



**the CHOSEN PEOPLE**

April, 1977

**To All  
The  
Nations**



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Our cover this month, by Barbara Gilroy, depicts the vast world mission field of ABMJ. "And this gospel . . . shall be preached in all the world for a witness unto all nations . . ." (Mt. 24:14)

God's plan for world evangelization has never been changed — that plan was and is — to make known His salvation to all the earth, "To the Jew First." This is our mandate, to be faithfully carried out in every country and in every generation.



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From the President

# The Resurrection: It All Begins Here

**D**eary Beloved Friends:  
It all began with the Resurrection!

Several months ago I was invited to dinner in the home of a pastor of a church where I had spoken. Both the pastor and his wife were busy and I was left alone in the living room. On the table there was an old family Bible and I casually thumbed through it looking mostly at the pictures.

I was familiar with most of them but I was pleased and startled to see a reproduction of Burnard's "La Samedi Saint" (Holy Saturday) which was new to me. It pictured the day before the resurrection of our Lord.

The eleven disciples were gathered together. The doors were shut. It was the saddest day of their lives. Their faces were fearful. Their leader was buried in a tomb. They were disillusioned and their hopes were also buried in the tomb!

They seemed to be saying, "We were hoping that it was He Who was going to redeem Israel." Now He was dead. Peter's head was in his hands; John tried to comfort him but could not. Each face had an expression of utter hopelessness. "We trusted that it was He."

Thank God that the story does not end with the death of Christ. His death was followed by His resurrection. How I wish that Burnard could have painted a picture of the disciples gathered in the same room the next day!





## Why did Jesus say "Beginning at Jerusalem?" There are deep reasons for this "commandment." Reasons that lie in the wonderful character of our Lord.



Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

(Luke 24:45-47)

Yes, it all began with the Resurrection! The upper room of Burnard's "La Samedi Saint" became the powerhouse for those who a few days before were despondent and who, in obedience to the command of Christ, "preached his name among all nations beginning at Jerusalem."

Our theme this month is "Sowing the seed among the nations." It is interesting that Luke, who of all the evangelists stresses the universality of the Gospel, is the one who also emphasizes "beginning at Jerusalem."

Like some old painting, Godet suggests, each of the four Gospels has in some corner, obscure until you discover it, the name of the writer. Matthew refers to himself anonymously as the one who sat at the receipt of custom. Mark speaks of a young man who fled naked from the Garden.

John tells of one who leaned on Jesus' bosom and whom He loved: we know it was John himself. And Luke says that one of the two who went to Emmaus was called Cleopas. Was not the other Luke himself?

It is in Luke's Gospel (24:47) and again in the Acts that we have the striking emphasis on Jerusalem as the point of departure for evangelism. "Repentance and re-

mission of sins," said Jesus to these disciples, "should be preached in His Name among all nations, beginning at Jerusalem."

When we recall the place, the occasion and the speaker, the words are the more remarkable. The Saviour after His resurrection identified Himself by His voice to Mary, by the breaking of bread to the two who went to Emmaus, by His scars to the ten disciples and a week later to doubting Thomas.

But in these brief words recorded by Luke He identified Himself by the use of the word Jerusalem. No one but Jesus would have said it. No one but Jesus could have said it, after His rejection, His suffering and bitter death on Calvary.

It links close to the words, "Father forgive them; for they know not what they do"—"Beginning at Jerusalem." And in uttering these words Christ laid down a great missionary principle to which we desire to call attention, a principle which obtained in apostolic missions and has ever since been valid, although often forgotten.

Why did Jesus say, "Beginning at Jerusalem"? After His terrible denunciation in Matthew's twenty-third chapter, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee . . . Behold, your house is left unto you desolate." He still put Jerusalem first on His program.

Jesus knew her history as no one ever did. She was called the city of David, the city of the Great King, the Holy City, the Perfection of Beauty. The Psalmist describes her as "Beautiful for situation, the joy of the whole earth"; "a city compact together where the thrones of judgment are set"; and he adds, "The Lord loveth the gates of Zion more than all the dwellings of Jacob (Ps. 48 and 122 passim).

Jerusalem has had thirty-three centuries of history from Melchizedek to Lord Allenby. She has been rocked by earthquakes,

sacked by invaders, and endured twenty sieges.

The Temple built by Solomon was rebuilt by Nehemiah and Ezra, destroyed again by Antiochus, rebuilt in splendor by Herod the Great and then destroyed by Titus in 70 A.D. Was it because of His patriotic devotion that Christ loved Jerusalem? Or were there deeper reasons for this command?

Samuel M. Zwemer, "Into All The World," pp. 99, 100.

Yes, there were and there are "deeper reasons for this command" and these reasons lie in the character of our wonderful Lord.

Dwight Moody once said, "I can imagine Jesus saying, 'Go search out the man who put the crown of thorns on My brow, tell him I will have a crown for him in My Kingdom if he will accept salvation; and there shall not be a thorn in it.

"Find out that man who took the reed from My hand and smote My head, driving the thorns deeper into My brow. Tell him I want to give him a scepter.

"Go seek out that poor soldier who drove the spear into My side; tell him that there is a nearer way to My heart than that!"

*Ibid.* p. 103.

Faithfully yours in His service,

*Samuel Zwemer*

ABMJ Conferences  
In Your Area



Conference, San Diego, Ca. May 1-4, 1977.

The Niagara Frontier Conference on Prophecy, Niagara, N.Y. Area. May 15-18, 1977. Dr. Douglas MacCorkle, Pres., Phila. College of Bible, special guest speaker. Also, Dr. Emil Gruen, Rev. Ben Alpert, Rev. Herbert Zwickel of ABMJ. **Participating Churches:** Grace Calvary Church, Niagara Falls; Lake View Congregational

Church, Lake View; Christian & Missionary Alliance Church, Lockport and Niagara United Presbyterian Church, Niagara Falls.

