a much greater freedom available through His Messiah. "If the Son shall make you free," He said, "you shall be free indeed."

At the Passover table (The Last Supper), Jesus explained God's freedom feast.

On that very day, fourteen-and-a-half centuries earlier, God had chosen to bring the Jewish people out of miserable slavery in Egypt.

In giving us the feast of Passover, God planned every detail to point forward to the spiritual reality of the freedom available to us in His Messiah.

How is this spiritual freedom to

come about? In the Passover service, God commanded His people to take a spotless, healthy, male lamb. They were to kill him and apply his blood with the hyssop plant (a symbol of purity) to the sides and top of their doors.

Then they were to apply the sacrifice of the lamb to themselves by eating the lamb. This eating meant that the historical fact of the death of the lamb was applied very personally, deep inside themselves.

Thus Jesus said, "He who eats My flesh and drinks My blood has eternal life; and I will raise him up on the last day."

God gave us specific instructions on how the lamb was to be eaten. It was not to be boiled; boiling took too long. As He said, *Today, if you will hear His voice, and Now is the accepted time. Today is the day of salvation.*

The whole lamb was to be roasted; no part excluded. For the perfect Lamb gave His whole self for all our needs.

If God used the symbol of the lamb to tell us what action was needed to procure our freedom, He used the symbol of the matzoh, the unleavened bread, to tell us who the Person is who would bring about our freedom.

He emphasized that during the entire week of Passover no other kind of bread except matzoh may be eaten or be found in a Jewish home.

He decreed that whoever ate any other kind of bread that week except matzoh would lose his standing in God's congregation.

It was just as was said concerning the Person to Whom the matzoh pointed. *Neither is there salvation in any other, for there is no other name*

The Meaning of Passover

By Mr. Glen Penton,
Missionary, Dallas



under Heaven given among people by which you can be saved.

Passover matzoh is pure flour and water, with no other ingredients in it, to point to the One whom the Bible describes as *holy, harmless, and undefiled, separate from sinners.*

It was the food of those who, in their oppression, had to work long hours and did not have time in the evenings to make more elaborate kinds of bread that allowed the dough to rise.

Jesus said, *Come unto me all you who labor and are heavily burdened and I will give you rest.*

When God wanted us to know who this living matzoh was, He arranged for Him to be born in the city of Bethlehem, which means in Hebrew "house of bread."

During the Passover ceremony itself, there are three matzohs in one bag on the table. At the proper point in the early Hebrew Christian service, the middle matzoh is removed from the bag to designate which member of the Trinity is being spoken of.

The middle matzoh is then broken.

When Rabbi Jesus celebrated the Passover with His students, He said in effect that when God commanded them to break and eat matzoh on Passover, He wasn't interested in what food they ate on what day.

He was talking about *My Body which is broken for you.*

Likewise, Rabbi Jesus explained to His students that God's interest in commanding the four cups of Passover wine was not in telling us what to drink, but pointing us to His blood.

"... nothing important can happen in our relationship with God until He has led us out of Satan's slavery into His freedom. For if the Son makes you free, you will truly be free ..."



"... this is My Body

and mud. There is no peace . . . for the wicked."

God did not use words in the Passover celebration to tell us about this, but He used the bitter herbs (horseradish). Most people on most occasions, find horseradish to be not worth eating, like our lives which were not worth living before we accepted freedom in the Messiah.

When we were enslaved and life was bitter, God saw. He cared. And, yes, He was in control even then. He allowed all the evil that happened to us because He loves us.

How important is the freedom Passover symbolizes? God made Passover the first, the head of His seven feasts. Passover is the beginning.

Nothing important can happen in our relationship with God until He has led us out of Satan's slavery into His freedom. *For if the Son makes you free, you will truly be free.*

Finally, in Jewish homes that celebrate the Passover this year there will be a mysterious, empty chair and place setting at the supper table. This empty chair is reserved for Elijah the prophet.

