



the  
**CHOSEN  
PEOPLE**

JULY 1978

אפוסה רחל

**The Ninth of Ab:  
Lamentation and Prayer**

## CONTENTS

THE CHOSEN PEOPLE, July 1978, published by the American Board of Missions to the Jews



3  
FROM THE PRESIDENT  
**Dr. Daniel Fuchs**

5  
HEAD OF HIS HOUSE  
**Rev. Mitchel Triestman**

6  
A PRAISE IN THE EARTH  
**Mrs. Althea Miller**

8  
JOY IN THE MORNING  
**Martin Waldman**

GOD BLESSES  
ABMJ FILMS  
**Mrs. Clara Rubin**

9  
IN HOUSTON:  
ANSWERED PRAYER  
**Rev. Bill Ennis**

10  
AMMI: A WORK  
FOR THE LORD  
**Roz Hyman**

11  
ABMJ GREECE:  
OPPORTUNITIES  
**Demetrius Papanikolaou**

12  
SEARCH THE SCRIPTURES  
**Dr. Charles L. Feinberg**

14  
QUESTIONS AND ANSWERS  
**Dr. Henry J. Heydt**

15  
POSTMARKED  
PARIS  
**The Dentons**

NEWS FROM  
ISRAEL  
**The Jerusalem Post**

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# The Ninth of Ab

Dear Beloved Friends:  
Have you ever really read the Lamentations of Jeremiah? Don't be embarrassed if you haven't. I can't blame you. It's the most difficult part of the Bible for anyone to read—the wail of Jeremiah when what he had been prophesying, the destruction of the Temple, actually took place.

*Lamentations, composed of five elegies lamenting the destruction of Jerusalem, is undoubtedly the work of Jeremiah. In literary form it is in good part alphabetic, somewhat on the order of Ps. 119. Thus in chs. 1 and 2 a new letter of the Hebrew alphabet begins each of the twenty-two verses. In ch. 3 there are sixty-six verses, arranged in twenty-two groups of three verses, each of which in succession begins with a new letter. The fifth chapter, although not alphabetical, contains twenty-two verses in a plaintive meter which—the second half of each verse being shorter than the first—conveys a somber effect of diminuendo.*

The deeper significance of Lamentations lies in the fact that Jeremiah's intense burden of sympathy for Jerusalem discloses the love and sorrow of the Lord for the very people whom He is chastening, a burden similar to that which the Lord Jesus expressed in His lament over Jerusalem (Mt. 23:37-39).

The New Scofield Reference Bible, p. 832.

One day each year (this year it will be on the evening of August 11) the book of Lamentations is recited in the synagogue. It is on the eve of the ninth of Ab, a little known but very important fast day of the Jewish calendar. It would be a heart-rending experience if you could attend an Orthodox synagogue on the eve of the ninth of Ab. The synagogue will be in semi-darkness and the reader (*Chazan*) will sit as a mourner on the steps leading to the

# from the president

DR. DANIEL FUCHS



Ark while he chants the entire book of Lamentations as a dirge.

The ninth of Ab is the most bitter of all days in the Hebrew calendar. Three national tragedies occurred on this dreadful date. The first was the fall of Jerusalem and the destruction of the Temple by Nebuchadnezzar on the ninth of Ab in 588 B.C.

For centuries God had sent His prophets who beseeched the people to forsake the idols of the nations and return to Him. Jeremiah was one of the

*"It would be a heart-rending experience if you could attend an Orthodox synagogue on the eve of the ninth of Ab. The synagogue will be in semi-darkness and the reader (Chazen) will sit as a mourner on the steps leading to the Ark . . ."*

greatest of these prophets and he was rejected like those before him.

His warnings were spurned and Judah became the battleground of the nations. Still the people resisted and God finally sent judgment. Nebuchadnezzar attacked Jerusalem twice and the finest of the Jewish youths were captured and deported. But the people were adamant.

*They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.*

(2 Chr. 36:16)

Nebuchadnezzar attacked the third time. This time he was merciless. He razed the city and slew the inhabitants. Jerusalem was destroyed. The Babylonian Captivity began. It was the ninth of Ab!

Seven centuries later on the ninth of Ab an even more bitter calamity fell—the destruction of Jerusalem and the Temple by Titus in 70 A.D. Judah had not learned her lesson. The first destruction under Nebuchadnezzar was a direct result of Judah's treatment of the prophets.

*They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.*

(Heb. 11:37)

In the fulness of time God sent His

Son, longing that they would receive Him. They had repudiated the prophets; and now the leaders rejected Him of Whom the prophets wrote. Instead, they chose Barabbas, a robber. Spurning our Lord, they chose destruction. With heavy heart our Lord foretold their doom:

*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate . . .*

(Luke 13:34, 35).

This sorrowful prophecy by our Lord was literally fulfilled. Titus did not want to destroy Jerusalem and the Temple. Fanatical zealots forced his hand. Jerusalem was besieged and the city destroyed. The carnage is described by the Jewish historian Graetz:

*On the 9th of Ab, the Judeans made another desperate sally, but were driven back by an overpowering force of the besiegers. But the hour of the city's doom was about to strike, and in striking, leave an echo that would ring through the centuries to come. The*

*"The deepest significance of Lamentations lies in the fact that Jeremiah's intense burden of sympathy for Jerusalem discloses the love and sorrow of the Lord for the very people whom He is chastening . . ."*

*besieged attempted one more furious onslaught upon their enemies. They were again defeated, and again driven back to their sheltering walls. But this time they were closely followed by the Romans, one of whom, seizing a burning firebrand, mounted upon a comrade's shoulders, and flung his terrible missile through the so-called golden window of the Temple. The fire blazed up; it caught the wooden beams of the sanctuary, and rose in flames heavenwards. At this sight the bravest of the Judeans recoiled terror-stricken. Titus hurried to the spot with his troops, and shouted to the soldiers to extinguish the flames. But no one heeded him. The maddened soldiery plunged into the courts of the Temple, murdering all who came within their reach. . . .*

Heinrich Graetz, History of the Jews,

Vol. II, p. 307.

Jerusalem was demolished. The nineteen-century-long dispersion had begun. Once more it was the ninth of Ab!

Sixty years later in 130 A.D. the Roman Emperor Hadrian visited Judea.

*He was a great builder; he hated to see once flourishing cities lie in ruins. He ordered Jerusalem rebuilt. But it was to be a pagan city, to be called Aelia Capitolina! It was to have an altar; but it was to be a pagan altar, dedicated to Jupiter whose high priest Hadrian was.*

Solomon Grayzel, A History of the Jews, p. 181.

It seems as if history was repeating itself. In 166 B.C. another emperor, the Syrian Antiochus Epiphanes, erected an altar to Jupiter. He had also forbidden the rite of circumcision.

Shortly after Hadrian's decree to build Aelia Capitolina he, too, issued a decree prohibiting circumcision. Naturally the Jews considered Hadrian to be another Antiochus. It was under Antiochus that the Jews revolted and gained a momentous victory. It was the time for another revolt.