Conference, Phoenix, Az. June 5-8, 1977.

For information write or call:  
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**“L**eshana haba’ah b’y’rushalayim” (to the coming year in Jerusalem). This phrase is often connected with the end of the Passover Seder service said in hopes that the next Passover will be celebrated in the land of Israel.

This phrase is also considered the earnest expression of world Jewry’s deepest desire—to return to the land of their fathers.

Any average Jewish history book adequately documents the reality of this slogan as being in the dreams of the Jewish people for the past one hundred and twenty years.

“Next year in Jerusalem” may be alive in the dreams of the Jewish people but in reality this dream seems to languish unfilled.

Only a small percentage of the Jewish people actually live in Israel today. Only a small percentage of world Jewry migrates there. And a growing trend indicates that fifty percent of freed Soviet Jews immigrate to the U.S.A. rather than Israel.

Religious reasons or a lack of religious reasons; financial difficulty in Israel versus the stability of other lands

and international affairs may all be responsible for the current situation.

Viewed prophetically the problem may only be temporary. As Christians though we await the fulfillment of prophecy, we should not overlook the positive opportunity which this present-day dispersion has provided. This opportunity which we now have is to share with the Jewish people their Lord and Savior, Jesus the Messiah.

This is why the work of the American Board of Missions to the Jews is so important. Not only does the mission have workers in other nations including Israel but also in the United States where over one-third of world Jewry now resides and where a large portion of Jewish immigrants still come.

Here in the Baltimore branch we have had opportunities to share with a number of Jewish people who would be good examples of this situation. Through our Jewish Art Calendar outreach we encountered a Jewish man who was exiled from Egypt during the Nasser regime and now lives in the U.S.—not Israel.

This man stated that he is more willing to discuss Christianity than other Orthodox Jews from other lands due to the required ways of education for Jewish people in Egypt. After our first visit he agreed to our returning each month to discuss the different pamphlets he received through the calendar.

This illustrates our opportunity to reach him and others now while they are still among us and hopefully more receptive.

— Dean Freeman

**Our responsibility while Israel is sown among the nations.**





# Canadian Contacts

## Dial-A-Message Works!

It is a remarkable thing to see the way God is blessing our Dial-a-Message Ministry! Each week several hundred persons call to listen to the recorded message which deals with today's problems and their solutions, as found in the Holy Scriptures. Because our ad in the Montreal Star is only 1" x 1½", the situation is all the more remarkable!



by  
WINNIE  
MARRINER

I cannot impress upon our Chosen People family enough, the need to pray for this ministry. As I monitor the calls before retiring for the night and again in the morning as soon as I awaken, I can tell that many people call during the "wee" hours of the night,—after midnight and before 5:30 a.m.

I have, over the years, prayed for elderly persons who slip out into eternity during the dark of the night . . . and how wonderful it is to know that our "family" prays and works together to reach everyone with the Good News that we do not have to die . . . alone! That we can go *through* that valley, with Jesus!

## "... ears to hear ..."

Imagine my surprise last January when I felt the Holy Spirit impress me to take a Sign Language Course!

Imagine my surprise as the gentle "driving force" of the Holy Spirit had

me practising all by myself in front of the mirror, time after time! I had nothing to go on, had no friends or acquaintances who were deaf, yet God was really blessing me. I suddenly found I could communicate anything to any deaf person. Not as rapidly as a professional, but effectively, nevertheless!

Through a series of *strange* circumstances, I now find myself a member of the Montreal Ministry of the Deaf, and our Bible studies take place each Wednesday night at Snowdon Baptist Church. The secretary of the group gave me a list of eighteen deaf Jewish persons the second time I met her!

Now, if *that* isn't God's way of doing things, I don't know what is! Two weeks ago, I taught a Bible study on the second chapter of the Book of Hebrews—and they all understood me.

## Combatting The Lie

The book table ministry at Concordia University (Loyola and Sir George Williams campuses) continues to be a rewarding one.

I must say it is very sad to see our lovely Jewish young people so taken up with the cults and this "consciousness." Satan is blinding our young people because we know that apart from our Messiah there really is nothing to look forward to, either in this life or in the next.

The doctrine of reincarnation is damning the souls of precious young people. An incredible psychical research seminar will soon be taking place and one of the leaders is a clergyman whom the reincarnationists think is a Christian!

How we need to have seminars in our own churches dealing with effective means for combatting not only the lie, but *the Liar!* It is sad to hear young people talk about a Jesus with power no different from their own.

I praise and thank God for the opportunity to man a book table here on campus. Hardly a Thursday goes by that we do not spend hours talking with young Jews about the Messiah. My heart rejoices (even when weary) that God continues to bring them back to the table.

Please pray for a young man named Irving who, at first, was fighting mad but now has calmed down a great deal. Love and patience are having their way.



**T**here are thousands of Soviet Jews who have immigrated to the United States. They arrive in this country with little or no ability to speak English and with traditions and customs akin to those my grandmother had when she immigrated at the turn of the century.

At that time, God gave us men like Leopold Cohn who spoke the same language and lived within the traditions of those to whom they ministered.

Yet, I am an English-speaking American with little knowledge of Yiddish; less of Hebrew and none whatever of Russian. How then would I be able to minister to these thousands of needy souls?

Two years ago, while pondering this question and asking my Lord for a solution, I received a call from a Hebrew Christian family from Russia, recently arrived in our area.

We spent a pleasant afternoon; and, with the help of a translator, these dear folks shared their desire to free the other members of their family, more than thirty men, women and children.

I realized right then the Lord had answered my prayer. Not by enabling me to minister directly to these thousands of immigrating Jews, but by providing over thirty Russian He-

brew Christians who would soon arrive here—much more culturally equipped to minister to their brethren than I.

