


# the CHOSEN PEOPLE

JANUARY 1978



*The Lord and the Lord alone is our God.*

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20 cents a copy • VOL. LXXXIII, NO. 5 • JAN. 1978 • \$2 a year

**CREDITS:** Cover: UPI, 4; Israeli Tounst. Office, 6; Terry Gruber, 8; H. Armstrong Roberts.

THE CHOSEN PEOPLE is published monthly except August as a medium of information concerning the Jews, Israel and the work of the AMERICAN BOARD OF MISSIONS TO THE JEWS, INC., 460 Sylvan Avenue, Englewood Cliffs, N.J. 07632. In Canada: BETH SAR SHALOM MISSION, INC., P.O. Box 4400, Station D, Hamilton, Ont., L8V 4L8. Copyright © 1977 by the American Board of Missions to the Jews, Inc. Not to be reproduced in any form without permission of the publisher. Second Class postage paid at Englewood Cliffs, N.J. and at additional mailing offices.

"The early church didn't stub their spiritual toes on 'to the Jew first,' but the Jew who first received the Gospel shared the message 'also to the Greek' and both together brought the Gospel 'to the uttermost part of the earth.'"

## from the president DR. DANIEL FUCHS



Dearly Beloved Friends:

I'm feeling great! Recently I walked four miles in less than an hour and a half on the Appalachian Trail. Not a great feat, but to me it was a milestone on my road to recovery.

In April, after weeks of excruciating pain, I begged my wife to get me to the hospital. By the time the arrangements had been made I couldn't even stand on crutches to hobble to the car and was carried to the ambulance on a stretcher. Do you wonder why I'm so excited about my hike on the Appalachian Trail? It's good to be walking again.

How I thank God for all who helped my healing. I thank God for Himself "who healeth all thy diseases" (*Ps. 103:3*).

I am also thankful for a wonderful wife, the mission staff, the Chosen People family, my pastor and the family of God. The fragrance of the flowers in my room was just a slight odor which reminded me of the incense of "the prayers of all saints" (see *Rev. 8:3*). And last but not least I am thankful for my team of doctors!

My doctors were splendid. My general practitioner is Chinese and he consulted with a Jewish neurologist. When my condition was finally diagnosed, my Jewish neurologist introduced me to one of the finest neurosurgeons in the East — a Greek! And now, as a result of the effective treatment by my international doctors, I enjoy walking once more.

This couldn't have happened fifty

years ago. The difference is not only the great advance in medical techniques over the last half-century. Fifty years ago none of my doctors would have been accepted in most medical schools! (They hadn't migrated on the Mayflower.) I thank God that the doors of our medical schools are now open to the Chinese, the Jews, the Greeks and all nationalities.

Historically, probably the Greeks were first admitted, then the Jews, and then the Chinese. It was to the Greek first, and finally also to the Jew and the Chinese. In this case the order is not of great importance. The important fact to me is that I can walk because not only is sickness universal, the medical profession is also universal.

It is now January when traditionally we remind our family of Romans 1:16:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

For some reason the words "to the Jew first" frequently cause unfavorable reactions. This year instead of expounding on this theme, I would like to emphasize the fact that the main theme of Romans 1:16 is the universality of the Gospel!

Just as I am thrilled because our medical schools have been opened to Chinese, Jews and Greeks, so at the time of Paul's writing to the Romans, the doors of the Church of Christ had recently been opened to the Gentiles. In fact that thrilling revelation is

# The Hebrew Calendar Scandal

by TOM WALKER  
Canadian Director Beth Sar Shalom



"THE HEBREW CALENDAR SCANDAL" This headline from a front-page article in the Jewish Times was the best advertisement we have ever received. The sub-headline which followed — "How Missionaries Disguise Propaganda Among Naive Jews" — seemed to encourage rather than discourage Jewish contacts.

We had placed advertisements in a Toronto newspaper during July and August offering our Jewish Art Calendar free of charge. In response to our ad, a reporter from the "Canadian Jewish News" telephoned. He had many questions. In particular, he asked, "Why are you giving the Jewish Art Calendar free?"

I described this gift as a point of contact with Jewish people and ex-

one of the reasons Paul wrote this book. As thrilled as I am about my team of doctors, I am even more exultant about this aspect of the Gospel.

The Great Commission which Jesus Christ gave to His apostles was latent in the promises and prophecies regarding the Messiah found in the Old Testament. So Dr. George Smith in his Short History of Missions devotes an entire chapter to the Old Testament preparation and begins the history of missions with the call of Abraham. He was the father of all believers, the first exile from home in whom all the families of the earth were to be blessed. Where now, at the junction of Ur on the Iraq State Railway, passengers from Baghdad stop for breakfast, "the God of Glory appeared to Abraham and gave the first missionary call." "It has," writes Dr. Smith, "been often repeated since to prophet and apostle by the Angel of the covenant, by the Lord of glory in the flesh, by the Lord in glory especially to Paul — repeated not less really though in the still, small voice, in dream and vision, or in startling providence, to the modern missionary. The call has been always the same, to get out from home, to come to the land of God's choosing, to go to the people who cry for help, to leave kindred and all things for My sake and the Gospel's."

By Abraham's obedience, Palestine became the greatest missionary center of the race, the land chosen by God's providence to be the cradle of Old



Testament prophecy, the Messiah's birthplace and the focus of apostolic missions. Abraham was not only the heir of God's promise for worldwide salvation, but he was the recipient of a covenant of grace.

The promise of the Messiah is the golden thread of universalism in the story of Israel as recorded in the Old Testament. The earliest reference is "to the seed of the woman" (Gen. 3:15), often called the protevangelium.

