

the
**CHOSEN
PEOPLE**

SEPTEMBER 1978

'OIL OR
ISRAEL?'



\$



TOTAL SALE



GALLONS

PER GALLON

6

4

9/10

INCLUDING TAX

No Lead

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



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Taking The Energy Crisis Seriously

Deary Beloved Friends:
Do we have the energy to do anything about the energy problem? Please don't shudder. I am not opening the pages of *The Chosen People* to partisan politics. Both major parties have subordinated the survival and safety of Israel to the gas-guzzler.

To prove my point I am not identifying the author of the following quotation. It was made by a Secretary of State of the United States of America during the last five years. Evidently it must have been uttered either by Dr. Henry Kissinger or Mr. Cyrus Vance. Whatever differences all of us must have about individual statements by both of them, most fair-minded people will readily admit that both have been capable, effective and energetic officials. One of these gentlemen made a speech which declared all of the following concerns to be of EQUAL IMPORTANCE to the United States:

"The survival and security of Israel; the maintenance of good relations with 140 million Arabs; the steady supply of crude oil to ourselves and our allies; the avoidance of a major power confrontation over the area."

Beautiful words, and both Mr. Secretary Kissinger and Mr. Secretary Vance have repeatedly subscribed to the same principles, but the history of both administrations proves that if our nation considers survival and safety of Israel equal to the importance of "the steady supply of crude oil to ourselves" then Israel has never received the message. The only message Israel has heard from both administrations is in effect "return the Sinai Peninsula, return the West Bank, return the Golan Heights so that we can have enough oil to protect you."

Israel is in trouble, but we should realize that so are we as a nation. God has not repealed the Abrahamic Covenant. I am old enough to remember a famous Prime Minister who went

from the president



to Munich carrying an umbrella. What good did the umbrella do during the blitz? Next April ABMJ is calling for a National Day of Prayer for Israel. We need a Day of Prayer for the U.S.A. first.

We seem to expect this manipulation of Israel at the hands of the politicians in Washington and in the United Nations. Isn't it sad that the National Council of Churches plays the same game?

The conflict between the Jews and

civilian devastation and suffering caused by American-made cluster bombs dropped from Israeli warplanes. She described what happens when a child picks up an unexploded shell and when a farmer accidentally steps on one.

From then on, it was no contest. The fewer than 100 delegates who had remained for the final session of the three-day meeting at Westminster Presbyterian Church overwhelmingly adopted a resolution that was highly

But I must ask, Where is the denunciation for the civilian devastation and suffering caused by American-made Patton tanks and guns on the Israeli school-children. The attack by Israel was a defensive maneuver to halt the wanton massacres of school-children and civilians which the Palestinians have been launching from Lebanon for years.

The action by the N.C.C. would be worthy of some credibility if its resolution of censure also blasted the Arab terrorists' wanton attacks against Israeli citizens.

We should realize that the same nations that support the terrorists are the ones which have precipitated the energy crisis, which in turn has precipitated the spiralling inflation which confronts the Western World. So far the only action against the energy crisis has been to yield to Arab intimidation.

Our energy crisis is really an oil and gas crisis. We are consuming more and more and producing less and less of our total consumption. We make up the difference by continually importing larger quantities from overseas. The more we import, the more we pay.

Before the oil embargo in 1973 a barrel cost \$2.75 and we are now paying almost five times that amount! In 1977 we paid out over 43 billion dollars for oil and unless we, as a nation, take aggressive steps to reduce imports, we will have to pay much more in the future.

It is against this reality that I have posed the question, "Do we have the energy to do anything about the energy problem?" From this editorial you have learned that I take the energy problem seriously.

I also take the Scriptures seriously and therefore I have the extreme presumption to propose that we who love the Lord Jesus Christ and who honor the Word of God, have at our disposal a tool that at the grass roots level will alert our nation to face its problem.

This is the first step in showing the world that we do have the energy to do something about the energy problem. I humbly suggest that if possible Bible-believers begin to face this problem by walking to church on the Lord's day.



Sign of the times. Cars lining up during last gas crisis.

RNS

"Do we have the energy to do anything about the energy problem? Please don't shudder. I am not opening the pages of *The Chosen People* to partisan politics. Both major parties have subordinated the survival and safety of Israel to the gas-guzzler."