As permission was sought to admit brothers and sisters to America, this thirty-plus family was finally reunited.

Multitudes of other emigrating Soviet Jews, however, do not make it to our shores. Those of you who have followed the Jewish migration from Russia know that when many of these people reach the first stop they have an opportunity to change destinations. Many choose to come to America, but soon find themselves in Italy covered by a mass of red tape.

Many spend six months or longer in that country. How do we reach these people? This time it was not I who was asking the Lord, but the Lord Who was asking me.

One day while teaching my Sunday school class a missionary to Italy visited us. He had known our Russian families when they were detained in Italy.

His burden was to secure tapes for a ministry that could be shared with these thousands of Russians during their stay. We were able to help meet this need.

I didn't think too much about this until one day I received a letter from a new Hebrew Christian family who had listened to these tapes and had come to know the Messiah as Savior and Lord. They are now sending resumes, asking for assistance in coming to America so they might share with others what God has done for them.

## *To Russia With Love*

by  
**Richard Cohen**





## COVER STORY

We thank God that our Mission has become the literature distribution center for Spanish-speaking Jews in South, Central and North America. Thousands of tracts are being given out in Buenos Aires because we believe in the power of the written word.

In our home area a middle-aged Jewish lady visited church and listened to many sermons, yet her heart was never touched until someone gave her a tract from our Mission.

She put the tract in her purse intending to read it at home. That same night, she read and studied the tract until very late. In spite of the late

hour she opened her heart to the Messiah Jesus and her whole life has completely changed.

As she told me this marvelous story she opened her purse and took out the tract that had led her to the Lord. I was moved to see that she had not only kept the tract as a memoir of that precious moment when she accepted

***Her heart was never touched until someone gave her a tract from our Mission.***

the Lord, but also to see she had evidently read it many times by its worn appearance.

Her home now is open to the Lord for meetings where others also may meet the Lord.

**Rev. Victor Sedaca**  
Buenos Aires, South America



In carrying out the commission of the Lord Jesus, it is interesting to see how God opens doors to all nations. How can a missionary to the Jews have a part in this? God did it!

I was conducting a class with a college group of Christians when in came a young man with a beard and a backpack. When a break came in the session, I walked over and introduced myself to the young man.

I immediately recognized his name as Jewish. In the course of our conver-



***From Iran — their Jewish ancestry ran back possibly to the Babylonian captivity.***

Joe and his friend Abraham, students at the University of Texas, had come to this country from Iran to study. Their Jewish ancestry ran back possibly to the time of the Babylonian captivity.

Joe was driving down Northwest Highway and saw our Beth Sar Shalom Hebrew Christian Fellowship sign. Out of curiosity, he stopped and came in. Liking the staff, and anticipating the kind of fellowship we told him we had, he began attending our Friday night meetings.

As the weeks went by, he learned the Gospel story. His heart being touched by the Spirit of the Lord, he finally asked Jesus to be his personal Messiah and Savior. He has attended our services since that day.

A few months ago he went back home and returned with a Jewish Iranian bride. His bride, though speaking English very haltingly, fell in love with our people, and is open to the Gospel. Please pray that she will also ask Jesus into her heart.

Joe's friend, Abraham, came to trust Jesus savingly after a bad automobile accident. He is now back in Iran, and we trust, letting people know about Jesus.

**Rev. Paul Cawthon**  
Dallas





**I immediately recognized his name as Jewish. He was a native Israeli who had come to see America by Greyhound Bus.**

sation, I learned that he was a native Israeli who had come to see America by way of Greyhound Bus.

He was a student at the Hebrew University in Israel and was particularly interested in seeing the South's minority problem. I told him that I would take the rest of the afternoon and show him around the particular area if he was interested.

We visited the area, and he had an opportunity to see the situation and the people firsthand. He remarked that it was far better than he had pictured it from some of the articles that he had read.

We then drove to see some of the tourist sights. I took him the long way around, because I wanted to talk with him about his salvation. We stopped by our house and picked up some literature to add to the Hebrew-English New Testament the college director had given him.



Incidentally, it didn't just happen that the director had a brand new copy of the Hebrew New Testament. The director told me later he didn't really know what he was going to do with it. He couldn't read Hebrew!

I believe God knew there would come into that class one day an interested Israeli student who needed just such a book.

We rode and talked. He would break in with questions now and then. As the conversation unfolded he said that he was learning a lot of things, but there was still the problem of accepting Jesus of Nazareth to be the Son of God.

He said that he had looked into this before, but he just couldn't bring himself around to this thinking. He said, however, that he believed that Jesus

was really more for him, a Jew, than He was for me, a gentile.

My heart rejoiced to know that he was open and God had led him thus far. His plans were to catch the evening bus on to Washington. I tried to persuade him to stay over, but he wanted to keep his schedule.

How would I keep this contact open? Only a short time back I had met an Israeli girl, a believer, who was also a student at the Hebrew University. I gave him her name to contact as well the names of our missionaries there.

I wrote the Israeli girl giving her the details. Now we can keep in touch with this Israeli student through the mail. This is how God opens the way to get the Gospel to the nations one-by-one.

**Rev. Perrin Cook  
Atlanta, Ga.**

**A young Jewish emigrant from Russia saw our ad in the yellow pages.**

Jack, I am told, saw our ad in the telephone yellow pages. A young Jewish emigrant from Russia, studying computer programming, he was lonely and in need of fellowship.

Hardly able to speak English, he found people at Beth Sar Shalom who fulfilled the Scriptures, "I was a stranger and you took me in." (Matthew 25:35).

Last week he brought three of his Russian Jewish emigrant friends to our meeting. The Hebrew Christian songs we sang really made them feel at home. Let us pray they may soon believe as Jack has.