Then the promise was that the coming Deliverer would belong to the Semitic race (Gen. 9:26-27). Afterwards God appeared unto Abraham (Gen. 12) and gave him the promise: "I will bless thee, and make thy name great; and thou shalt be a blessing . . . and in thee shall all families of the earth be blessed." This promise was reiterated and made more definite to Isaac and to Jacob. Then on his deathbed Jacob singled out Judah in his prophetic

plained that we have done this for some time as a means of presenting the Gospel of Messiah to Jewish people.

The reporter claimed that we were guilty of misrepresenting the calendar. I described to him the daily Scripture readings, holidays, times of candle-lighting, etc., and he had to agree, even in his article that our calendars are "authentic in detail."

In a Montreal newspaper our calendar advertisement also appeared. There, Winnie Marriner was questioned by yet another Jewish Times reporter.

His resulting article entitled, "Calendars, Telephone Messages, Part of Missionaries Arsenal," was a complete "expose" of our outreach. Included in

this report is the "dial-a-phone" ministry begun by Winnie several years ago. Other articles also appeared in major Canadian cities. All denounced our outreach.

The Jewish response was overwhelming — and most surprising! Jewish people wrote to us from far and near requesting the free calendar "as advertised in the Canadian Jewish News." In their zeal to alert Jews to the perils of missionary activity our detractors had actually used a reduced copy of our original advertisement to illustrate their front-page article!

Letters of appreciation flowed steadily into our office. Many Jewish people had seen the illustration and apparently ignored the article. They wrote

to request calendars for this year, asking that their names be retained for next year's edition. Some asked that we send calendars to a list of their friends.

Jewish interest in our ministry has increased in other areas as well. Some Jewish people contacted us by telephone for advice on spiritual matters which provided us with an opportunity to share the Good News with them. Others requested information about our ministry. Many asked for literature.

With God's overruling, disaster was turned to triumph. The old slogan has been proved true once again, *it pays to advertise!*



"Some people would state . . . that God is no respecter of persons and to give the Jews any kind of priority during this age is unscriptural . . . We believe in Romans 1:16 literally . . ."

*Daniel. In these great visions the coming of the Redeemer is to be a conflict with evil until He is victorious and returns upon the clouds of heaven to triumph over the Antichrist. The new Jerusalem is to surpass the glory of the Tabernacle, with its Shekinah, and the Temple. Its gates, open to all nations, are for salvation and praise. The Gentiles are to bring their glory and honor as tribute to the Messiah King. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72).*

Samuel M. Zwemer, *Into All The World*, pp. 9-12.

For centuries this truth, the universal message of the Messiah, had been ignored by Israel. The gospel of Christ is the "power of God to everyone that believeth to the Jew first and also to the Greek." The early church didn't stub their spiritual toes on "to the Jew first," but the Jew who first received the Gospel shared the message "also to the Greek" and both together brought the Gospel "to the uttermost part of the earth."

There is no question at all about the fact that early in church history the Gospel was given to the Jew first. Some people would state, however, that this order is no longer valid, that God is no respecter of persons and to

give the Jews any kind of priority during this age is unscriptural. They say we should read Romans 1:16, "The Gospel was . . . to the Jew first."

We consider this to be editing the Scripture. We believe in Romans 1:16 literally, "The Gospel is . . . to the Jew first." The priority is not one of position; it is one of order.

We rejoice in the universality of the Gospel proclamation. All people need the same Gospel, are saved only by the Gospel, and are lost without it. God does not love the Jew any more or any less than He loves the Gentiles.

God commissioned the apostles to preach the Gospel to all men everywhere. How could this be accomplished? Scattered all over the world were Jewish synagogues. Each synagogue was an island of witness to Jehovah in a sea of idolatry. By bringing the Gospel to the Jew first the message was expedited "to the uttermost part of the earth."

The Jews are just as accessible today. They are dispersed all over the world. God's order of evangelism "to the Jew first" is still strategically sound.

Faithfully yours in His service,

*Samuel Fuchs*

Dr. Daniel Fuchs

blessing as the ancestor of the coming Deliverer: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (the Rest-Giver) come; and unto him shall the gathering of the people be" (Gen. 49:10).

. . . Like a pyramid these prophecies rise from a wide base and become more definite, distinct and glorious as they are built higher and higher by the later prophets, Isaiah, Jeremiah and

“It was a few moments before I could even recognize my old friend behind the orthodox garb and beard. Phil . . . had returned home, set on winning me back to the ‘Jewish faith.’”

# “ Phil ”

by REV. MITCHELL TRIESTMAN



Missionary in Charge, Phila, Pa.

For several years I have been witnessing to a friend named Phil. Phil comes from a mixed background. He was raised and educated Roman Catholic, but his mother is Jewish.

After completing his education Phil had a chance to travel to the Holy Land. There he visited with his uncle, a Hebrew Christian, who introduced Phil to his Jewish heritage. Phil began to feel a great desire to identify with his Jewish people.

Upon Phil's return from Israel we were introduced by a mutual friend. Phil was a man torn between the Catholic religion and his Jewish heritage. At first he saw Hebrew Christianity as a possible compromise between the two religions. However, as I spent time in discussion with him, he began to realize that both religions opposed the simple Biblical faith we were presenting.

Phil really enjoyed the fellowship of believers, and for a while we began to assume that he had become a believer. But frequently he would become very argumentative on the subject of faith versus works, revealing his confusion.

I continued to spend time with Phil instructing him and fellowshiping with him as frequently as possible. After several months we had an opportunity to share with his mom. When she understood exactly what we were teaching she forbade us to see Phil again.

As a result, although he only lived a mile or so from my home, we lost all contact with him for a couple of years. One day after having almost forgotten all about Phil, we received a letter from him asking to be removed from our mailing list. We remembered him in prayer that day and asked that the Lord bring him back.

Several months later a Chassidic Jew arrived at my door. It was a few moments before I could even recognize my old friend behind the orthodox garb and beard. Phil had found his way to a Lubavitcher center in New York. He attended their seminary becoming thoroughly immersed in Orthodox Judaism, Jewish mysticism, Kabbalah and Gematria. He had returned home set on winning me back to the “Jewish faith.”