*The most influential among the leaders of this second revolt was the eighty-year-old scholar, Rabbi Akiba ben Joseph, who had risen from an ignorant shepherd to be the most outstanding teacher of Judaism. . . .*

*Who was to lead the fight? The aged Akiba certainly could not do so. It had to be someone younger and more energetic. Just such a man was found in the person of Simeon, a native of the town of Koziba. Strong, imaginative and inspiring, he gave promise of becoming a second Judah the Maccabee. Akiba was pleased with him. He called him God's anointed, in other words, messiah. For most Jews still believed in a messiah of flesh and blood who would be sent by God to redeem the Jewish people. Accepting the biblical sentence, "A star (kochab) has come forth from Jacob," as a reference to the Messiah, the old scholar and patriot changed Simeon's name from Bar Koziba "the man of Koziba" to Bar Kochba,*

*"The ninth of Ab is the most bitter of all days in the Hebrew calendar. Three national tragedies occurred on this dreadful date . . ."*

**The ninth of Ab could well be called Armageddon Day. On that day Nebuchadnezzar approached Jerusalem from the valley of Megiddo. Titus attacked from the valley of Megiddo, and it was also on that fateful day that Julius Severus defeated Bar Kochba in the valley of Megiddo.**



**"Nebuchadnezzar attacked a third time. This time he was merciless. He razed the city and slew the inhabitants. Jerusalem was destroyed."**



**"Seven centuries later, on the ninth of Ab, an even more bitter calamity fell—the destruction of Jerusalem and the Temple by Titus in 70 A.D. Judah had not learned her lesson. The first destruction under Nebuchadnezzar was a direct result of Judah's treatment of the prophets."**

"the son of the star." The Jews who flocked to his banner from every corner of the land enthusiastically endorsed Akiba's phrase. Under Bar Kochba's leadership hundreds of thousands gathered, making up by numbers for their lack of weapons, and by burning zeal for their lack of military training."

*ibid*, p. 182.

The Jews eagerly accepted this false Messiah. Fanned by Messianic hope they gained one victory after another until Hadrian had to summon his ablest general Julius Severus from Britain. Instead of accepting open battle with the Jews, he laid blockade to the land. Starvation set in and it was then that the Romans advanced on the plains of Megiddo. City after city fell to the onslaught. The last to fall was Bettar. For a full year this fortress withstood but finally a traitor showed the Romans an underground tunnel. Again we quote from Graetz:

Horses were said to wade to the nozzle in blood—a river of blood flowed into the distant sea, carrying bodies along with it. One can scarcely credit the numbers said to have been slain, and yet they are confirmed by Jewish and by Greek historians. The authentic historian Dio Cassius relates that besides those who died of hunger and fire, there fell half a million Jews."

Heinrich Graetz, *History of the Jews*, Vol. II, pp. 418, 419.

It was the ninth of Ab. The ninth of Ab could well be called Armageddon Day. On that day Nebuchadnezzar approached Jerusalem from the valley of Megiddo. Titus attacked from the valley of Megiddo, and it was also on that fateful day that Julius Severus defeated Bar Kochba in the valley of Megiddo.

Next month on August 11th the ninth of Ab starts again. Once more as we read our newspapers we realize the dreadful fact that Israel again faces Armageddon. But in the midst of this realization there is a brilliant ray of shining hope. As the Chazan reads his dirge it is not entirely a message of despair, for it was after the ninth of Ab that Jeremiah wrote:

*His compassions fail not. They are new every morning; great is thy faithfulness" (Lam. 3:22-23).*

In the rabbinical writings there is a beautiful story of four rabbis. Once as

they approached the Holy City they saw a fox running from the ruins. Three of the rabbis wept, but the fourth laughed with joy. When the others scolded him for his levity he answered, "There are two prophecies concerning Jerusalem. The first by Micah says that 'Zion shall be plowed like a field, and Jerusalem shall become heaps' (Jer. 26:18). (See Micah 3:12.)

"The other by Zechariah says, 'There shall yet old men and old women dwell in the streets of Jerusalem' (Zech. 8:4). Until the first prophecy was fulfilled I could not be sure that the second would ever be true. But now that the first is completed we are assured that the second definitely will come to pass."

Israel once more faces Armageddon. Because of this we seek to reach all Jews everywhere with the message of God's redeeming love. And also because of this, by God's grace, we are asking all of the redeemed of the Lord to join us as we proclaim a National Day of Prayer for Jerusalem on the tenth of Ab, August 13, 1978.

Next year we will have a widely publicized day of prayer not only for Jerusalem but also for our nation. The same sins that the prophets decried are not even recognized as sins in our own land! We, too, have sinned and we need the prayers of God's children beseeching the Lord to withhold His judgment on our nation. Our motto for next year's day of prayer is Psalm 122:6:

*Pray for the peace of Jerusalem; they shall prosper that love thee.*

We must learn that the peace of the U.S.A. is centered in the peace of Jerusalem.

Faithfully yours in His service,

*Daniel Fuchs*

Dr. Daniel Fuchs  
President

**A  
NATIONAL  
DAY OF PRAYER  
FOR  
JERUSALEM**

*The Tenth of Ab  
August 13, 1978*

# head of his house

by REV. MITCHEL TRIESTMAN  
MISSIONARY, PHILADELPHIA, PA.

**"The Jewish husband was always very cold and hostile to the Word of God, and although we've had continued contact with the family throughout the years, he never was very receptive to spiritual things."**

**T**he past several years we have had contact with a Gentile who was married to a Jewish man. Rev. Arthur Watson led this girl to the Lord several years ago, and he also had the opportunity to lead her sister to the Lord, and her two children as well.

The Jewish husband was always very cold and hostile to the Word of God, and although we've had continued contact with the family throughout the years, he never was very receptive to spiritual things. He was always willing to talk to us about the weather, sports, business,

economy, but never anything about the Word of God.

What was keeping him away from spiritual things was the lack of consistency in the life of his family. His wife, although saved, was not involved in a local church, didn't behave in a Christian manner, often moped, lost her temper around the house and was not a spiritual Christian.

The children were not obedient to the parents, did not behave themselves in a Christ-like manner and were generally out from under authority and not presenting to him a very Godly testimony at all.

The excuse they always used was, "Our father is not a Christian and he won't let us go to Church or read our Bibles or permit us to pray and study scripture." The reason he hadn't given them these freedoms was because he couldn't see any benefit from their religion.

Needless to say, the marriage began to split up because of the selfishness of both partners. The husband called us in for help. He said "I don't want a divorce. I love my wife, and I want to make a go of the marriage."

We explained to him that God the author of marriage laid out very simple principles to make a successful marriage. The principles being both in the marriage relationship and in the entire family relationship; the husband should love the wife, the father should not provoke children to wrath, wives are to submit to their husbands, and children are to obey and honor their parents.