**Rev. Paul Cawthon**





Ellen and Lillian Denton



**THE  
WORK  
IN  
FRANCE**

Clockwise from above:

Mr. Jacques Guggenheim fields questions from Jewish friends. Sylvain Romerowsky (r.) translates Shepherd of Israel. Left to right, Dir., Pastor Vincent; Ellen Denton and Ernest Gutknecht convene at Beth Sar Shalom office, Paris.



The French Jewish community numbers about 500,000, the majority residing in and around Paris. The greater part of these are Sephardic Jews who emigrated from North Africa in the 1960's. They are more bound by tradition than by faith and quite proud of their Jewish identity.

There is a small number of Eastern European Jews (Ashkenazim) in the Paris area—those directly touched by the Nazi persecutions. In general, almost every one of these small families have lost scores of loved ones.

Contrary to the North African Jews, —(Sephardim), they are not normally religious and are often very suspicious, not caring whether others know they are Jewish as a protective measure. We have some very beautiful contacts among them.

Since 1975 the Lord has permitted over 1,000 Prophecy New Testaments to be placed in the hands of Jewish people who have accepted them only on the condition they read them.

There is a great cultural difference which appears immediately when one begins to witness in France. The people are much more reserved than those in America, and therefore we have adjusted our methods to the people.

We have found that once a contact is made with one family member there is usually an opportunity to witness to as many as 20 or 30 relatives as Sephardic Jewish families are large and given to hospitality.

Small merchants still reign in Paris and this is a wonderful way of meeting and getting to know Jewish merchants and their clientele. We do most of our trading with Jewish shop owners.

After months of prayer and witnessing, when possible, our kosher butcher accepted a French-Hebrew New Testament as a Hanukkah gift. We find him to be very open and eager to talk about Jesus when he is not too busy.

Not long ago we met a well-known rabbi who came to a friend's store. We were able to discuss the Lord Jesus in prophecy with him and he seemed to have an answer for everything except the prophecy of Zechariah 12:10.

He said, "I have to admit I cannot explain this prophecy." After this he invited us to talk with him again in his office and he accepted literature. He also invited us to watch a TV broadcast he was making.

He has read the New Testament and is presently reading it again. He keeps a copy in his office. This man is very kind and thoughtful and we always remember him in prayer.

Apart from visitation, literature plays an important role. Beth Sar Shalom provides Bible correspondence courses on Isaiah and each month the French version of the Shepherd of Israel is sent to over 6,000 subscribers in France and many foreign countries.

We are especially thankful for the growing demand from Jewish and Gentile believers for tracts their un-

saved Jewish friends can read.

In the past few months we have had difficulty keeping up with the demand for requested literature. Sylvain Romerowsky, a young Hebrew Christian student at Nogent Bible School, translates the English tracts and articles into French.

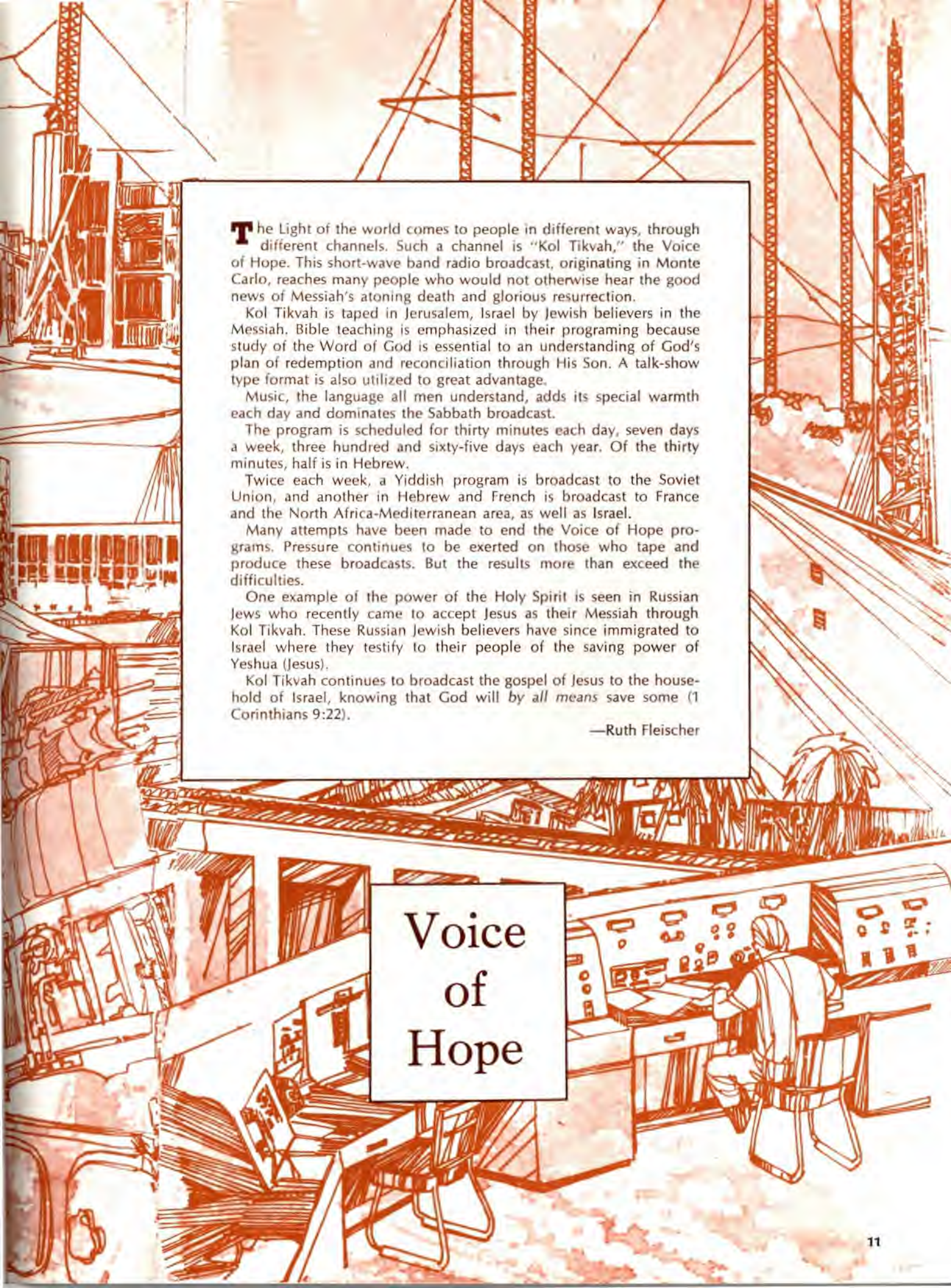
Twice a month meetings are held in an assembly room in our local Baptist Church. Invitations are sent out to the Jewish community, and Mr. Jacques Guggenheim presents Messiah Jesus through the Old Testament prophets often treating problems particular to the faith of many Jewish brethren.