We enjoyed a few sessions of intellectual sparring but had pretty much reached an impasse. Phil disappeared again for several months only to reappear again for more of the same directionless discussion. One Saturday night Phil appeared at my house. My parents were visiting us and I didn't have the time to spend with Phil.

I knew he had come to talk with me, so I tried to think of a time when I would be free.

The next day I was scheduled to speak at a church in Pennsylvania, a three-hour ride from my house. I planned to leave at 6 a.m. and return around midnight. I knew it wouldn't be too interesting for Phil, but I would appreciate a traveling companion.

As he walked down the driveway from my house, I called out to him and proposed that he come with me the next day. He said he didn't know if he would want to go or not, and that I should come by his house at 6 a.m. If he were going, he would be waiting outside.

I assumed that he was just being polite, and that he really had no intention of going.

The next morning I was completely delighted to find Phil ready. We talked all the way there and he sat through the Sunday morning services plus the several hours of discussion with the pastor and another minister.

That afternoon the church was having their first class for new believers. One of the deacons was instructing this class on the subject of salvation.

I thought it most appropriate that this first class on salvation would have an unsaved Jewish person there to hear it, fulfilling the Biblical method to the Jew first. The teacher simply presented the "Roman road," the very clear teaching of Paul the Jew.

Often in our intellectual discussions Phil and I would not get around to searching the Scriptures. I learned that day to go to the Jew first, in the Scriptures, right to Moses and to Paul, the prophets and apostles, to the Jew first. The Holy Spirit would use the Scriptures to bring men to faith.

During the evening service that night Phil couldn't sit still. He continued to fidget uncomfortably, obviously under conviction. After the service the pastor gave an invitation. Phil thought to himself that he would go forward if one other person went first.

"Lord, if You want me, send someone else first."

Then the pastor said, "This is your last chance." Phil heard the words "last chance" and they struck home. After hearing the gospel and refusing it for years, Phil realized this *could* be his last chance.

At that moment a young girl and a woman began to walk down the aisle. But Phil never saw them. He was coming forward himself. Although he was walking behind them, his eyes were so filled with tears that he thought he was first.



From my office I could see the visitor crying profusely.

## one sows another reaps

by REV. ARTHUR WATSON  
Missionary, Phila., Pa.

The two ladies kept up their friendship by phone with Miss Goldberg becoming more and more interested in her Messiah. Finally, Mrs. Smith suggested she pay me a visit at the Mission.

In early May of this year, while I was working at my desk, a woman in her late forties came in and approached my secretary. From my office I could see that the two ladies were talking and it was obvious the visitor was crying profusely.

I agreed to see her and she was ushered into my office. As her story unfolded, Miss Goldberg told me how several months ago an elderly black Christian lady had been in our office to pick up some tracts for Jewish people. Sometime later Miss Goldberg was driving her car on 21st Street, when it broke down.

Looking for a nearby home to telephone for help, God in His infinite mercy led her to the house of Mrs. Smith (the black Christian), where she was able to use the phone. After the call, Mrs. Smith gave Miss Goldberg some tracts and told her about Messiah.

As Miss Goldberg continued her story, it was revealed that she had led a life of sin. She had been making her body available to anyone who would pay the price. Now, with her life more than half gone, the Holy Spirit had been convicting her of her need for forgiveness of her past sins. Through her conversations with Mrs. Smith and the tracts she received she became convicted of her need for a personal Savior.

Needless to say, she was most receptive to hearing more about the Messiah and God used me to lead her to a saving knowledge of her Savior. Others sowed and God allowed me to reap the harvest. Miss Goldberg left knowing for sure that Christ now had taken her burdens upon Himself. Praise God for His infinite mercy towards us, not wanting any to perish, gently drawing us into the fold.

Linda Block (New York City, New York), Rev. Perrin Cook (Atlanta, Georgia), and Michael Schiffman (Chicago, Illinois), three workers called of God to minister in the midst of intensely urban situations, relate some of their recent experiences of going to the Jew first.

**MICHAEL SCHIFFMAN**  
Missionary.  
Chicago.

As a new ABMJ missionary here in Chicago, I noticed one big difference between visitations here and in my home city of Phoenix. In Phoenix, most people live in one story dwellings, so when you ring a doorbell, you see the person you're talking with.

Not so in Chicago. Most people live in apartment buildings, with high security precautions. When I ring a buzzer, people will shout down to me three flights, and I have to shout up to them. I wind up not even seeing the faces of most people I contact. Couple this situation with my dislike for the weather here, and you have one very homesick, discouraged but nice Jewish believer.

About two weeks ago on visitation, a miracle happened . . . I was invited to come upstairs and talk! As I approached the third flight of stairs, I was greeted by a Jewish girl in her mid-twenties. We spoke outside her door for about fifteen minutes, and she invited me into her apartment. She asked me to explain how a

Jew could believe in Jesus, and still remain a Jew. In the course of the afternoon, we discussed prophecy, the existence of God, and tradition.

She indicated that her only objections to Jesus were that her parents wouldn't understand, and that she didn't want to commit herself to "my group" (*Beit Sar Shalom*). After informing her that her only commitment should be to the Lord, and that she didn't have to tell her parents until she felt the time was right, she prayed to accept her Messiah.

As I pondered these events, I realized that everything is just as it should be, that this is where the Lord wants me; warm weather or cold. I am here for His glory, not my comfort. Please pray for Renee, that she may grow in grace, knowledge, and most of all, faith in our Lord Jesus, the Messiah.

**REV. PERRIN COOK**  
Missionary-in-Charge.  
Atlanta

Literature is a great way of witnessing one-to-one. My wife and I recently called on a home that had requested a Jewish Art Calendar through one of our newspaper ads. We were met by a Jewish housewife who invited us in. She was excited over the calendar as a work of art. She asked us to be seated while she called her husband who was finishing his shower.