The prophet Malachi said that before Messiah came, Elijah must come first to introduce Him. When Messiah came the first time, God sent someone who was empowered by the same Spirit and the same power that Elijah had.

Today, for the Messiah to bring His freedom to individual lives of Jewish men, women and children, He chooses

The first cup is called the Cup of Blessing because it is at the expense of Messiah's Blood that God has *blessed us with every spiritual blessing in heavenly places.*

The second cup is the Cup of Judgment. For the freedom of the Jewish people, God struck the Egyptians. He promised however, that to purchase a much deeper and more important freedom, the gentiles would "strike the Shepherd of Israel with the rod upon the cheek."

God struck Messiah so we would not have to be stricken.

The third cup is the Cup of Redemption because now we have *redemption by His blood, the forgiveness of sins.*

Finally, there is the Cup of Praise. His blood is really something to praise God for, isn't it? With the cup of praise we sing Psalm 118 together: "Hosanna . . . blessed is He who comes in the name of the Lord."

Why did God have to sacrifice Himself? Why do we need freedom from the law of sin and death? In Isaiah God used words to tell us: "But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse



which is broken for you . . ."

to be announced by people with that same Holy Spirit and that same power.

A PASSOVER TESTIMONY

By Art Pinzur

Every winter the celebration of Chanukah seemed to get lost somehow in the onslaught of the Christmas season. But when spring came around not even Easter could eclipse the eight-day observance of *Pesach*.

The Passover season was a very special time, even in non-orthodox homes such as mine. Yet, something always bothered me about the holiday; and more than that, about my faith itself. What's left when you strip away all the beautiful traditions?

As proud as I was of the Judaic heritage, every time I stood to fervently sing out the *Shema*, the watchword of the Jewish faith, I knew deep down I never understood what it was all about.

My Jewish upbringing had taught me to . . . *love the Lord thy God with all thine heart, and with all thy soul, and with all thy might*, but had never shown me how to do that.

After all, how can you love someone you don't know?

I came to know and to love the God, Who for so long had only been "out there somewhere," in a very personal way by coming to Him in the way He had commanded. Through the Son.

At last I've found the key which unlocked the mystery of God; Jesus the

Messiah. Passover came alive! Now as I sat at the *Seder* table, it dawned on me for the first time that the Exodus wasn't just a fairy tale but the true ac-

count of God's gracious deliverance of my own kinsmen.

The Almighty God Who had spoken to Moses from the burning bush is the same One with Whom I now commune in prayer. No longer a vague supernatural force, God had become a loving father to me.

My Jewish upbringing had never given me the opportunity to appreciate my own Messiah; but now my faith in Jesus has given me a love and an appreciation for the faith which my forefathers passed down to me, greater than I'd ever had before.

God's Passover Lamb has explained not only *Pesach* to me, but God Himself. As it is written, *the only begotten Son . . . hath declared Him*.



Messiah: The Passover's Real Fulfillment



"Understanding the Passover has changed my whole life. It has opened up a whole new dimension of God's blessings for us. It has answered many of my questions.

"My husband and I began to see meaning we had never seen before in God's Word because we began to look at it from a Jewish point of view. We began to take new comfort in God's promises as we saw how God had kept His Word.

"When I don't feel right, when I know I have let the Lord down, I can see in these types and prophecies proof that He has not rejected me and that He has not rejected Israel."

—Mr. and Mrs. Hager



"A Jew grows up in his tradition and it is hard for him to leave it. Christianity often seems like a Gentile religion, both to the Jews and to the Gentiles. Much of Jewish tradition tends to be lost.

"The Passover helps me to relate Christianity to my Jewishness. Two years ago I celebrated my first Christian Passover at Beth Sar Shalom. I could see the fulfillment there. It wasn't just an empty thing.

"Every year we used to open the door for Elijah and come back disappointed. There was a real emptiness there. But in Christ, the Passover has a real fulfillment, and there is joy in celebrating it. When I share Passover in the churches it opens real insight to believers."