As a ministry Bible distribution does not always show immediate results. Yet we know the power of God lies in His Word. Mr. Jacques G, a lawyer searching for God through reform Judaism, was given a New Testament, read it and came to the conclusion that it had to be the sequence to the Old Testament.

He was born again and last year asked to be baptized. He is faithfully attending church services, Bible study and also taking a course in Biblical Hebrew.

At the close of our meetings we have provided a Bible and tract stand where we are happy to freely give the Word. The Lord has greatly encouraged us, as many Jewish guests have asked for New Testaments. We know the Lord will not let His Word return to Him void but that it will accomplish that which He pleases.





**T**he Light of the world comes to people in different ways, through different channels. Such a channel is "Kol Tikvah," the Voice of Hope. This short-wave band radio broadcast, originating in Monte Carlo, reaches many people who would not otherwise hear the good news of Messiah's atoning death and glorious resurrection.

Kol Tikvah is taped in Jerusalem, Israel by Jewish believers in the Messiah. Bible teaching is emphasized in their programing because study of the Word of God is essential to an understanding of God's plan of redemption and reconciliation through His Son. A talk-show type format is also utilized to great advantage.

Music, the language all men understand, adds its special warmth each day and dominates the Sabbath broadcast.

The program is scheduled for thirty minutes each day, seven days a week, three hundred and sixty-five days each year. Of the thirty minutes, half is in Hebrew.

Twice each week, a Yiddish program is broadcast to the Soviet Union, and another in Hebrew and French is broadcast to France and the North Africa-Mediterranean area, as well as Israel.

Many attempts have been made to end the Voice of Hope programs. Pressure continues to be exerted on those who tape and produce these broadcasts. But the results more than exceed the difficulties.

One example of the power of the Holy Spirit is seen in Russian Jews who recently came to accept Jesus as their Messiah through Kol Tikvah. These Russian Jewish believers have since immigrated to Israel where they testify to their people of the saving power of Yeshua (Jesus).

Kol Tikvah continues to broadcast the gospel of Jesus to the household of Israel, knowing that God will *by all means* save some (1 Corinthians 9:22).

—Ruth Fleischer

Voice  
of  
Hope





"... I fashioned myself to be a combination Zen Buddhist monk and prehistoric American Indian ..."

by Andrew Shishkoff  
Denver

This is not my testimony. It is God's testimony, a testimony to the unsearchable riches of His glorious grace.

Digging a root cellar by hand one day a little over four years ago, my illusory world came crashing down around me.

The senseless murder of a beloved friend at the hands of a stranger rudely shattered my dreams of a peaceful, unpolluted life in the remote mountains of Northern New Mexico.

In the soul-searching aftermath of that man's death, the Messiah of Israel, Himself, answered my heart's desperate cry for God to show me life's meaning, His identity, and the nature of genuine spiritual worship.

## TESTIMONY

A grandson of German Jewish and Bulgarian immigrants, I had been headed for a college degree and a career in psychology, teaching, or something else respectable. But the combination of my own rebellion and the social upheaval of the sixties led me, instead, through the anti-war protest movement, unbridled morals, the drug scene, and the blues/rock music then sweeping the nation's youth.

God responded to my prayers for a wife even before I knew Him and brought me a Jewish girl from Philadelphia. We longed to be free from the technology, economy, and government which we blamed for the world's ills.

Migrating from California to New Mexico in the winter of '69, we settled in the ruins of an old adobe brick house. Our closest neighbors were live rattlesnakes—as we discovered in the spring when they awoke.

For the next four summers we strove to establish a close-knit farming community that was to be independent of The System and based on the ideals we imagined to exist in primitive tribal societies.

Vainly searching for a spiritual framework upon which to build our lives, we experimented with nearly everything from eating peyote cactus for hallucinatory experiences to tossing the Chinese coins of the I Ching for occult "guidance."

I fashioned myself to be a combination Zen Buddhist monk and prehistoric American Indian, but watched both the community ideal and my own righteousness fail repeatedly.

Anti-Semitism and America's preoccupation with violence and materialism were conditions I had come to associate with Bible Christianity. Consequently, believing in Jesus Christ was about the first possibility I had scratched off the list in my quest for truth.

Now, to my surprise, the tragedy of a friend's death made my hungry heart receptive to that very message. The Lord sent two messengers to our distant outpost to tell us that Jesus, the Redeemer of Israel, had atoned for our heart's awful sinfulness by the sacrifice of His own sinless life.