While we waited we asked her about her Jewish background. She was raised Orthodox but was now attending the Temple with her Gentile husband who had converted to Judaism. When he came into the room, I asked him if he would tell us about his Jewish conversion.

We asked if we might explain the plan of redemption with him in the Jewish frame of reference. He agreed. As he and his wife listened, they asked questions. Both were interested. At this writing the door is still open. Join us in prayer that we can be effective witnesses under the circumstances giving each of them a fair opportunity





# Urban Evangelism

to make their own personal choice in salvation according to God's plan.

**LINDA BLOCK**  
Missionary,  
New York City

"Be ye imitators of me, as I am of Christ," wrote rabbi and apostle Paul. But Paul also wrote, "... my heart's desire and prayer to God for Israel is that they might be saved." It is my belief that if we are to become imitators of Paul, we must have this same prayer for the Jewish people in our hearts. A prayer which will find fruition in acts of love. Someone once said that God is not so much interested in our ability as He is in our availability. I've seen this to be true in my own personal ministry. On a daily basis, God has literally directed my steps to open Jewish hearts. One morning, after thanking God in advance for the opportunities He was going to give me that day, I walked to the bus stop. I have found

it useful and necessary to cultivate the art of making intelligent small talk in a way that is friendly. In the case of Mrs. Cohen, after greeting her, I mentioned the beautiful ocean I had seen during the weekend. She made a pleasant reply; and then I quoted, "All the rivers flow into the sea and yet the sea is not full."

"That's beautiful and so poetic."

"Well, you know that's found in the Scriptures."

"Really?"

She picked up the conversation; and, as we boarded the bus, I felt at liberty to share my testimony.

"Oh, I wish my children could get into something like that."

I said to myself, "Does this woman understand what I am telling her — I'm a Jew who believes that Jesus is the Messiah."

"Mrs. Cohen, my dad had multiple sclerosis for the first thirteen years of my life. He died when I was thirteen. I had no peace until the Prince of Peace, Jesus the Messiah, came into my life.

"You know, Mrs. C, most people don't start searching for God or the meaning to life until some *tsuris* (trouble) comes into their lives."

"I know," she murmured, apparently deep in thought. Then she confided that she had been given an anti-miscarriage drug some twenty years ago. Her son and daughter are both reaping the effects physiologically.

Mrs. Cohen was very much touched by our conversation. I could see the Holy Spirit was doing something marvelous. She gave me her phone number without my asking. We spoke three times in the next twenty-four hours. Join with me in prayer for her salvation and that of her family.



Michael Schilman



Linda Block



Rev. Fernin Cook



"Usually I visit the synagogue in order to introduce myself . . . Many saw me there and were encouraged to approach me. The Lord gave me wisdom . . . to speak about things which they had never heard."

by DEMETRIUS PAPANIKOLAOU  
Missionary, Athens, Greece

## In the footsteps of Paul

It has been a great desire of mine to visit a town in central Greece called Volos. The Lord opened the way for me to that town in order that I could come in touch with the Jewish community there. I visited in their shops and sometimes in their homes.

Generally I met with opposition and indifference. Bibles, New Testaments and tracts were given to interested Jewish people, and those materials of special appeal were discussed in such a way as to bring out the truth of God's Word. There are many whose ideas have changed because of these encounters.

Usually I visit the synagogue in order to introduce myself and gain the confidence of the people. Many saw me there and were encouraged to approach me. The Lord gave me wisdom, courage and readiness as I was able to speak to them about things which they had never heard.



On the final day of my stay there, two young people who were members of the synagogue approached me.

I had gone to visit them in their shop but they had been out. They asked to be excused for their absence and invited me to visit with them which I did. The Lord gave me a wonderful opportunity to show them that it was not a new or strange god I was presenting but the God of Israel, who had come in the form of a man to redeem His people.

After our discussion, their misconceptions and misunderstandings had been erased. They accepted New Testaments which they began to read together with the Old Testament.

Another unusual incident took place in Volos. I had the feeling the rabbi of the synagogue there was going around to his congregation members after my visit collecting New Testaments I had given, and burning them. I approached him in the synagogue and politely asked him if this was the case. He not only denied this accusation but declared that he would never do such a thing. On the contrary, he said he respected my faith.

He assured me before God he would never be guilty of burning New Testa-

ments. He also spoke, in the presence of ten people in the synagogue, of his expectation of the Messiah. I then had the opportunity to share the message of the Messiah Jesus Who has already come.

Another soul was so thirsty to hear that I spent hours and hours with him. In the beginning he objected to what I said. But after my discussion with his rabbi in the synagogue, he became more open. He confessed that there was much to be studied and thought out. He spent long hours with me, sitting with me at meals and even coming with me for exercise and relaxation. We read prophecies concerning the Messiah together, and then read their fulfillment. We read the Letter to the Hebrews and I explained the truth of God's grace and love demonstrated in the sacrifice of His only Son.

I also had the opportunity to witness to Jewish people who came into this man's shop. In addition to Jews there were also Greeks who heard the Word. A large number of Jehovah's Witnesses also came and I was able to witness to them as well. Many were hungry to hear. God blessed in an amazing way, as He always does.

### NEWS FROM ISRAEL

What Bible-believers have known all along is now being accepted as fact by leading secular scholars! An archeological site in Syria is the key to this "new" way of thinking.

At Tell Mardikh, many ac-

cepted theories of the scientific and secular world have been shaken if not shattered. The hypothesis that the religion of Israel evolved from animism or polytheism has been exploded by finds which indicate that the God of Israel, Yahweh, was known long before the time of Moses. Many names of people and places which were considered mythological have been identified on the tablets recovered here.

For the archeologist and

scientist this discovery could have far-reaching consequences. For those who accept the Bible as God's inspired Word, it will only prove what we have already accepted by faith.