Then I asked him, "Where is the example of obedience? How would your wife and children be able to follow your example of obedience? Do you obey a pastor, teacher? Do you obey the government?" In truth he hadn't. He decided that for the sake of his entire family, the best thing that he could do was to establish a Christian home.

So, this unbelieving Jewish man laid down the law, and said: *"From now on we'll read our Bibles every day. We'll read a passage from the New Testament, and we'll study it. Each one of us will be in church as a family on Sunday morning. I will do my best not to provoke you to wrath, and I'll endeavor to behave lovingly towards my wife and my family at all times. You will obey me, as I seek to obey God."*

He established the principles of Christian living in his home, and told his family that they'd better straighten up and live the Christ-like life. He told them that if they behave like Christians, that he'd come to believe in Jesus.

I believe that if his family does straighten up and behave as they should, they'll provoke this Jewish man to jealousy, and he will not be long in finding Christ as his Savior.

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# "A Praise in the Earth"

by Althea Miller  
MISSIONARY ORANGE COUNTY, CA.

"The sights, sounds, emotions and achievements of these intrepid people washed over us with mind-expanding clarity. But for all their capacities, courage, determinations, we Bible-believing Christians can never lose sight of the truth that they will never know shalom until they know Sar Shalom—The Prince of Peace."

From conversations with our airplane seatmate, a San Francisco lawyer going to visit a friend in Israel, to the final tight security at airport customs en route home, our recent visit to Israel was uniquely memorable. Among the many blessings, it reaffirmed God's word to Abraham "... I will bless them who bless you and curse him who curses you, and in you shall all families of the earth be blessed" (*Gen. 12:3*). Not that the promise is too apparent at this point in time. Most nations of the world are either wishing Israel out of existence or are actively working at annihilating the nation. We were there when one set of implacable enemies shot up a busload of Israelis who were out on an innocent holiday. A few days prior to that attack we had been over that same road three times. No bristling armaments confronted us although we were aware that Israelis live on the cutting edge of preparedness against attack from border to border.

In spite of these daily threats to normal blood pressure, the verve of this people is inspiring. Kibbutzim that ring the land in a posture of defense are also the agricultural backbone of the nation. We stayed overnight at Kibbutz Kfar Blum. Before bedding down we were admonished "not to worry if you hear shots during the night. They're ten miles away!" The almost casual approach to this ever present threat was disarmingly humorous. So we slept—too tired to do otherwise. If there were shots we didn't hear.

Next day at Metulla, Israel's northernmost border adjoining Lebanon we did hear shots. In broad daylight. We stood at the "Good Fence" and watched with admiring wonderment as Lebanese citizens crossed into Israel for medical help, to shop at local Israeli stores or to go to their jobs in Israel. Behind them, militant radicals were shooting out water supplies of the Lebanese people friendly to Israel! So Israel was supplying water for the needy Lebanese.

Since our return home I've contemplated, sifted, sorted and absorbed all that my personal "computer" took in during our 16-day study tour of Israel. It is certainly a land of contrasts—ultra modern to ancient; tractors to animal plowing, yarmalkes and kaffias (Arab headdress); traditional Shabbos dinner as guests of families in a moshav outside Tel Aviv to modern music in a cave turned supper club at close of Sabbath.

Israelis are people of *courage*, ready at a moment's notice to leave family, business and personal interests to defend the nation, putting feet to their words "never



*"Restorations of ancient, Biblical and historical landmarks are a joy to behold. Megiddo valley, lush with choice citrus; Masada, last stronghold of a beleaguered remnant of Jews fleeing Roman hordes that had razed Jerusalem and the Temple—Jews who held out atop that rocky fortress . . . for two years with no human help but their own."*

again will we allow ourselves to be annihilated." This sense of courage is absorbed into your very bones as you stand in Yad Veshem, the memorial to the six million Jews wiped out by the edict of the mad man, Hitler, during World War II.

Israelis are individuals with a capacity to work long, hard hours, to pay highest taxes for little personal gain except to live as Jews in the Land. They have a unique ability to suffer, then spring back with the hope that their present sacrifices will save tomorrow's Jews from similar heartbreaks.

Israelis are creative people, building character, government, industry, houses, land. This creative spirit is evident in every phase of life—from ancient to modern, from land to people to things.

Restorations of ancient, Biblical and historical landmarks are a joy to behold. Megiddo valley, lush with choice citrus; Masada, last stronghold of a beleaguered remnant of Jews fleeing Roman hordes that had razed Jerusalem and the Temple—Jews who held out atop that rocky fortress, perched like an eagle clinging to the highest tree, for two years with no human help but their own.

Presently creative in re-foresting the land to nail down the soil and invite rainfall to the thirsty earth. Creative in their openness to share their action with outsiders. For example, after passing two security checks we found ourselves in the Knesset visitors' gallery hearing Menachem Begin speak to the subject of his upcoming visit to Washington (trip cancelled because of attack on Saturday March 11). We saw the Prime Minister confer with Moshe Dyan, Yigael Yadin; heard a representative of



the opposition, Yigael Allon argue against Begin's stand. This is a body of lawmakers realistically facing their multitudinous problems and creatively building the present and future.

Later we were escorted into a room where the historic Sadat-Begin meeting took place as we awaited an interview with the youngest member of the Knesset, Ehud Olmert. We'd met Mr. Olmert at California State University at Fullerton several weeks before going to Israel and he invited us to look him up when we were visiting the Knesset. The security guide of the Knesset told us we "must be important people to be permitted in this room where very few people are invited!" We finally saw Mr. Olmert in the Knesset cafeteria where we chatted briefly before eating a delicious lunch.

The folks who went with us to Israel came home as we did—having left at least a bit of our hearts in the Land. We gained insights and acquired first-hand knowledge that has set us to praying with new fervor for the great spiritual needs of this nation. And for all Jewish people everywhere.

The sights, sounds, emotions and achievements of these intrepid people washed over us with mind-expanding clarity. But for all their capacities, courage and determinations, we Bible-believing Christians can never lose sight of the truth that they will never know shalom until they know Sar Shalom—The Prince of Peace. And since there will never be universal peace until it is first in Israel, what are you and I doing with and for Messiah-Jesus to bring His peace to their hearts? We must answer this question, "There is no other name under heaven given among men whereby we must be saved" (Acts 4:12).



*"Israelis are individuals with a capacity to work long, hard hours, to pay highest taxes for little personal gain except to live as a Jew in the Land. They have a unique ability to suffer, then spring back with the hope that their present sacrifices will save tomorrow's Jews from similar heartbreaks."*

For information on the ABMJ's Spring and Fall '79 tour of Israel, please contact Rev. Harold A. Sevener, P.O. Box 1331, Englewood Cliffs, N.J. 07632.



Waldman receives a playful tap from Dallas believer Pat Borofsky.

**"I have been visiting some churches . . . but I don't understand why I'm doing it because I'm Jewish," she said."**

## Joy in the Morning

MARTIN WALDMAN  
Minister of Visitation, Dallas, Tx.