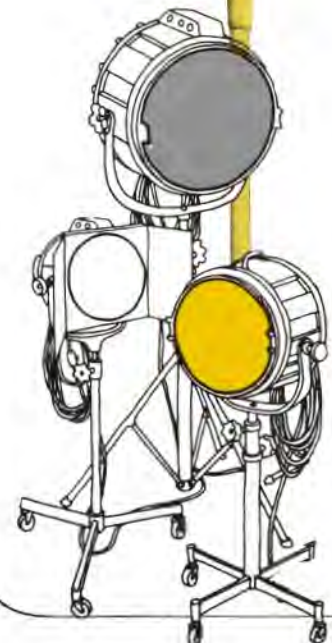
The Holy Spirit of God opened the eyes of my heart to see that I wasn't basically good inside, and that Messiah's infinite love for me caused Him to bear the heavy burden of my guilt—which I, myself, could never remove. For the first time, I really knew my Creator.

As I gave Him my heart, He made me a truly free man. Through the Holy Scriptures I found out what it really meant to be Jewish. The God of our forefathers, the God of Abraham, Isaac, and Jacob supernaturally lifted me out of sin's dark stranglehold and set me upon the Rock of Ages.

On a dark, rainy Thursday morning an automobile carrying a Hungarian television crew stalled on the highway in front of the Dallas Beth Sar Shalom. Apparently God had plans to utilize the work of the Mission in Communist Hungary!

A CAR CARRYING A FILM CREW FROM COMMUNIST HUNGARY STALLS OUTSIDE OUR DALLAS BRANCH.

**LIGHTS,  
CAMERA,  
... HINENI!**





# I Will Give Thee the Nations

By Wesley J. A. Jones

The second Psalm is one of many which prophetically portray Christ, the Messiah. As we seek to live our lives centered in Him, there is much instructive guidance in the Psalter. A case in point is Psalm 2:8.

Like our Lord Jesus, we too have been given the heathen nations as our inheritance for "sowing the seed." Whether we are able to go directly or provide our prayerful and undergirding support, our responsibility is clear.

While many have heeded the call and responded, one aspect of our walk is sometimes overlooked.

As we are invited to discuss with friends of this Mission the opportunities to arrange assets at death, we are too frequently surprised to find some who have reached their mature years without having any legal testamentary plan.

Of greater significance is a larger number who have been lulled into a false sense of security simply because they have a will, albeit executed many, many years before.

This neglect is generally due to a misunderstanding of how changed personal circumstances, probate codes and tax laws may dictate the need for reviewing a testamentary document.

No existing will—or any other testamentary plan—should be cast in bronze. On the other hand, revising it should never be a do-it-yourself project.

This stewardship ministry has been charged by ABMJ's Executive Board to counsel freely without charge those to whom the burden for the Jewish people among the nations is heavy. Inquirers should direct their requests for information to Dr. Daniel Fuchs, President, at the headquarters office.

AMERICAN BOARD OF MISSIONS TO  
THE JEWS, INC.  
P.O. Box 1331, Englewood Cliffs, N.J. 07632

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I enclose \$\_\_\_\_\_ as my free will offering for the Lord's work among God's chosen people, Israel,

beloved for the Father's sake. I prefer my gift be used especially for the following purpose:

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City/State/Zip \_\_\_\_\_

S-47

The foreigners knocked on the Mission door with some trepidation, seeking water to cool their engine and shelter from the weather. Rev. Paul Cawthon, Missionary in Charge, assisted them to a nearby service station and learned that the crew was in this country to film various ethnic groups.

It was late in life for brother Paul to set out on a career as a film actor, but he saw the opportunity to send the Mission's message abroad. Besides, the film crew was already curious about the goings on at the unique setting of Beth Sar Shalom.

Brother Paul offered the services of the Mission staff as actors in the film and asked the visitors if they'd like to take home a record of the Mission's inner workings.

Lights and cameras momentarily appeared and Dr. Tom McCall summoned the staff. Zola Levitt was called in by phone and in thirty minutes musicians and staff were assembled at the sanctuary room's pulpit.

Rousing renditions of the Jewish Christian song *Hineni* and the traditional *Havenu Shalom Aleichem* were offered for the sound film as the Hungarians looked on and worked in wonder.

In the next room, the crew continued to film the Bible study area, where they recorded a wall chart on prophecy for the benefit of their future viewers.

Meanwhile, the staff chose appropriate tracts and set about witnessing to the strangers who were still puzzled over the mixed Jewish-Christian message. If they came to find some unusual American religious practices, they had come to the right place!

Their film finished and the transportation restored, the members of the filming team at last took their leave of the strange little "church" where some were Jews, some were Gentiles and all were Christians. They'll have quite a yarn to spin when they get back to Eastern Europe.

Pray for the success of their venture, and that the good fellowship and strong Hebrew singing of the Mission staff of the Dallas Beth Sar Shalom will be mightily used of the Lord in this far-off mission field behind the Iron Curtain.

**Zola Levitt/Irwin Chalek**

*Irwin Chalek is our minister-of-visitation in the Dallas Branch. Zola Levitt is a freelance writer, whose works include "If You're There Show Me" and "Jesus the Jew's Jew."*

*Hineni is Hebrew for "Here Am I."*



Dr. Charles L. Feinberg

# Jeremiah the Prophet

## INTRODUCTION (PART II)

Jeremiah manifested a complete frankness with God. He concealed from God no feeling, no emotional reaction, and no fear. He went so far as to question God's dealings with him and others (12:1; 15:10-18; 20:7). Moreover, he was able to love all men (17:7, 8). He enjoyed the devotion of Baruch (36:32), the friendship of the high priest Zephaniah (29:24-32), merciful deliverance at the hands of Ebedmelech the Ethiopian (38:7-13), and the respect of King Zedekiah (38:14-18).