According to Max Fisher, veteran participant in U.S. politics and a vital link between American Jewish leadership and Israel, the coming year will be the "toughest" Israel has ever faced. Fisher, long-time friend of Presidents Ford and Nixon said he also

expects Israel's situation "to get worse."

The 68-year-old Detroit industrialist expressed concern over the U.S. position in the Middle East settlement and remarks by U.S. Ambassador Andrew Young who recently questioned whether the U.S. should continue to offer large amounts of aid to Israel.

Fisher, in an interview with the *Jerusalem Post*, also referred to former Defense Department official Anthony Cordesman who said Israel could become a future "liability" to Washington.

# QUESTIONS & ANSWERS

Dr. Henry J. Heydt, Th.D. has served with the ABMJ for over thirty years. He is the author of "The Chosen People Question Box II."

**Question:** In a discussion with some Hassidic Jews, they pointed out the discrepancy between Mk. 2:25-26 and 1 Sam. 21:1. How do you answer this?

**Answer:** It might be interesting to throw the seeming contradiction back into their own laps by asking them whether Abiathar was the son of Ahimelech (1 Sam. 22:20; 23:6) or whether Ahimelech was the son of Abiathar (2 Sam. 8:17; 1 Chr. 18:16). If they answer by pointing to the custom of ascribing to the father and son both names, known as the custom of double names, we concur. This immediately becomes the answer to Mk. 2:25.

Perhaps also an issue is made of the fact that in 1 Sam. 21:1 David presents himself alone while Mk. 2:25-26 speaks of those who were with him. The problem is imaginary and is itself explained in 1 Samuel 21. There were others with him, but David requested them to wait elsewhere while he alone spoke to the priest in order to keep the matter private. See verse 2.

**Question:** I have been told that it was customary among Jewish people to swaddle a newborn babe. I thought swaddling was done only for the dead, and the fact that Jesus was swaddled at birth showed that He came into the world to die.

**Answer:** Swaddling clothes or bands were used by the Jews for newborn babies. Grave wrappings were never so designated. The word for swaddling clothes in Lk. 2:7,12 means just that. It is used in the Septuagint for the Hebrew, *chathal* (Ezek. 16:4). There is no question about the significance of this passage. Furthermore, the word for graveclothes in Jn. 11:44 is *keira*, "a winding sheet." Just because both were used for winding around a body is no reason to confuse them.

**Question:** How does one become a Jew in the religious sense?

**Answer:** The word translated "stranger" in such passages as Ex. 12:48 and Num. 15:14-16 is *ger*, plural *gerim*. Thus a convert or proselyte to Judaism is designated a *ger* or, more fully, a *ger tzedek* (i.e., a "righteous" *ger*). Based upon the above passages, while the temple was standing, three prerequisites were specified for the proselyte: circumcision, the bath of purification, and sacrifice. After the destruction of the temple only circumcision and baptism were required. Proper evidence of conversion needed to be sanctioned by rabbinical authorities and instruction was given, not only in matters of the law, but also in the disadvantages as well as the ad-

vantages of such a step. A public confession of faith has always been required.

Today, in some areas, ritual formulas for the reception of proselytes are used. Sometimes the rite of circumcision has been waived in the case of the *milit gerim*, the adult neophytes. The Central Conference of American Rabbis consequently drew up regulations for the solemn reception of proselytes. Since Reform rabbis often follow individual attitudes, especially toward mixed marriage which constitutes one of the principal reasons for conversion to Judaism, the minimum requirements cannot be defined.

**Question:** Will the sound of the trumpet at the time of the rapture be heard by the unsaved?

**Answer:** This we are not told so why allow it to become an issue? And what difference does it make? The vital point is whether or not you will be caught up when it does sound, whether or not you are redeemed by the blood of the Lamb. Psalm 89:15 reads, "Blessed is the people that know the joyful sound." The margin of the American Standard Version reads, "Or, trumpet sound." If the unsaved do hear it, it will not be a joyful sound to them.

At any rate, an event such as the rapture with its world-wide aspect and results will certainly make the headlines so whether or not the trumpet sound is heard the event itself will be known. By most it will be explained away, but some may be drawn by it to search the Word, and this may be an initial step in their acceptance of Christ (Revelation 7:14).

## The Jewish people are approachable.

There has never been a more opportune time to present the Gospel of the Lord Jesus. His glorious plan of salvation, the forgiveness of sins through His precious blood. Your prayers and gifts are essential that God might enlarge and direct this work.  I promise to remember the Jewish people in my prayers and to do what I can to give them the Gospel of Jesus, their Messiah.