I received a phone call on Tuesday while I was at our Beth Sar Shalom center. The anxious voice of a young lady blurted out, "Is Zola Levitt there?" "No," I replied, "he doesn't really work here but I can try and locate him for you if you need to talk with him." She said she would very much like to talk with him so I took her phone number and said that I would return her call as soon as I found out about Zola.

I immediately called Zola's home, but his wife told me that he wouldn't be home until 4:30 P.M. It was about 11:00 A.M. when I called Joy back. "Hello, Joy, this is Marty Waldman. I called Zola but he won't be home until 4:30."

Joy quickly replied, "But I need to talk to someone Jewish right away!" I told her that I was a Hebrew Christian and she said that she would like to come and talk with me after lunch.

Joy came to see me at about 2:30 and stayed until 5:00 p.m. She had taken a bus and walked a couple of miles to get here. My heart went out to her as she told me her problem. "I have been visiting some churches in the last few weeks but I don't

understand why I'm doing it because I'm Jewish," she said.

She went on to tell me that she wasn't able to get anything spiritual out of synagogue worship and she wanted to know if Jesus was really the Messiah, as she was told by some Christians she had met.

I shared my testimony of how God revealed Messiah Jesus to me. I also shared many Old Testament scriptures concerning the Messiah with Joy and then showed her in the New Testament how Jesus fulfilled the requirements of the Old Testament.

I explained to Joy that Jesus was a Jew and that His disciples were Jewish and that the entire Bible was essentially a Jewish book. At this time the Lord led me to share the "good news" that Jesus died for our sins according to the scriptures (O.T.), that He was buried and that He arose the third day according to the scriptures (*1 Cor. 15:3b-4*)

Joy said, "I think that I believe that Jesus is the Messiah, but I'm not sure." "Would you like to be sure?" I said. She gave an affirmative reply and I asked her if she would like to pray right there for the forgiveness of God

asking Jesus to come into her heart. Joy said, "Yes," and we prayed together. Joy is our new sister and we are rejoicing in God's grace!

Joy asked, "What do I do now?" My reply to her and to all who know the Messiah is to keep trusting Him, get into His Word and stay close to His people. Amen.

## God Blesses ABMJ Films

CLARA and JOE RUBIN  
Huntington, Long Island

During our visit to Arizona this winter, Joe and I were blessed to spend some time with our old friends, John and Lucy Ciaccio. The Ciaccio's were faithful members of our weekly fellowship and Bible study on Long Island and were saved and baptized through our Beth Sar Shalom Ministry. Six years have passed since their relocating to Tucson, and John is now a volunteer missionary for the ABMJ.

In preparing for our coming, John arranged with the young people of the "Lord's House," a fellowship at the University of Arizona, for us to show two ABMJ films, "The Passover," and "I Found My Messiah." Members of the "Lord's House" prepared and displayed beautiful posters announcing the films and encouraging the university students to learn about our Hebrew Christian outreach.

As fast as the posters were put up, Satan's emissaries were busy pulling them down. We learned later that it was only with much difficulty that some learned where and when the presentation was to be made.

Before the showing of the films, a young Jewish girl exhibiting a somewhat hostile attitude, questioned Joe about his presence in the building. She viewed his purpose as being deceitful and involved with the "conversion" of Jewish youth.

Although Joe tried to explain the true nature of the ABMJ program and our faithfulness to the Scriptures, the young lady refused to attend and indicated that she would "report" our activities to her rabbi.

As we were preparing to leave upon conclusion of the film, several more people entered and requested a repeat performance. We accommodated this small group which proved to be very critical about minute details, such as the quality of the Hebrew spoken in the film



I have had the pleasure of telling doctors, nurses, and other employees on the staff of a nearby Long Island hospital about the Lord Jesus Christ. I have many Christian friends there who are doing the same. So when a Christian friend made an appointment to meet with an Orthodox Sephardic Jewish man there, I jumped at the opportunity. Knowing he would rather speak to a man, two of my friends agreed to come along.

This young man would not permit us to say "God" or "Jehovah." We had to use the word "Hashem" (The Name).

He was steeped in Cabbalah and many times resented what the Scriptures had to say. It was very hard for me to keep quiet. I would tell my friends what to show him in the Scriptures and go back to the subject of sin and sacrifice.

My friends were very capable to answer all his questions and beliefs in the light of the Scriptures, including God's disapproval on the teaching of Cabbalah.

For three hours we sat in the conference room of the hospital, while next door in another room a group of Christian friends were praying for us.

He was such a sweet young Jewish man, so sincere in his beliefs, that my heart hurt for him.

After we left he told my friend, who is a gentile, that because he had so much faith, he should go to his house and he would teach him how to be a Jew. When my friend asked what about the other two men, he said, "no, only you." Please pray for this dear young Jewish man, as he saw and read of God's promises in the Old Testament.

—Mrs. Clara Rubin



A scene from the ABMJ's Passover film. Inset, the Rubins.

## "They challenged the validity of Messiah's presence in the Passover Seder, and express resentment at our being present on university grounds . . ."

They challenged the validity of Messiah's presence in the Passover Seder, and expressed resentment at our being present on university grounds "for the purpose of proselytizing." The group's spiritual leader mentioned he was familiar with our activity on Long Island.

Despite the antagonism evidenced by this contingent, God blessed the showing of the films and opened doors. Many were provoked by the films and subsequent discussions, and

showed an eagerness to hear the Word of God.

In the audience were a saved Jewish boy and his unsaved parents from Philadelphia. After the film we were engaged in conversation with the boy's mother, who exclaimed that she had heard this all before in Philadelphia and was annoyed to hear the same thing in Arizona. The father refused to even enter into the conversation, but we trust that the Word of God will not return void.

## In Houston: Answered Prayer

REV. BILL ENNIS  
Houston, Tx.

**"... we have shared and witnessed to the Jewish friends of nine thousand (church) members."**

Just lately we've been taking inventory of our work here and thanking the Lord for answered prayer. First Baptist Church will sponsor us for one year on the FM radio 107 KMCV beginning in April, every Saturday from 10:30 to 10:45 A.M. We plan to interview Christians and teach on various subjects believing that an accumulated witness of many Jewish believers will be used to win Jewish listeners to the Lord.

We are thankful for the equipment provided to help us in the preparation of tapes for these programs. A

microphone which was badly needed was given to us by a Palestinian Arab brother with a love for the Jewish people.

The Lord is doing exceedingly abundantly above all that we ask or believe possible. Someone approached us  
cont.



Rev. and Mrs. Ennis

after teaching one of our Pastor's Bible classes and said they would pay our way to Israel. Their only requirement was that we would teach them Bible prophecy on the trip. We thank our Pastor for allowing us to share with him in his Bible teaching, giving us a small part in his ministry to a fantastic church.