—Marty Waldman





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He Brought Me Out of Egypt

By André Block

“. . . as a little girl attending Hebrew School, I remember the rabbi reading ‘each Jew must look upon himself as though he personally went forth from Egypt’ . . .”

In every generation, each Jew must look upon himself as though he personally was among those who went forth from Egypt. Not our fathers alone did the Holy One, blessed be He, redeem from suffering, but also us and our families.

As a little girl attending the Hebrew school's Seder, I remember the rabbi reading that from the Haggadah. Naturally, I focused my attention on the ceremonial and food preparations rather than on the deeper significance of this event in the history of my people and, in particular, in my life.

I didn't realize that every human being is born in a spiritually impoverished Egypt. Egypt: The life of sin, fears, angers and lusts that shackle people, that shackled me.

Today, as a believer in the Lord Jesus Christ, it's exciting to not only know about a passover lamb in a historical or theological sense, but to know personally the One "who set me free from this body of death." (Romans 7:24)

When raising the cup of wine at the Seder, Jews around the world will be

saying, “. . . He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity . . . let us therefore sing before Him a new song. Praise the Lord.”

Yet, those that don't know the blessed Redeemer personally are still in spiritual bondage. I was there once.

I never saw my dad walk. When I was one month old, he was stricken with Multiple Sclerosis. He died thirteen years later, totally disabled. I used to weep until exhaustion overcame me and caused me to fall asleep for the night.

Three years ago, when the very God Who opened the Red Sea revealed Himself to me, He replaced the hurt with unexpected peace and joy.

Many people say that it was time that healed that wound. But, I must agree with the psalmist in his adoration: *Blessed be the Lord God, the God of Israel Who alone works wonders.* (Ps. 72:18)

Yes, the Lord Jesus Christ can sweeten a life by His redemption. I know, He brought me out of Egypt.



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Chicago, Ill.

Rev. Myron Schweitzer

"Shalom to all of you. The Lord is beginning to develop a real outreach here in the north suburbs. Many Jewish people are being confronted with the claims and promises of their Messiah. In one of our Bible studies this month, Gene, a young Jewish man, expressed a real desire to commit himself to the Lord Jesus and receive Him as his Messiah and Savior. Please pray for Gene to fully comprehend and understand the responsibilities and commitments involved in the new life Jesus Christ offers."

San Francisco, Ca.

Rev. and Mrs. Jerome Fleischer,

Miss Ruth Fleischer

"Please pray that a Jewish woman professor may find revealed in the pages of the New Covenant, the Messiah of Israel, Jesus, and receive Him as her personal Savior . . . remember our Jewish friends who attend our Bible meetings. As they hear the Word, the Holy Spirit can minister . . ."

Los Angeles, Ca.

Mr. Louis Lapidus

" . . . visited with a Jewish girl in Jehovah's Witnesses; also attended one of her meetings. I am praying that God will use me to bring her out of this darkness . . . was involved in a debate with a Gentile who converted to Judaism at L.A. Valley College. Eighty Jewish students showed up. Good seeds planted . . ."

Miss Sandy Wingate

" . . . I have challenged the Jewish and Gentile believers in my Bible class to pray that God would give each one of us at least one new unsaved Jewish woman to befriend and bring to class . . . not for numbers sake, but for the sake of reaching women for Christ . . ."

Harrisburg, Pa.

Mr. and Mrs. Milton Maiman

" . . . we were contacted by a pastor about

using their home for a daytime Bible study for the Jewish women in their neighborhood. The church has a ceramic class in the basement and I've joined. I have had some great opportunities to share. The Lord is opening hearts and dealing with people . . ."

Orange County, Ca.

Rev. and Mrs. Robert Miller

" . . . short visit with Burt C to encourage him to honestly consider the claims of Jesus

Christ. He is under deep conviction of the Spirit and will not yield, therefore is miserable and doing his best to make all around feel likewise . . ."

North Hollywood, Ca.