Jeremiah had an intense and unrelenting hatred of sin. It mattered not on what level of society that sin was committed; it received the scathing rebuke of the prophet. Political, social, moral, and spiritual life were under his scrutiny. Prophets, priests, kings, nobles, even relatives, could expect no favoritism from him (cf. 5:1-5; 13:1-14; 23:1-4; 22:13-19).

The prophet was a man of unparalleled courage and endurance in the face of lifelong opposition and plots on his life (7:1-11; ch. 25; chs. 36, 37, 38). But for the protection of the Lord he would have been slain. Along with his courage he was notably a deeply sensitive person (8:18-9:1 and the classic 20:14-18). To preach unrelieved judgment on his beloved people was contrary to his nature and occasioned him much mental and emotional anguish (20:7-9). He yearned for sympathy and found little of it (15:10; 16:1 ff.).

Jeremiah displayed faith in the indestructibility of Israel, though in his day they were headed for judgment. Babylon was irresistible because of the purpose of God, but this never meant the total extinction of the nation (30:11, 18-22; 31:35-37; 33:19-26). Though considered a traitor by his contemporaries, he had more faith in their future existence than his accusers (chs. 32 and 37; see also 25:11; 29:7-14).

Even a single reading of the prophecy will reveal the acute sensitivity the prophet had relative to nature. He was an observant naturalist; he lived close to nature and used examples from that realm to illuminate his pointed messages (18:14; 4:23-26; see also 4:7, 11-13; 2:23, 24).

Finally, Jeremiah is one of the noblest examples of the triumph of the

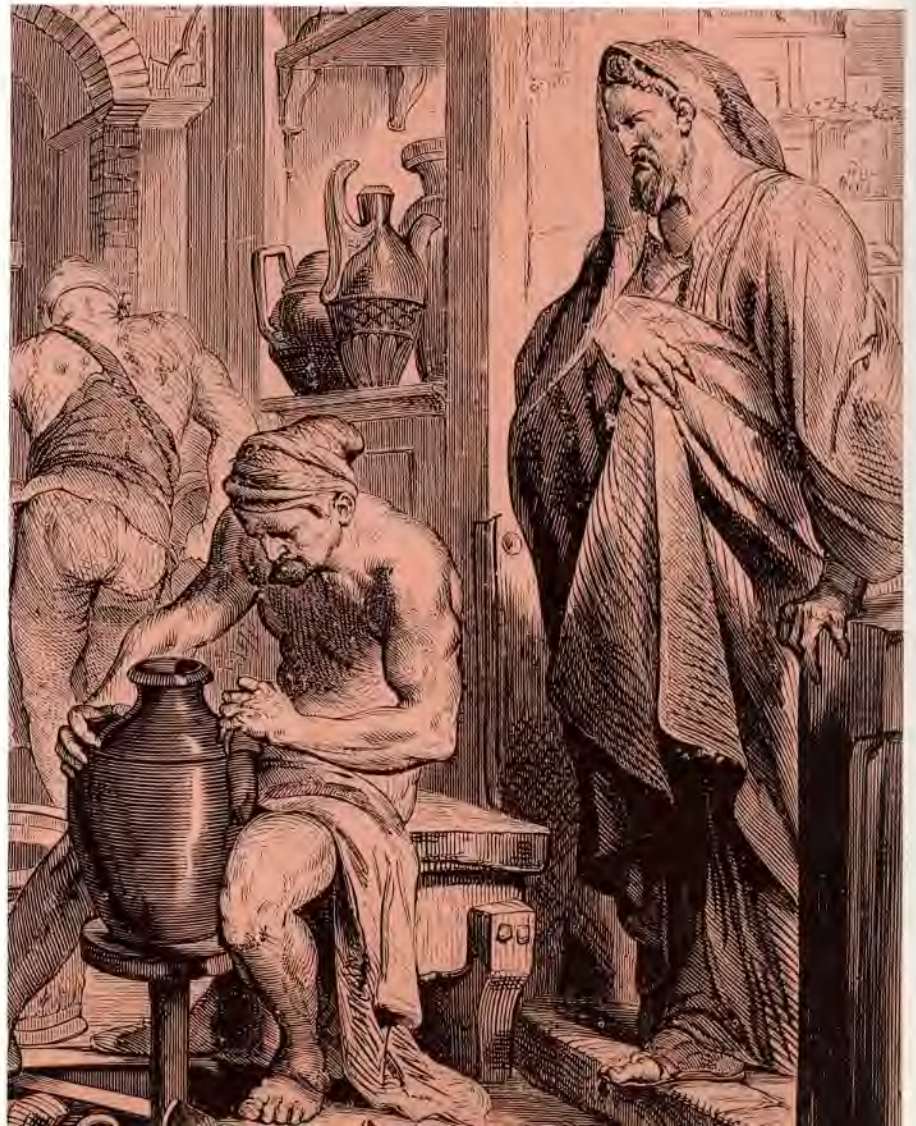
spiritual over the physical. Weakness in the physical realm was transformed into adamant fortitude through the domination of spiritual resolve and steadfast faith.

Just as the eighth century B.C. saw a galaxy of prophets in Israel, so did the end of the seventh and the first half of the sixth centuries. The contemporary prophets were Zephaniah (Zeph. 1:1), Obadiah (Obad. 11-14, if one holds, as this writer does, that the prophet was speaking of the destruction of 586 B.C.), the prophetess Huldah (2 Kings 22:14; 2 Chron. 34:22), all in Israel, and Ezekiel (Ezek. 1:1-3) and Daniel (Dan. 1:1) in Babylon. Especially close is the relationship between Jeremiah and Ezekiel; some eighteen clear points of contact between them have been demonstrated. It is probable that Nahum and Habak-

kuk were also contemporaries of Jeremiah. It is of interest that three of the four major prophets in the English canon were related to captivities: (1) Daniel to that under Jehoiakim (Dan. 1:1); (2) Ezekiel to that under Jehoiachin (Ezek. 1:1-3); and Jeremiah to that under Zedekiah (1:1-3).