God is also doing great things at the Sunday morning Shalom Bible class at First Baptist Church of Houston. In recent weeks we have shared and

witnessed to the Jewish friends of 9,000 members.

We continue to praise the Lord for the lovely Hebrew Christians who are always willing to give their testimonies of the Lord's saving grace when asked to accompany us as we speak in churches. Currently we thank Kenney Green, Micky Kelton and Dr. Alan Zahn. In addition, we are thankful for the monies given by local believers which help us pay expenses for our monthly meeting place.

## "The Lord was working in the life of one girl . . . She had many questions and doubts . . ."

from the book of Hosea. They have sung in churches, on the radio, and at other meetings of Jewish believers.

One of the couples in our group invited some friends to hear them perform. They thought this would be a good opportunity to show their friends that you can still be Jewish and believe in Jesus, for the music has a distinctly Jewish sound.

The Lord was working in the life of one girl. He later drew her out to the Young Adult's Bible study. She had many questions and doubts, but was very open. She came to another study to hear some music by another Jewish believer of the group "Lamb." After the next meeting, she stayed late into the night to discuss the Bible.

The following week, the weather conditions made us wonder if we should cancel the class. We decided to hold it anyway, and it was after that class that this young woman accepted the Lord. Again, we spoke with her until about 1:00 a.m. and she prayed to receive Yeshua. She has been faithfully attending our meetings and reading her Bible and witnessing. She says she has a strong desire to read the Word now and that God is very real to her.

Praise the Lord for the many new ones who have been coming out. Pray for their salvation, growth and stability in the Lord.

"Ammi" is composed of ten of our young people, and took its name, which means "My People," from the book of Hosea. They have sung in churches, on the radio, and at other meetings of Jewish believers.



Larry Feldman (standing) and members of Coney Island ministry.

## Ammi—A Name, a Group, a Work for the Lord

ROZ HYMAN  
Coney Island, N.Y.

**P**urim is a joyous holiday in the Jewish calendar. It is a time in which God turned mourning into laughter, as He defeated the evil plans of Haman who sought to kill all the Jews because of his jealousy for one Jewish man, Mordecai. The book of Esther is read on this holiday, and special pastries, called "Hamantashen," are eaten. These are supposed to represent Haman's three-cornered hat. Going through an Orthodox area or neighborhood, you can see the children out in their costumes and masks, each one dressed as a different character in the Purim story.

This Purim, we collaborated with a fellowship of Jewish believers also seeking to win Jewish people to the Messiah Yeshua (Jesus). Together we presented a "Purim Spiel," or play. We had advertised this with fliers and really did not know how many to

expect, but were thrilled to find our room filled with almost 80 people!

Nearly half of these were new faces. This, of course, afforded many opportunities to witness of Yeshua the Messiah, for there were many unsaved there. One Orthodox lady from Brighton Beach was very interested and carried on a lively discussion with us.

It is wonderful to be able to work hand-in-hand with other believers in this way, all joined to win Jewish people to Yeshua. Pray that many of these new ones will return and truly come to know Him.

Last December, our singing group, "Ammi," was asked to sing at the Lamb's Club, a Christian supper club in Manhattan. "Ammi" is composed of ten of our young people, and took its name, which means "My People,"



"Ammi" members from top right clockwise: Fran Feldman, Larry Feldman, Ray Gordet, and Roz Hyman.



Among the Jewish people in Athens there is much talk about Papanikolaou's literature and activities. Mr. and Mrs. Papanikolaou.

## ABMJ Greece: Opportunities

DEMETRIUS PAPANIKOLAOU  
Athens, Greece

**W**hat has struck me in recent weeks is that the Jewish people cheerfully accept our literature. Not only do they accept it, but they seem to be looking for something. Something to give them peace of mind, to give them light in their search for what they feel they need.

**"... Jewish people cheerfully accept our literature. Not only do they accept it, however, but they seem to be looking for something."**

The opportunities are grand and there is a thirst even greater than I had previously noticed. I was asked for Bibles by five different people in recent weeks—an unprecedented harvest! It is not only that I was asked for this number of Bibles, but the manner of the requests made a significant impression on me as I discerned this particular thirst.

I ask God for strength and guidance to be able to give the Bread of Life to hungry souls.

With the opportunity of Purim I had many contacts with Jewish people. I was glad to see a more serious, interested and thoughtful attitude among many. God in His grace gave opportunities to start with Esther and direct toward Christ providing me with wisdom.

A dentist who fixed my teeth asked me about Passover and Easter. The Lord gave me time to present the Word to him. He asked whether it was true that Moses went through the Red Sea, and after our talk he asked for a Bible.

The distribution of calendars with

messages continues with more and more requests for them. All of those to be distributed in the various languages provide a word from God every day throughout the year. A Jewish man to whom I offered a French calendar last year asked me to find him an Italian calendar instead. I found one for him last year and this year.

The man seems very happy with it and secretly told me, "I myself believe." But he added that he was afraid to make his position public for fear of the other Jewish people. He invited me to his home and expressed a desire to come to mine.

to hear more of what we had to say because she didn't believe the Bible. Another lady has a daughter in Israel married to a soldier. She is concerned especially because of the fighting there. I told her we would be glad to pray for her daughter and that we fast and pray for Israel the first Friday of each month. They couldn't believe it!

It was so beautiful how God took over my mouth and said all the things that needed to be said. Donna (a Hebrew Christian) shared, as did the other Christian woman with us. We explained about prophecy being fulfilled and the wonderful things the Lord has done in our lives. They kept asking choice questions which gave us the opportunity to share the Scriptures with them.

I suggested we pray for our friend's daughter in Israel right then. Someone asked if it was alright for them to pray also. I answered yes as we all joined hands. I prayed out loud for each one in the class; his or her needs, for Israel and for God to reveal Himself to them. I also prayed for the peace of Messiah to come into their hearts that they might know the joy of the Lord.

Suddenly, as we prayed our Hebrew teacher began sobbing then the mother of the girl in Israel also started crying. We hugged each other and felt the power of the Lord so strong in the room that we couldn't leave. As we stayed and talked, the three of us who are believers were just overwhelmed at the miracle God had just performed. We were just empty mouthpieces that God used.

I couldn't sleep when I got home so I prayed for an hour and a half for the people in that class. I was thrilled at God's wonderful work. I understood why I could never witness in that class—the Holy Spirit had been preparing the whole situation. I was glad I hadn't witnessed in the flesh as I have done sometimes. It was the most glorious time, seeing the movement of the Spirit of God.

## Witnessing in the Spirit

MRS. DOROTHY WILKERSON  
Santa Barbara, Ca.

**A**ll year at our Hebrew class, I've been discouraged because I haven't been able to witness or share in any way. Then one night we didn't have the ten people we needed for the regular class. The teacher and a few of the students were discussing the situation in Israel when I got there. They were arguing back and forth. The three of us (all believers) couldn't even get a word in.