Miss Ruth Wardell

" . . . we had a women's luncheon last month and over thirty attended. We showed two films on the birth of Christ. They seemed to be well accepted . . . one Jewish woman accepted Christ."



Jerusalem, Israel Mr. and Mrs. Jacob Goren

" . . . Christmastime in Israel was very impressive this year, especially for us Hebrew Christians. With gratitude to our heavenly Father for His great Gift in Jesus Christ that He has given to mankind, we again renewed in our hearts the joy of our salvation, praying to be worthy of His wonderful promise, Rev. 21:2-7.

"During the Christmas season, 35,000 to 40,000 pilgrims came to Israel. Among them were ten orchestras. The landings and the behavior of these pilgrims were both televised and aired over radio.

"Four of these groups, as soon as they landed, began to play and sing Christmas carols, including Holy Night. After this, there followed several testimonies explaining what Israel has given to the nations. Through the Messiah, they said that they love the Jews and His land.

"As to Israel's part in honor of Christmas, the Congress Hall in Jerusalem was packed

with mostly Jewish listeners as Jewish orchestras played Handel's Messiah. Only a few years ago there was an open demonstration by the Parliament protesting this song.

"Christmas eve, on both radio and television, a Jewish reporter explained in perfect Hebrew the real meaning of Shepherd's Field, Bethlehem and the place where Jesus was born. The explanation was very honest, using the name of the Lord, Yeshua, which means salvation. Our hearts are rejoicing and we give all of the honor to the Lord.

"With gratitude we look back over the previous year. We praise God so much for . . . new and open doors among the old and young . . . the hundreds of personal contacts and opportunities to whom we could give testimonies . . . for the hundreds of visitors in the Hebrew congregation hearing the Gospel of Christ through Jewish brethren and for the peace and freedom we have had to sow the Seed of the Gospel."

Miami, FL

Rev. and Mrs. Martin Klayman

" . . . a Jewish mother and grandmother prayed and asked the Lord to save them this past month . . . pray that our people will be led by the Word and not by their emotions. Many people are falling for the cults which are strong in this area.

Dallas, Tx.

Mr. Paul Cawthon

" . . . Jack, an immigrant from Russia who has been attending our meetings for many months and whom we have helped, trusted Jesus as Messiah and Savior . . ."

Miss Cathy Jones

" . . . an extremely orthodox Jewish young woman came across our listing in the phone book as a Hebrew Christian Fellowship and says she called out of concern . . . she thinks that I am wrong in my beliefs, but is intrigued . . ."

Atlanta, Ga.

Rev. and Mrs. Perrin Cook

" . . . the Thursday evening Bible study at a local shopping center has continued to be a blessing. Several new Jewish people have come out. Perrin also has been working with Christians in Columbus, Ga., teaching them how to witness to their Jewish friends.

"Our calendar ad has brought in over 200 responses. We praise Him for His work in individual lives like the young business manager who turned from religion to the Lord Jesus Christ . . . pray for the family of a Jewish lady who is a believer, but none of the members of her family have made professions of faith."

Bergen and Rockland Counties, NY

Mr. Gary Derechinsky

"We are praising the Lord for the many opportunities God is opening up for home visitations. Jewish people from our meetings are very interested and ask us to visit them for further discussion. The Rockland County meetings are really growing to the extent we will have meetings twice a month. There are many new young believers who are excited about the Word and are growing. Many new contacts for visitation are coming out of the work here."

Hollis, NY

Miss Eleanor Bullock

Mrs. S, a lonely unhappy Jewish woman, received a telephone call this week from Linda Block. It came just at the right time and for the first time in her life she heard that God loved her and wanted to help her in her need.

She consented to come to a Bible class the following Tuesday morning at the Hollis branch.

Many other "firsts" fell in line as she recalled later—she felt the love and concern for her personally—she was accepted immediately by the other women—she felt comfortable in the group of strangers.

She learned more about the Bible and God than she had in her whole lifetime. She liked what she heard and it made sense. When she left after her first visit, she eagerly asked when she could come back to hear more!