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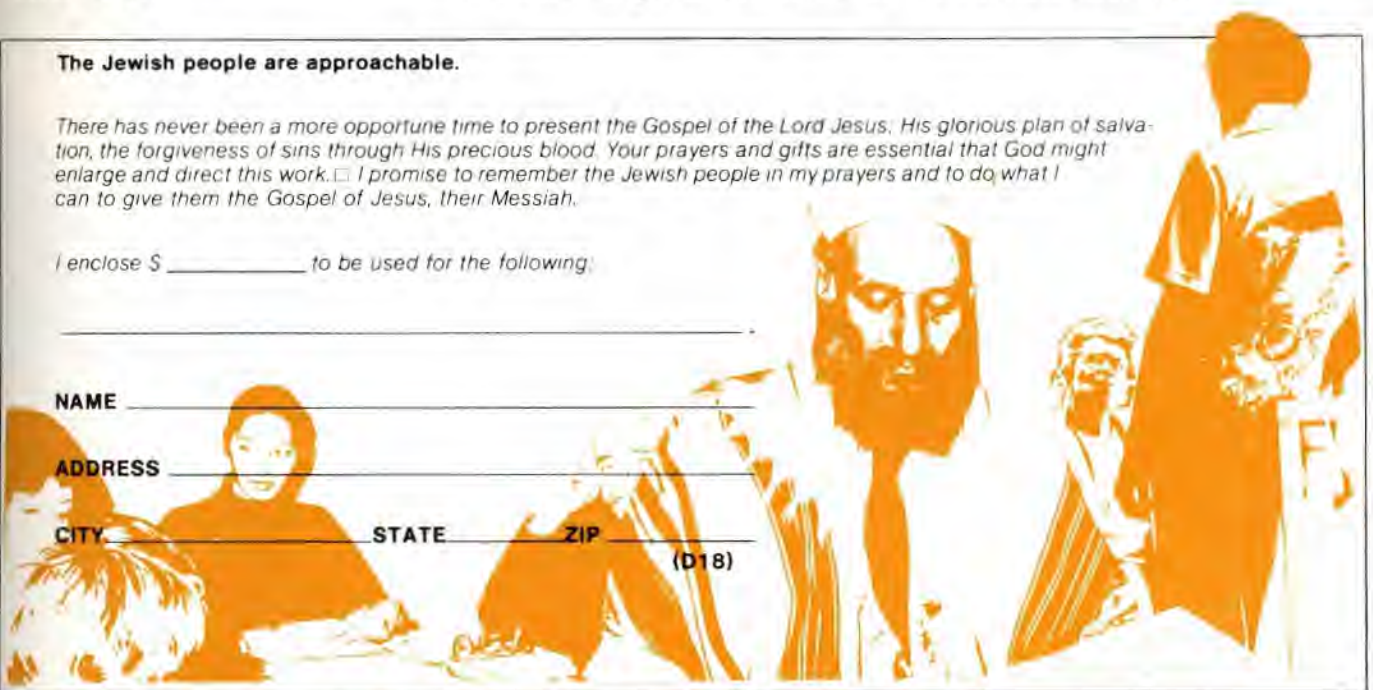
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(D18)



# The Shalom Social **an** **experiment** **in home** **evangelism**

by TRUDY SHERBURNE

Where can believers share Messiah with their Jewish friends when a church meeting is out of the question? ABMJ volunteer worker Trudy Sherburne describes the results of one local church that became interested in the Shalom Social concept.

**C**oncerned to see Jewish evangelism a necessary part of the local church's Biblical ministry, the Los Angeles area missionaries worked together to develop the idea of the Shalom Monthly. We realized that in any given local church, many members have Jewish neighbors and friends who would never attend a "church" meeting. However, on the basis of their friendship with the believers, many will

come to a home gathering.

The Shalom Social, that began as an experiment in home evangelism, has been such a blessed success at a local Baptist church in Redondo Beach that the pastor and a member of the congregation asked to share what is happening.

"Chris and Trudy Sherburne approached our church with a unique and exciting idea," recalled church member Janice Tucker, ". . . to have unsaved Jewish people as welcome and beloved guests in a designated home. Those who would be ministering to them would be church members in whom God had developed a love and understanding of the Jewish people. Some were completed Jews who wished to share the wonderful free gift of salvation they had received through the atonement of Messiah and others were members of churches who had worked with Beth Sar Shalom.

"The whole idea was especially exciting to my husband and me as I am a completed Jewess and we have been praying for three years for God to lead us to a way of reaching out to my people. My husband is a Gentile Christian who, through years of study

in the Prophets, has developed a deep and abiding love for God's chosen people."

Janice's pastor, George Bradley, continues. "God has ordained that His movement in history revolve around the Jewish people. Unless I see this and fully co-operate with God in this, there is no way that I can truly say that my life is subordinated to His eternal purposes."

"After a few preliminary meetings and an all day seminar with the people at our church on how to deal effectively and lovingly with the Jewish people, we prayerfully had our first meeting," said Janice. "Never in our wildest dreams would we have dared to believe for the tremendous response to these meetings.

"We'd like to just share with you a few incidents and introduce you to some of God's special chosen people so that you may join in our joy and praise.

"Jack is an elderly Jewish man from the east coast. A year and a half ago, he thought friends, money, and physical comfort were all the peace he needed. His friends proved false, and a degenerative bone disease made physical comfort a thing of the past. Through loving care, prayers, the attention he received, and the continual

*Janice Tucker, far left, enjoys the fellowship of a recent Shalom Social at her home. "The whole idea was especially exciting to my husband and to me as I am a completed Jewess . . . praying for three years for God to lead us to a way of reaching out to my people."*



joy he has seen and experienced at our meetings, he has come to understand that Messiah is real and loves him.

"Susan is a pretty, young, deaf Jewish girl. She had been contacted through our pastor's wife who interprets for the deaf at a local college. After some months of acquaintance and conversation, she accepted an invitation to our Shalom Social at which Richard Cohen was the speaker. She drank in everything — the message, fellowship and joy as if she had been living in a desert all her life.

"Herman is a knowledgeable Jewish man from an Orthodox background. He has progressed from driving his completed Jewish wife to the Socials, to attending himself, and sharing his prayer and feast books with my husband and me in exchange for books about Messiah. He has been reading the New Testament which he accepted saying that he promised to read it. He told us, 'For years people have tried to sell me a product called *Jesus Christ*. In you and through these meetings I see the light of God — the price is right for my accepting this book — it's called love.'

"Last, but certainly not least, is Sheila. She is a teenager contacted through the church. After months of prayer in her behalf, Sheila received Jesus as her Messiah and Savior.

"It has not all been smooth sailing. Everyone involved in this outreach has been tried and tested; but God is refining us for His purposes. We praise Him that He is in command and nothing the enemy does will stop His work."

# "not afraid to die"



## TESTIMONY OF BARBARA REDMAN

Submitted by Eliezer Urbach, Missionary, Denver, Col.

My family were members of a Reform synagogue from the time I was in kindergarten until the time I was confirmed in high school. About a year and a half ago I began to read about Christ. Being raised Jewish I was totally ignorant of the man.