Finally when they kept saying that the Jewish people had survived because of their knowledge I spoke up. I told them that God had spared the Jewish people all these years. Two men were very bitter and much against God. I told them why some of the terrible things had happened. They left with a change of heart and I know that they will examine the Scriptures to see if what I said is true.

Our Hebrew teacher said she wanted

# search the scriptures

## Studies in the Book of Jeremiah

### Chapter IX — cont'd.

#### 2. The glaring sins of the day (2b-9)

Reasoning with them, the Lord asks how else He could deal with their sinful ways. No other choice was left Him; what other action was open to Him? Here is underscored the inevitability of judgment in view of God's righteousness. He still tenderly yearns over her, for He addresses the nation as "the daughter of My people."

Again, the prophet emphasizes their deceitful dealings. Their tongues are death-dealing; deceit is second nature to them. Even when the conversation appears to be amicable and irenic, there is an ambush or trap intended to ensnare the unwary neighbor. As a refrain the Lord repeats the questions of 5:9, 29. Judgment must follow such infractions of the law and will of God.

#### 3. The judgment threatened (10-16)

10-11 This portion of the chapter gives a detailed picture of their punishment. A suggested date for the passage has been the time of the Chaldean invasion of Judah in 602 B.C., re-

corded in 2 Kings 24:1, 2, but there is no evidence to separate this invasion from the one treated thus far in the book. Jeremiah is seen as prepared for the mourning in the hour of disaster. The pastures of the wilderness of Judah will be burned up, because there will be no one to water and care for them. The land will be devastated and its inhabitants exiled. All will be so desolate that the cattle will be gone and even the birds will abandon the ruins. The scourge will be so complete that only scavengers will remain among the debris.

12-16 Once more the Lord tries to reason with them to discern the cause of their ruin. The question form in the style of the catechetical method is for emphasis. The challenge is to any of the wise of the nation to state the cause of their calamities. Mark you, it is not a request for a wise man in general, but one with the wisdom of prophetic inspiration. Only such a true prophet could diagnose aright the fatal disease.

The wise will see by God's enlightenment that departure from God can only issue in punishment. God Himself answers in verse 13 the questions of verse 12. The nation had violated the law given them at Sinai and constantly proclaimed by the true prophets; they had repeatedly ignored the call of God to walk in conformity with His revealed will. Instead, they had pursued a path to destruction. It was spiritual defection from God that had brought along with it the serious social injustices.

In verses 14 and 15 the prophet sets forth cause and effect. The root of their problems was an insubmissive spirit which led them into idolatry, their undoing from the wilderness period to that hour. The sinful practices, too, were handed down from one generation to another. The retribution for their disobedience is stated in a figure of wormwood and gall. The first is a plant with very bitter juice; the second is a poisonous bitter herb. They represent the bitter suffering which they were to undergo in the fall of the kingdom and the exile to Babylon.

These visitations had been threatened already in Moses' time (cf. Lev. 26:33 and Deut. 28:64), especially their dispersion among the nations. The annihilation spoken of in verse 16 does not include the whole nation, but only the ungodly. Repeatedly, Jeremiah shows there will be no complete decimation of the people (cf. 4:27; 5:18; 30:11).

#### 4. The universal lamentation (17-22)

17-22 The mourning now carried out will be occasioned by the expulsion of

12

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the people from their land. This portion of the chapter has been called a poem on Death the Reaper. It has been acclaimed as perhaps the most brilliant prophetic elegy in the Old Testament. The mourning women were a professional class employed to arouse mourning in others. The women, because of greater tenderness, succeeded better in this occupation.

Their function was to arouse relatives and others at funerals to an outward display of their grief. Their method was to heighten the lamentation by plaintive cries, baring the breast, beating the arms, throwing dust on the head, and allowing the hair to be dishevelled (2 Chron. 35:25; Eccl. 12:5; Amos 5:16; Matt. 9:23). This practice was not peculiar to the Jews; it prevailed among the Greeks, Romans, and exists among some semi-barbarous nations. (The writer witnessed such a display in 1959 in Lebanon.) Because of the carnage and miseries of war the professional mourners would have ample exercise for their talents.

They hear how after their deportation the mourning women will sing and the content of their dirge (v. 19). The enemy will take them captive from their land and destroy their homes. So universal will be the lamentation that the demand will be great for their professional services.

Thus they will have to enlist others to aid them, particularly their daughters and neighbors, who will need to be taught the elements of the trade. Death will penetrate into the innermost recesses of their homes, those of poor and rich alike. Age and station in life will be no barrier to death's blows.

A number of interpreters feel the death referred to is an epidemic or pestilence, but the passage need not be so restricted. The invading army can account for the description. In verse 22 there is added the figure of Death the Grim Reaper. The custom of the day was for the reaper to gather on his arm a certain amount after a few strokes of his sickle. He then laid it down.

Behind him another laborer then gathered it into bundles and bound it into a sheaf. So death was to cover the ground with corpses as the handfuls, but the carcasses would lie there unburied because of the paucity of survivors and the great number of the dead. The wages of sin is always death, relentless and inexorable (Rom. 6:23).

### 5. The ultimate good (23-24)

23-24 Jeremiah now presents the three areas where men of the world place their confidence: wisdom, power, and riches. They are far too insufficient to keep from disaster and the displeasure of God. All are false confidences, then as now. The difficulty is that the wisdom is not like God's wisdom (cf. Ps. 111:10; Prov. 1:7; 9:10).

The might is not the moral strength of righteousness. The wealth is not spiritual riches which is not subject to theft or corrosion. Then as now, the scholar, the athlete or warrior, and the financier were highly esteemed. Such persons are susceptible to trying to get along on their own resources. Neither wisdom, strength, nor riches could help in their plight.

If these fall short in the time of need, what will avail? The *summum bonum* is to know God, not in the intellectual and philosophical sense, but spiritually in His true character. Here is true and eternal wisdom. The source of the highest blessing is the knowledge of God (John 17:3). The path of God's approval is clear (cf. 1 Cor. 1:31; 2 Cor. 10:17).

Notice how the ethical qualities in verse 24 follow the true knowledge of God. God manifests lovingkindness (2:2), a readiness to manifest grace and mercy; justice, a proper evaluation of the rights of men; and righteousness, the absolute essential of all faith and worship. Cf. Hos. 5:4; 6:3; 8:2 for knowing God; Mic. 6:8; 7:18 for the activities that please the Lord.

### 6. Not privilege but morality (25-26)

25-26 As the previous two verses warned against trust in human achievements, these present verses condemn faith in religious privileges. The paradox ("circumcised in uncircumcision") shows circumcision in itself is as valueless as sacrifice, temple, or any other outward form or practice. If Judah has the rite only in the flesh, she is no different than the heathen, who have only an external sign and no inward heart of faith. The nation cannot plead the virtue of their covenant sign when they do not possess what it stands for (cf. Rom. 2:25-29).