Please pray for Mrs. S's salvation.

From the
P.M.



What Do You Believe?

By Barry Budoff, Chicago

When I first came to the Lord, I was told that I would know when I was doing the Lord's work properly by how much buffeting I received from the enemy. Well, I must have been doing something right, because this month I sure was buffeted.

It all started when a rabbi, who was director of a nursing home that I've been visiting, called my home. I wasn't home to speak to him, but my wife, Dyann, related his words to me. They were, to say the least, none too complimentary.

He ended the conversation by telling us, "Don't ever set foot in this home again." Please pray for the people we were witnessing to.

That was the beginning. The end took place a few days later. I was at a meeting of the Charter Review Board of Northeastern Illinois University, trying to get a temporary charter for a club on campus.

The opposition was there in force, mainly from the two Jewish clubs (including a rabbi) and from certain members of the Student Senate.

The debate was going hot and heavy, when in one beautiful stroke the Lord

opened an opportunity to witness to all those in the room. There were some fifty students there, all of whom were Jewish.

The rabbi, in trying to break down my arguments, asked me, "What exactly do you believe?" I asked him to be more specific and he said, "You know, *saved, lost, man's condition, that sort of thing.*" Well, far be it for me to pass up an opportunity like that.

"All men," I said, "have fallen short of God's standard of righteousness. To find forgiveness you must have a blood sacrifice." I continued by telling him that the Lord Jesus was the final sacrifice, and that, "belief in His atoning work cleansed you and gave you life before God."

The rabbi then said, "What if you don't believe?" So I answered, "If you don't believe in His atonement and personally accept it for yourself, you are judged guilty by God and punished."

Needless to say, I was not very popular after that. After the meeting, I was called every filthy name and then some. That wasn't the end though.

That evening, I went on visitation. After going to see a few people, I stopped at my final destination. I rang the bell, and a



Hadassah and Barry Budoff.

man answered. After I introduced myself and the purpose for my visit, I gave him a copy of the book, *Israel A Modern Miracle.*

He promptly tore it into pieces and threw it in my face. I guess I didn't take the hint and tried to share more with him. Well, for my trouble, I received a right to the face, a curse and a slammed door.

I picked myself and the pieces of book up off the ground and proceeded home, a bit bruised and worse for wear, but rejoicing in the words of our Lord, "Blessed are you when men abuse and persecute you and falsely accuse you of every wrong on my account. Be glad and rejoice in it..."

His—Not Ours

Wesley J. A. Jones

"... keep this service."

While once again reading Moses' instructions in Exodus 12 for memorializing the Passover, I was reminded that he particularly intended this ordinance to be delivered to each succeeding generation as well as to the elders to whom he was then speaking.

As we marvel at Moses' foresightedness, it would seem that God's people in this and every age likewise have a continuing responsibility to instruct their children in the stewardship of those assets He has entrusted to them.

Just as the Passover observance was to be a remembrance of the Lord's watch care for the Israelites during one wretched night in Egypt, so should our estate arrangements confidently honor

our blessed Lord's provision for ours and our children's needs.

Whether it be a testimonial preamble and a rapture clause in our wills, or a living trust disposition of assets to His ministry on earth, isn't it reasonable that succeeding generations be similarly instructed in this important Biblical principle? The essence of His commands for our stewardship service contemplates that those assets which we control are His, not ours in the sense that the world construes possessions.

How many children might thereby be more benefited to learn dependence on Him for provision of their needs rather than upon a bountiful inheritance of earthly treasures from our own estates!

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At this point it is perhaps well to state the chief emphases of the ministry of Jeremiah. The objects of his relentless denunciations were the degenerate worship of Baal, the merciless child sacrifices to Moloch, the glaring social injustices, the moral putrefaction, and the heartless worship of the Lord.

His message was opposed and rejected by all classes of his nation (11:21; 12:6; 15:10). Although Jeremiah's messages were almost entirely those of doom, he did predict the restoration of the nation, the priesthood, and the monarchy under the Davidic dynasty (23:1-8; 33:14-18).