I had never read the New Testament, nor had I ever wanted to read it. But after reading it I was able to relate to this person's life, friends, and mainly to the fact that He was Jewish and felt something very strong about Israel, which I also felt.

From there I did a spiritual search into eastern religions and other spiritual paths. I've always been a seeker and a traveller. Finally, after being alone for a period of months, my back against the wall, a very close friend of mine, also Jewish, received Christ. I felt in my heart I also knew the answer but I didn't want to admit to being wrong.

I read more and more: the Bible and the Essenes.

Meanwhile, I was praying over and over for God to send someone down my path to show me the light. Well, as it turned out my friend had invited a man named Zola Levitt for breakfast one morning. We spoke and I told him about a dream which I had of Christ.

He listened and then opened the Scriptures to me. Then he held my hand and said, "Do you want to open your heart for Christ to come in as your personal Savior?" I said, "Yes."

I've always been more or less a depressed person. I leaned towards lying in bed asking questions, never able to find answers. It would get me very depressed that I couldn't find the truth. Now that I've accepted that Jesus Christ is the Messiah—*my* Messiah, I no longer tend to get depressed. If I do feel my old pattern of behaviour coming on, I have a place to go.

I believe God wants me to be happy, to know the joy of living, and to express His love to other people. It was a traumatic change for me to go from being relatively unhappy all my life to knowing what it's like to be alive.

More important, I'm not afraid of dying. I was afraid of living because I was afraid of dying; I always thought I'd go out and get hit by a car, or somebody was out to get me. Now I know that I'll never really die, and I'm not afraid to really go out and live.



## STUDIES IN THE BOOK OF JEREMIAH The Judgment of the Lord

by DR. CHARLES LEE FEINBERG

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This scriptural admonition applies not only to the Gospel but also to the stewardship of the assets He has entrusted with us.

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### Chapter V Continued

#### 3. The judgment described (14-19)

Jeremiah addresses the whole nation before he describes the invading enemy. It will be recalled that Josiah exercised some rule over the remnant in the north (2 Kings 23). The fourfold mention of "nation" heightens the force of the statement. The description of the foe is both accurate and detailed. Five characteristics of the enemy are given: (1) distant, (2) enduring, (3) ancient, (4) unintelligible, and (5) deadly in war.

Though the adversary is not named, the delineation points to the Babylonians. Distance would be no obstacle to the invading nation because of their persevering and determined nature. The coming of a distant nation had already been predicted by Moses (cf. Deut. 28:49). It would be an enduring (lit. perennial), hardy people, inured to the vicissitudes of warfare. The foe was an ancient nation, for the national entity (to which the Chaldeans were later joined) was founded by Nimrod (cf. Gen. 10:10; 11:31). An ancient nation could not be the Scythians, for Herodotus (*History* IV, 5) stated: "The Scythians say that theirs is the youngest of all nations." The prophet emphasizes the unintelligibility of the enemy; his language would not be understood by Israel. This could only mean that the invaders would be the more fearful and unfeeling, because they would not respond to cries for mercy. Lack of ability to communicate was always a source of fear in ancient times (Deut. 28:49; Isa. 28:11).

Finally, they would be invincible, because their quivers would be filled with death-dealing arrows, which were never satisfied and always ready to devour more. Every arrow could be depended upon to slay a man. Having described the army's power, antiquity, language, conquests, Jeremiah paints a vivid picture of the devastation they will wreak on the land. The same verb ("devour") is employed four times with a compound direct object in each case.

A final blow is added to loss of harvest, food supply, children, flocks, herds, vines, and trees with the declaration of the demolishing and impoverishing of their fortified cities. Yet, as

in verse 10, total destruction is not predicted. God's punishments are not vindictive, but are rather meant to be restorative of the sinner. God must preserve a remnant according to His pledged word, and He does. Punishment is merited, but never final.

19 There is a direct correspondence between their sin and the punishment meted out for it. This is recompense in kind, *lex talionis* (cf. Deut. 28:47 f.). The exile is foretold. Because they worshiped foreign gods in God's land, they would have to serve foreign overlords in a foreign land. It was useless for them to inquire why God's visitations had descended on them, as though they were blameless. The root of all their difficulties was their inveterate desire for idolatry.

#### 4. Israel's wilful ignorance and rebellion (20-31)

20-29 The double exhortation is addressed by Jeremiah to those hearers who are exercised for the nation. Such a call to the nation (both kingdoms being intended) to declare (plural imperatives) the word of God is found nowhere else in the book. What weighty announcement are they to make? They are to proclaim that moral blindness and insensitivity have hindered the people's realization of their sad state. What a rebuke to their stupidity!

In Psalm 115:5, 6 the statements of verse 21 refer to idols. Here it is of the people who have become like the idols they worshiped. The language is blunt, but it was purposely direct to awaken them to their serious condition. How can they be so obtuse concerning the truth that God is both Creator, Provider, and Judge? He is to be adored and served for He controls the tumultuous, raging sea, the mightiest of the forces in creation. Moreover, He does so by the most unlikely of restraining forces, the sand. Though made up of such small shifting particles without cohesion, the sand can and does set a bound to the violence of the sea.

If God can accomplish this for the sea, He surely can restrain the invader. Too, if even the turbulent sea obeys God's commands, Israel is sense-

less to rebel against Him (cf. Job 38:8-11; Ps. 104:5-9).

Although inanimate nature remains in its appointed limits, Israel has revolted against the Lord. They have overstepped God's moral bounds. Furthermore, they are blind to their dependence upon the providential provision of God. They do not see the hand of the Lord even in the fine balance of rain for harvest and His withholding of them in times of His displeasure.

Here is a second reason to reverence the Lord: gratitude for His gifts. The appointed weeks of harvest are the seven weeks between the Feast of Passover and the Feast of Weeks (Lev. 23:15 ff.). As Creator God has control over the rain as He does over the sea (cf. Deut. 11:10-17). The withholding of seasonal rains was attributable to their sinfulness.