The nations enumerated were practicing circumcision, so Jeremiah must mean uncircumcision of heart. Outward rites avail nothing; the condition of the heart is paramount (cf. Gal. 6:15). Notice with whom Judah is placed—

what a degradation! Egypt practiced circumcision according to Herodotus II. 36 f., 104. Joshua 5:9 implies the rite was practiced there. Egypt is mentioned first, because Israel was so prone to confide in them. Judah could count on a strong pro-Egypt party in international struggles for power.

Edom seems to have abandoned the practice until it was imposed on them by John Hyrcanus (Jos. Antiq., xi. 9; xv. 7). The Arab tribes, recognized by their peculiar tonsure, are described with their certain style of hair. The Hebrew may be rendered "corner-clipped" (cf. 25:23; 49:32). Certain Arab tribes practiced this cutting of the hair of their temples in honor of Bacchus, the god of wine (Herodotus III. 8). Israel was forbidden to follow this practice on religious grounds (cf. Lev. 19:27; Deut. 14:1). These Arab tribes now referred to were with those already mentioned the objects of Nebuchadnezzar's attack (cf. 49:28-33). The Babylonian Chronicle refers to a campaign in 599/8 B.C.

### The Personal Word

The reader of these studies has surely become aware already that Jeremiah has a masterful way of cutting away the superficialities, the clichés, the insincerities, and coming to the heart of the problem. He avoids dealing in symptoms, but thrusts immediately to causes. Nowhere is this more clearly seen than in this great chapter. The Big Three of this day — education, power, and wealth — have innumerable worshipers at their altars every hour of every day. Men hunger and thirst and ultimately are impaled on their inveterate desires for the three. Incredible time and money are spent on educating people in the learning of the day, alas, too often with no regard for the ethics of life. And is there a nation on earth — whether by force, detente, or bribery — that is immune from the age-long game of international power politics?

Blocks of nations are formed; ententes, confederacies, alliances, and axes are entered into to promote some worldly power, individual or national. Then comes wealth, which buys so much but never the peace of heart needed or the assurance of eternal life. Away with these shams and fakes! God help every reader to see the priority and primacy of the need to know God in personal relationship, not only for himself, but for every Jew and Gentile for whom Christ died on Calvary. But how shall they hear and believe if no one goes when God sends?

# questions & answers

**Question:** Recently, I read in a Canadian magazine that the Church has been responsible for most of the horrors your people have endured. How true is this? What can we, as believers, do?

**Answer:** The sordid history of the Church's persecution of the Jew is all too accurate and cannot be justified on any grounds. This is why it is so important for the true believer today to radiate the genuine love of Christ. Since anti-Semitic propaganda is still disseminated by so-called Christian groups, our task is all the more difficult, but also more necessary than ever.

One of the objectives of our Mission is to combat this through our tracts, newspaper ads, etc. Individual Christians have a responsibility in their local churches to help others become burdened for reaching the unsaved Jew. This can sometimes be accomplished through starting a special prayer group for this purpose, even with two or three; using some of our tracts for Christians which are geared to this end; and particularly by obtaining the cooperation of the pastor. This may lead to a conference on Prophecy and the Jew or on Jewish Evangelism.

**Question:** In Exodus 31:14 does "cut off from his people" mean having the life shortened for not keeping the Sabbath? I know quite a few Jewish people who are still living and did not keep the Sabbath.

**Answer:** We first meet with the expression in Genesis 17:14 in connection with circumcision, but the Hebrew word *karath* (cut) was already used in 9:11, "Neither shall all flesh be cut off any more by the waters of a flood," where the significance is that of cutting off in death. Although the word has diversified applications all the way from cutting down a tree to making a covenant, in the sense of Exodus 31:14 it is taken by both Hebrew and Christian exegetes as the cutting off in death. Thus Keil states that this form of speech by which many of the laws are enforced "denotes not rejection from the nation, or banishment, but death, whether by a direct judgment from God, an untimely death at the hand of God, or by the punishment of death inflicted by the congregation or the magistrates . . ." That it may be by the

hand of God is clear from Leviticus 17:10 where the Lord says, "I will even set my face against that soul that eateth blood, and will cut him off from among his people." Such a death might be immediate or simply premature. An immediate act of God is seen in such cases as Nadab and Abihu in Leviticus 10, the sons of Korah in Numbers 16, Uzzah in 2 Samuel 6 and Ananias and Sapphira in Acts 5.

**Question:** I understand that there are two Talmuds. What is the difference between them?

**Answer:** One of the best summaries I have found regarding the two Talmuds occurs in *Webster's New International Dictionary*, Second Edition, Unabridged:

The body of Jewish civil and canonical law, consisting of the combined Mishna or text, and Gemara, or commentary; also, restrictedly, the Gemara alone. There are two Talmuds, named from the region in which they originated, the Palestinian, often called, incorrectly, the *Talmud of Jerusalem*, *Jerusalem Talmud*, or *Talmud Yerushalmi*; and the *Babylonian*, often called *Talmud Babli*. They contain the same Mishna, but different Gemaras. The Palestinian Talmud was practically completed in the 4th century, and the Babylonian in the 5th or 6th century A.D. The latter is about three times as large as the former, and practically superseded it as an authority. The contents of the Gemara in each is of the most varied character, and is usually called *Halakah* or *Haggada* according as it is purely legal or not.

**Question:** How could God bless Ishmael (Genesis 17:20), the one from whom came the worst enemy Isaac's seed was to experience?

**Answer:** It might be questioned whether the superlative degree in your question is correct but, nevertheless, it is true that Ishmael has been a thorn in Isaac's flesh through the centuries. Yet, we must learn not to judge the workings of God by human standards and never to underestimate the extent of His love and grace even though they must relate to His righteousness and justice. His attributes function in perfect harmony so all we can do is to

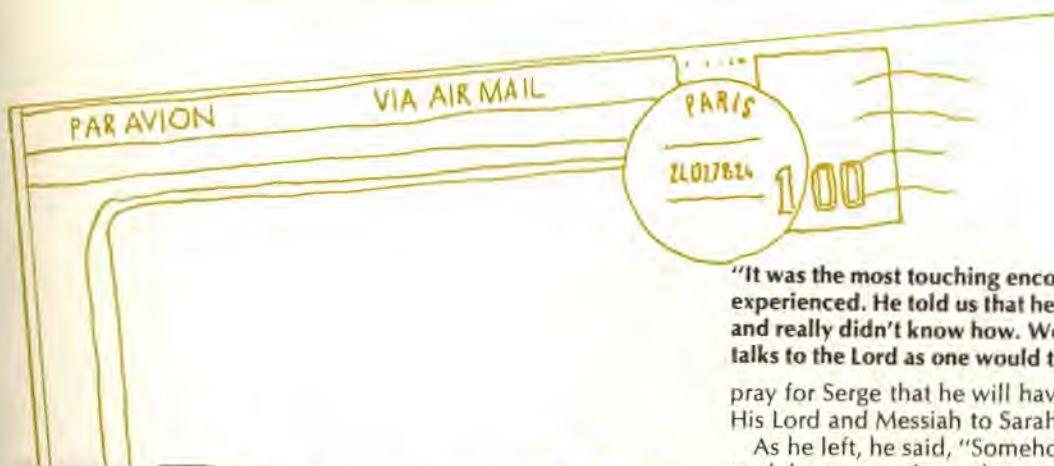
exclaim with Paul, "how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).