The majority of commentators feel that Jeremiah was greatly influenced by the works of those who preceded him, especially the prophecy of Hosea. It is suggested also that Jeremiah had a tremendous influence on the psalmists, parallel concepts and expressions being pointed out to substantiate this. This could only be true of those psalmists who wrote in the exilic and early post-exilic periods.

Practically all writers on Jeremiah have mentioned certain resemblances between him and the Lord Jesus Christ. There are a number of interesting parallels. The life of no other prophet has so close an analogy to the earthly life of our Lord. Jeremiah has been rightly acclaimed the most like Christ of all the prophets. Men saw in Jesus of Nazareth the prophet Jeremiah re-





turned to life (Matt. 16:14). The following analogies may be pointed out:

1. The historical setting for both was similar. Jerusalem was about to fall; the temple was soon to be destroyed; religion was buried in formalism; there was need for emphasis on the spiritual life. Considered from the outward point of view alone, the life of Jeremiah closely resembled that of our Lord.
2. Both had a message for Israel and the world.
3. Both were conscious of the world of nature about them and used many figures from that realm.
4. Both came from a high tradition: Jeremiah from a priest-prophet background; Christ from the divine and regal planes.
5. Both were conscious of their call from God.
6. Both condemned the commercialism of temple worship and in the same way (7:11; Matt. 21:13).
7. Both were accused of political treason.
8. Both were tried, persecuted, and imprisoned.
9. Both foretold the destruction of the temple (7:14; Mark 13:20). Two great external catastrophes struck the Old Testament theocracy: the destruction of Jerusalem with its temple by Nebuchadnezzar and by Titus. Of the first Jeremiah was the prophet; of the latter, Christ Himself (Matt. 24).
10. Both wept over Jerusalem (9:1; Luke 19:41).
11. Both forcefully condemned the priests of their day.
12. Both were rejected by their kin (12:6; John 1:11).
13. Both were tenderhearted. Jeremiah was so much like the Man of Sorrows that the rabbis identified Jeremiah with the Suffering Servant of Isaiah 53.
14. Both loved Israel deeply.
15. Both were intensely lonely (15:10; Isa. 53:3).
16. Both enjoyed unusual fellowship with God. It is one of the unique features of the life of Jeremiah that he could be so free and honest in communion and conversation with God (20:7; cf. John 11:41, 42).

To Be continued. From the forthcoming book—*The Book of Jeremiah: The Judgment of The Lord being published by Zondervan.*

## Questions and Answers



By DR. HENRY J. HEYDT

**Question:** *The Jews were told to keep God's commandments, statutes, judgments and testimonies. Is this repetitious?*

**Answer:** The use of Old Testament synonyms is a very interesting study but too lengthy for us to enlarge upon. If you can find a copy of *Synonyms of the Old Testament* by Robert Girdlestone in your library this would be helpful. To the ones you list might be added "charge" and "laws" (Genesis 26:5). Each, as even the English words indicate, has its own particular concept so that this is not mere repetition.

The 119th Psalm uses eight different titles for the revealed truth of God. Girdlestone comments: "With exquisite beauty and with inspired depth of thought the writer of the 119th Psalm draws out these varied aspects of the Divine Truth, and presents the law of God in every light which the experience of a godly man can regard it."

In Psalm 19 David gives his own inspired description of five of these words: the law is perfect, the testimony is sure, the statutes are right, the commandment is pure and the judgment is true and righteous altogether. Some of the commentators have endeavored to give details of difference.

Thus Dr. Gosman in Lange says of Abraham in Genesis 26:5, "He kept the charge of God, the special commission he had given him; his commandments, his express or occasional orders; his statutes, his stated prescriptions graven on stone; his law, the great doctrine of moral obligations."

**Question:** *Does "soon" (The Living Bible, Ezek. 36:8) mean the same as "in the latter years" (Ezek. 38:15-16)?*

**Answer:** I do not think so. The immediate context indicates exactly what the clause, "they are at hand to

come" (King James Version), states. At least 20 of the 70 years of the Babylonian captivity had expired. Furthermore, Ephraim and Judah were to return as one people. This is asserted in v. 10, ". . . all the house of Israel, even all of it."

However, the context does not stop with this, and a scattering is mentioned which would exceed that from the Assyrian and Babylonian exiles (vv. 19-21). The return from these also shows its extent (v. 24). The prophet's gaze is therefore directed beyond the immediate return, and he here lays the foundation for chapters 37 through 39.

**Question:** *Will you please explain the significance of Ps. 56:8, ". . . put thou my tears into thy bottle: are they not in thy book?"*

**Answer:** Tear bottles, called *lachrymatories*, were used among the ancients for collecting the tears of mourners. These bottles were then placed in the tombs of the deceased. They were made of glass, pottery, agate, sardonyx, etc. We discern from Ps. 56:8 that they were known in the time of David.

The application made by David is to his own tears of sorrow of which God had kept an exact record. He varies his prayer in this metaphor on the basis that God had already anticipated his request and entered an account of every tear in His book. In fact, David realized that all the details of his life were in the foreknowledge of God (Ps. 139:16).

**Question:** *How can we reconcile Ex. 34:27-28 with Dt. 10:1-4 as to who did the writing on the second set of tablets?*

**Answer:** In Ex. 34:1 the Lord asserts that He will write upon the tables. Dt. 10:2 simply confirms this. Ex. 34:27-28 cannot be a denial of it. In fact, it would be most unlikely in the same context since such a contradiction in such proximity could hardly be predicated of even a merely human author.



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