Their deeds of wickedness are now outlined. Three classes are arraigned before justice: the rich oppressors of the poor (vv. 26-28), the lying prophets, and the time-serving priests (v. 31). Widespread social injustices cry out for God's visitation. The wicked rich have acquired their wealth by deceit and heartless oppression of the poor and helpless. As a fowler snares birds by devices, so they accumulate wealth by deceit. The trap was probably a clapnet as represented on Egyptian monuments.

In those days fowlers would place several tame birds in a cage; when the wild birds saw them, they lighted on the cage, falling into the snare. The heartless aristocracy had wealth enough, but were not satisfied. Prosperity did not bring piety with it (Deut. 32:15, Ps. 73:7). In fact, they excused their wicked deeds on the flimsiest grounds. They could not have troubled themselves less over whether the cause of the orphan was maintained. As in verse 9 so in verse 29 and with even greater animation, one can be certain, Jeremiah asked whether for sins like theirs, they could possibly believe God would overlook merited judgment.

30-31 By way of summary the prophet, standing back as it were and viewing the moral wreckage, exclaims over the astonishing and horrible things transpiring in the land. Those who were to be the chief moral forces of the nation had traitorously denied God's commitment to them. The leaders had become misleaders. First of all, the guilty ones were the false prophets whose rosy predictions led the nation to their final doom in 586 B.C. Close by them were the spineless priests who ruled at or on their hands, literally, at their direction (cf. 1 Chron. 25:2; 2 Chron. 23:18 for this idiom).

The chapter closes with the sad statement that those entrusted with the spiritual welfare of the nation were unworthy of their positions. Worse yet, the people were so unaware of the issues, that they acquiesced in all their leaders did. The rampant evil did not trouble the people, who had come to accept it and favor it. They preferred indulgent leaders who made few, if any, moral demands. The people had lost all sense of moral values and did not realize they were being duped. They cherished their false security. But the final question is: in the time of retribution when the calamity would strike, what would they do then? Where would their hope and confidence be?

#### The Personal Word

What could be more relevant to the spiritual condition of our day the world over? Surely, we can see the reason for the timeliness and the timelessness of the Word of God. The circumstances in Israel exactly parallel those of our time. Materialism, an unconcerned people in the matters of the spiritual life, leaders who have long since departed from moral standards and a keen sense of responsibility to God, a self-destroying false security, and, above all, no thought for the hour of reckoning and judgment — what a total description of our age!

It is high time that the people of God, who seek to please Him at all costs, sorted out their priorities in life. This would involve a commitment to the finish of getting the Gospel of the Lord Jesus Christ to the ends of the earth to Jew and Gentile. What is more important, think you?

#### Chapter VI The siege and fall of Jerusalem foretold (1-30)

The student of this chapter is struck with the rapid movements indicated along with the gathering storm of invasion soon to engulf the capital and the land. The passage has been called a chapter of alarms. It begins on the terrifying note of impending doom and concludes with utter rejection.

##### 1. The approach of the invaders (1-5)

1-5 The chapter may be divided into five sections, each with the identifying clause, "Thus says the Lord." The doom is so near that Jeremiah sees the invasion as already in progress. The attack, as stated by the prophet before, comes from the north. The call from Jeremiah is to flee for safety. In 4:5, 6 he counseled Judah to flee to Jerusalem, but now the city is no longer safe; it is soon to undergo the rigors of a siege. The way to safety is only by flight. They could never plead that they had not been fully warned.

The reason the sons of Benjamin are mentioned is because as far as location was concerned, Jerusalem belonged to the territory of Benjamin. It was settled by Judaeans and Benjamites (cf. 1 Chron. 9:3), separated by the Valley of Hinnom. Moreover, Jeremiah was of that tribe, and the tie was strong to his own tribesmen. Two means of warning the people are mentioned: the trumpet call and the fire signal. Tekoa was the home of the prophet Amos, twelve miles south of Jerusalem. There is here a play on words in the original with Tekoa and "blow the trumpet." Cf. 2 Sam. 14:2; Amos 1:1. It was the last town in Judah on the edge of the desert. The signal (beacon) referred to was to show the way. This uncommon word is found in Lachish Letter No. IV, line 10 (cf. Judg. 20:38-40; the Letters contained military correspondence from the time of the siege of Jerusalem during Nebuchadnezzar's last invasion). Such fire-signals were a means of military communication. Beth-hakkerem (lit., the house of the vineyard) has been identified by some with 'Ain Karim, west of Jerusalem.

The site is mentioned only here and Nehemiah 3:14. Others believe it is Frank Mountain, 3 miles northeast of Tekoa. It is probably to be identified with modern Ramat Rahel, a modern village in Israel whose ruins (*Khirbet Salih*) are considered the site of ancient Beth-hakkerem. They are to flee south, because invasion threatens from the north. The evil is personified as "bending over" or looking down on its prey.

Destruction is to fall upon Zion, pictured as a beautiful and delicately trained woman. By a sudden change of figure, so common to the literary genius of Jeremiah, the invaders are portrayed as shepherds and their armies as flocks (cf. for same figure 12:10). They denude the land, everyone pasturing (devastating) his own portion, literally, what is in his hand, that is, what has been assigned to him. What is pictured here is scarcely a horde of nomads trying to starve the city out.

Now the prophet vividly presents the consultation of the enemies among themselves. In verses 4 and 5 are found direct quotations from the invaders' camp. Their speech reveals haste, impatience, and thirst for destruction. The army will brook no delay in taking the city. The call to prepare (lit. sanctify as set apart to the deity) war, as elsewhere in the Old Testament, included the offering of sacrifice and performance of religious ceremonies, because war was viewed from a religious viewpoint (cf. Deut. 20:2 ff.).

Cont'd

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