Indeed, the abundance of bright promises for the nation in chapters 30-33 has led commentators to designate the chapters the "Book of Consolation" of the prophecy. The most famous passage in the book is that

dealing with the new covenant (31:31-34). He does not speak of personal resurrection, but rather that of Israel.

Because Jeremiah is so unlike any other Old Testament prophet, and because his message and book are so inextricably bound up with his life and thought, it is imperative for the student of the book to consider in depth the inner life and characteristics of this man of God, some elements of which have already been only lightly touched upon.

Besides the features of his natural abilities, his emotions, his motivation, his personal relationship to the Lord, attention must be given to the so-called "Confessions of Jeremiah," his dialogues with the Lord, his imprecations on his enemies, and especially his prayer life. No man in the Bible has disclosed more of his heart and spiritual yearnings than he.

Though he was gentle and timid (but not effeminate as some have charged), because of the call and commission of God he was adamant in his duty. He could not be swayed. No one in Israel was more patriotic than he, yet he never allowed himself to gloss over Israel's sin. His was a lonely and isolated life, for, although he longed for human fellowship and love, he was denied all his life a family and close friends.

In spite of his deep love for his people he was divinely compelled to proclaim almost monotonously their suffering and national doom. His fellowship with God was on a particularly deep and intimate plane. At times this was so frank, that many modern students of his book feel he borders on the blasphemous, at least on the irreverent.

It has often been overlooked that

Dr. Charles L. Feinberg Jeremiah the Prophet



Continued from last month.

Jeremiah was a man of exceptional courage, without compromise, unwaveringly determined to proclaim God's truth though the entire nation oppose him. Such a stance was maintained at great cost to him both mentally and physically.

Imagine his agony of heart when he saw his people undeviatingly headed for catastrophe, was certain that he was incapable of averting the impending calamity, and was experiencing the relentless opposition of those for whose benefit he was ministering. These trials and temptations molded him into one of the greatest spiritual giants of all time. Because of his timidity he was the subject of discouragement and despair, a state in which he expressed himself so frankly in the autobiographical portions of the book.

It is important to notice that the Lord gave him no signs or miracles to confirm the validity of his predictions. At one period of his life Jeremiah had decided to resign his commission (20:8, 9), but the Lord's compulsion would not permit it. God had promised to make him an iron pillar and a bronze wall, and did not default on His word.

Apparently, it was quite natural for him to carry on extended dialogues with the Lord. These dialogues are quite valuable, principally because they reveal how Jeremiah (and by so much other prophets under similar

conditions) kept separate his personal consciousness and the message of God (cf. 12:1-6; 14:7-15:21).

A number of writers have expressed horror and dismay at Jeremiah's expressions for personal revenge on his enemies. For them this is the chief blot on the life of the prophet. Without going into extended discussion, it should be pointed out that these imprecations are explicable on the same basis as those in the Psalms.

It must be understood that there is no feeling of personal vindictiveness. Jeremiah knew he was God's messenger; therefore, those who attacked him were arraying themselves against the Lord. His intense fidelity to his God and his longing for the triumph of divine righteousness assure that his curses were not so much personal as they were uttered for the vindication of the glory of the Lord.

Too, it must be remembered that the Old Testament saints had no clear revelation of future retribution (cf. Job who pleads incessantly for vindication in this life).

Nothing is more revealing of a man of God than his prayer life. Jeremiah lived and wrought and wept in the atmosphere of prayer and openness before the Lord. He was so committed to prayer for his wayward people, that God had to proscribe such activity by him (7:16; 11:14; 14:11). And he included himself in his prayers: 11:18-23; 12:1-6; 15:10-11, 15-20; 17:14-18; 18:18-23; 20:7-11, 14-18.