We find a partial answer to your question in the events related in Genesis 16. Hagar was a bondswoman and caught in a situation beyond her control. When Sarah dealt hardly with her she fled. Although the Lord sent her back, He recognized her affliction (verse 11) and promised to greatly multiply her seed, at the same time placing certain restrictions on the blessing. This was later followed by Abraham's prayer for Ishmael (17:18) which the Lord honored and, hence, the blessing of verse 20.

**Question:** In the Old Testament, David is referred to as coming back to rule over Israel. Is this to be King David, or does it refer to David's greater Son, the Lord Jesus Christ?

**Answer:** A number of Scriptures speak of David's future reign (Jeremiah 30:9; Ezekiel 34:23-24; 37:24-25; Hosea 3:5). The generally accepted understanding seems to be that as stated by Delitzsch, "and David the king who will be raised up to them, i.e. the Messiah, the righteous sprout that Jahveh will raise up to David." In the light of David's understanding of God's promises to him as seen in Acts 2:30-31 we cannot deny the validity of this interpretation. However, it would seem to be within the realm of propriety, since David will be present with all the saints of God at that time (Jude 14; Revelation 20:4-6), for Christ to fulfill these promises quite literally and make David His vicegerent. It would seem from Haggai 2:20-23 that Zerubbabel will also have a special place.

The Tractate Sanhedrin of the Talmud has the following interesting comment: "Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us, as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them: not 'I raise up,' but 'I will raise up'* is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince (nasi) for ever?*—E.g., an emperor and a viceroy." (98b). The editorial note comments on the last phrase, "The second David shall be the king, and the former David shall be his viceroy."



**"It was the most touching encounter we have ever experienced. He told us that he had never prayed aloud and really didn't know how. We explained to him that one talks to the Lord as one would to a close friend."**

pray for Serge that he will have the courage to confess His Lord and Messiah to Sarah his wife.

As he left, he said, "Somehow I feel different," and in truth he was—calm and peaceful. It was another of God's miracles and a beautiful day!

We hope you remember our mentioning Louisa (Feb. C.P.) a few months back. The Lord has provided a home for her to spend the summer months of '78. She has been invited by a Baptist pastor and his family living in Calif. (former missionaries to Africa). We met the daughter of this pastor through our church where she is attending this year while doing her studies in French at the University. We are praying that Louisa will be blessed by her stay in this home. Please pray with us.

Anna is growing in faith. She is attending Bible study and church and feeling very much at home now. She is a brilliant woman and adds much to our Bible study. She is studying the New Testament and taking an active part in the reading and discussion. She still needs a lot of prayer though.

In our last communication with you we promised to send you some excerpts from letters received from Jewish people requesting Bibles. We received this one recently:

"A friend read and afterwards gave me the journal "Shepherd of Israel" to read. I am a non-practicing Jewess. I have been touched by what my Hebrew-Christian friend told me about God (in whom I believe) and the Messiah Jesus. I would be very happy to take advantage of your offer of the Bible, of which I am not acquainted, that through reading it I can find peace and believe and understand that which it can affirm to me: that Jesus really is the Messiah."



## Postmarked Paris

LILLIAN and ELLEN DENTON  
PARIS, FRANCE

**D**ear Friends,  
Yesterday we had a telephone call from a Jewish man we had met recently. He came to our meeting last month but did not wish to stay nor reveal his name. He asked us if we would meet with him as we had promised and we did. He expressed what was on his heart and said that he believed through the reading of the New Testament that Jesus was the promised Messiah.

He is afraid to tell his wife for fear she will suffer—he loves her very much. After about an hour he was preparing to leave. We asked him if he would like to pray with us. To our astonishment he said he would!

It was the most touching encounter we have ever experienced. He told us that he had never prayed aloud and really didn't know how. We explained to him that one talks to the Lord as one would to a close friend.

As he prayed, he thanked God for the opportunity to speak the name of the Lord Jesus out loud for the first time and with other believers. Then he sobbed and said, "Oh, Jesus I love You," several times. He asked the Lord to protect him from the persecution of his friends. Please

### AMERICANS FOR ISRAEL DECREASE

According to the latest quarterly poll by The New York Times and CBS News the number of Americans backing Israel has decreased over the last six months, but support for the Arabs has not increased. Support dropped from 54% to 43% while support for the Arabs remained almost stationary. 71% of those interviewed said they follow news from the Middle East.

### AUTHOR STRESSES SUPPORT FOR ISRAEL

In a talk by touring American Jewish leaders with author Hillel Halkin one of the heavy questions was on assimilation. Is it the worst of all possible evils? "For me, yes," said Halkin. "For me, assimilation is eventual extinction and a healthy organism strives to perpetuate itself." Asked why it is

better for a child to be raised in secular fashion in Israel than observantly in the west, Halkin answered by using Purim as an example. His five-year-old daughter lived the scroll of Esther during the holiday and discussed it with her friends and teachers in the 2,000 year old language in which the story was written. Also he explained that his children will not repeat the Shema three times a day as he did in his childhood, but they will speak the language in which it is written and "know about this land (Israel) the only one we have ever been able to call our own."

Mr. Halkin stressed that Israel needs the support—financial as well as spiritual—of American Jews.

Halkin stressed that American Jewry would not be harmed by immigration

## news from Israel

but energized, would become more fully involved with Israel, would personalize it: the land to which one's family and friends have gone become one's own.

### "A PRAISE IN THE EARTH"

A committee of world experts, planners, educators, clergymen and others, met in Jerusalem and issued praise for the achievements made in running Jerusalem. "We call upon the outside world, especially opinion formers and serious students of international affairs, to see for themselves both the remarkable achievements and the spirit which informs them."

— JERUSALEM POST

Don't miss the exciting testimony and song of Hebrew Christian, Donna Jean Wood when she appears in your area. July 2, Valley Community Church, Sacramento, Ca.; July 16, Valley Bible Church, Northridge, Ca.; July 23, New Life Community Church, Artesia, Ca. August 6, Victorville Free Methodist Church, Victorville.

# Why witness to the Jewish people?

"WE OFTEN FIND IT DIFFICULT TO SHARE THE GOSPEL with those we do not know well or feel that we do not understand. If we are confused about the needs of a particular people, it is especially awkward to attempt to witness to them about our faith.

For many people, an outreach to Jewish friends and neighbors is undertaken with trepidation and uncertainty born of ignorance and misinformation. It is our hope that this manual will help to erase misunderstandings and guide those who really desire to reach Jewish people with the message of salvation."

—from the Introduction, *Introducing the Jewish People to Their Messiah*

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