The passages just cited are also known as the "Confessions of Jeremiah." In them are the most unreserved statements of any prophet in Israel. Other prophets narrate their experiences, but in the realm of the Bible there is no parallel to these self-disclosures. In them Jeremiah stands in all his human frailty, his love for his people, and his utter devotion to the will and call of God.

In bringing to a conclusion this treatment of the person of the prophet, it may be helpful to summarize the dominant traits of Jeremiah. First of all, Jeremiah had faith in the Lord and in His ultimate purpose for Israel and the nations. In spite of impending disaster on Judah he found solid ground for confidence.

Through all the denunciations he pronounced he saw God's final aim to bless His people, whether the remnant in the land or the exiles in Babylon (29:1-14; 32:1-15). His prophecies of Israel's restoration are among the most glowing in the Scriptures (3:14-18; 30:18-22; 31:1-14; 33:10-13).

Questions and Answers



By DR. HENRY J. HEYDT

Question: Will you explain about the three cakes of unleavened bread as used in your Passover?

Answer: The matzoh or unleavened bread is called the "bread of affliction" in Deuteronomy 16:3 and is connected with the "haste" of the exodus (Deuteronomy 16:3; Exodus 12:39), but the emphasis is upon deliverance "that thou mayest remember the days when thou camest forth out of the land of Egypt."

The three cakes used during the Seder service are usually placed in a three-fold cover and distinguished as "Kohen," "Levi," and "Israel." The application of this to the Trinity and of the middle cake to the Messiah is unknown to our Jewish people.

Question: When was wine first used in the Jewish Passover? In the Lord's Supper when instituted by Christ, did all disciples drink from one container, or did each have a separate cup?

Answer: It is a generally accepted fact that many of the additions to the Passover celebration began to be affixed sometime after the Exile. At that time the people were founding anew their religious institutions, and the character of the period was such as would have made this likely.

We know, at any rate, that the use of wine and the dipping of the sop were pre-Christian additions and were in use at the time of the Lord's Last Supper.

It is customary at a Seder service for each participant to have his own cup. During the service this is filled with wine and emptied four times as illustrative of the four verbs used in Exodus 6:6-8, "bring out," "deliver," "redeem," and "take."

This drinking out of the cups four times is known as the *Arba Kosos*, the Four Cups. What happened at the Lord's Supper, however, was that the Lord Jesus Christ took one cup, gave thanks, and handed it to them saying, "Drink ye all out of it" (Matthew 26:27). The Greek is *ek outon*, "out of it." They all partook out of the same cup.

Question: Was Judas still in the Passover room when the institution of the Lord's Supper was made? Were his feet washed? I hear there are 4 cups passed at a Passover feast, the last one being the cup of joy. Is it true? Judas could scarcely have taken it either, or did he?

Answer: Judas was present at the beginning of the Passover meal at the time of the washing of the feet. This is why Christ said "Ye are clean, but not all" (John 13:10, 11). He was also present for the dipping of the sop (John 13:26) but went out immediately afterward (verse 30).

Matthew and Mark place the dipping of the sop before the institution of the Lord's Supper (Matthew 26:20-25; Mark 14:17-21), while Luke has it following (Luke 22:21-23). When all the facts are considered it appears that Matthew and Mark give the historic order while Luke includes it where he does as a transition to the discussion regarding who shall be the greatest.

His order varies in the previous section also so it is evident that he is not writing from a strictly chronological viewpoint, just as he is not endeavoring to include all the details (he omits the act of dipping the sop, the actual questions of the disciples, and he does not give the full reply of Christ to Judas).

On regular festive occasions two cups of wine were used, that is, the wine cup was emptied and filled again for the second cup. Two additional cups were added to the Passover to mark the evening as the most joyous in the year. The total of four cups is justified by the rabbis on the basis of the four words employed in Exodus 6:6-7 for the delivery of Israel from Egypt.

The Mishna says that even the poorest man in Israel should not drink less than four cups of wine on this occasion. Edersheim believes that it was at the time of the third cup, when a special blessing was said, that our Lord instituted the Communion.



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