Arabs in the Middle East was transported last month to the floor of the 252-member governing board of the National Council of Churches in Minneapolis. Amid the politely restrained verbal pushing and shoving between Arab sympathizers and Israeli backers, a large woman suddenly appeared at a microphone, clutching the small steel shell of a cluster bomb. Joan Bordman, a church social-action worker from California, said that she had just come from a visit in southern Lebanon, where she had seen the

critical of Israel's use of the bomb in its recent invasion of Lebanon. It was the first time the ecumenical body singled out Israel by name in a statement of censure, according to several NCC spokesmen.

Christianity Today, June 2, 1978, p. 36.

I must make my position clear. The National Council of Churches has every right to clearly express itself on social evils. Sin is sin and the Church should denounce it whether it is committed by the United States or Israel or the Arabs.



Walk to church? Why should I walk when I can ride? We're going to have to start somewhere and if we don't, our government may be handing out coupon books reading, "Don't ride when you can walk."

When I accepted the Lord in 1930 I walked both to the Mission and to church. It was not by choice but by necessity. Only the "rich" had cars. One Sunday the pastor said that while we walked to church we should carry the Bible.

My first testimony was not by mouth but by showing my colors this way. Seems simple, doesn't it? But if I did not overcome my timidity about carrying the Bible I would never have become a missionary.

I suggest that in every area evangelical, Bible-believing churches launch their own campaigns to have their members walk to church. This will save gas, and as each member carries his Bible he will be a witness for the Lord and an advertisement for his church.

Besides this, he will especially be a witness to his Jewish neighbors that he not only loves the Lord but that he also has a special concern for the nation of Israel. If this is done properly it will open the door for a witness for the Lord.

In order to make this witness effective it must be publicized. We have

I suggest that in every area evangelical, Bible-believing churches launch their own campaigns to have their members walk to church. This will save gas, and as each member carries his Bible he will be a witness for the Lord and an advertisement for his church.

prepared kits which will be available to individuals and local churches. The theme of the campaign is "Why are all these Christians walking to church these days?" Write to us and request the kit for your church.

The purpose of ABMJ is to reach all Jews everywhere with the Gospel of the Lord Jesus Christ. We will never be able to attain our goal until we motivate the local churches to reach the Jews in their areas. What a blessing it will be to have Jewish believers in your congregation!

There will be other tangential benefits. The Church will prove that it does have a Gospel that is relevant to the needs of today; it will show that we do have social consciousness. It's the poor who will suffer first, longest, and most from another gas crisis.

There will be so many personal benefits that you actually will want to walk more and more. I am a diabetic who has survived a heart attack and two cancer operations but I enjoy robust health because my sickness showed me that walking is the best therapy.

Years ago, scientists were predicting the evolution of a race of men without legs, thanks to the automobile. Nowadays we know they were wrong.

It is not our legs we are losing. It is our minds.

We are also losing our figures, our good looks, the use of our senses, our health — and some of us are losing our lives as a result of ills that walking could prevent or keep in check.

Walking is the exercise that needs no gym. It is the prescription without medicine, the weight control without diet, the cosmetic that is sold in no drug store. It is the tranquilizer without a pill, the therapy without a psychoanalyst, the fountain of youth that is no legend.

Sussman and Goode, *The Magic of Walking*, p.19

I realize, from personal experience, that in some areas it will be very difficult, if not dangerous, to walk.

The Los Angeles police have an impressive record of halting notable walkers — the late Aldous Huxley, the popular nutritionist Gayelord Hauser, the science fiction writer Ray Bradbury — with the demand that they identify themselves as responsible citizens or spend the night in jail as vagrants. There must be something wrong with a man who will walk when he can afford to ride!"

Ibid, p. 37

If this happens show the policeman your driver's license, give him a tract, get his number, call up your local newspaper and while speaking to the reporter make sure that he includes the "Good News" in his news report. Also, make sure that he spells your name right and gives the location of your church accurately.

If you're a shut-in and can't walk, you are the most important one in the program. Continue to pray for your church and your pastor.

You who walk can pray and walk at the same time! Pray for your pastor. Pray for the peace of Jerusalem. Learn the joy of walking with our Lord.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).
Faithfully yours in His service,

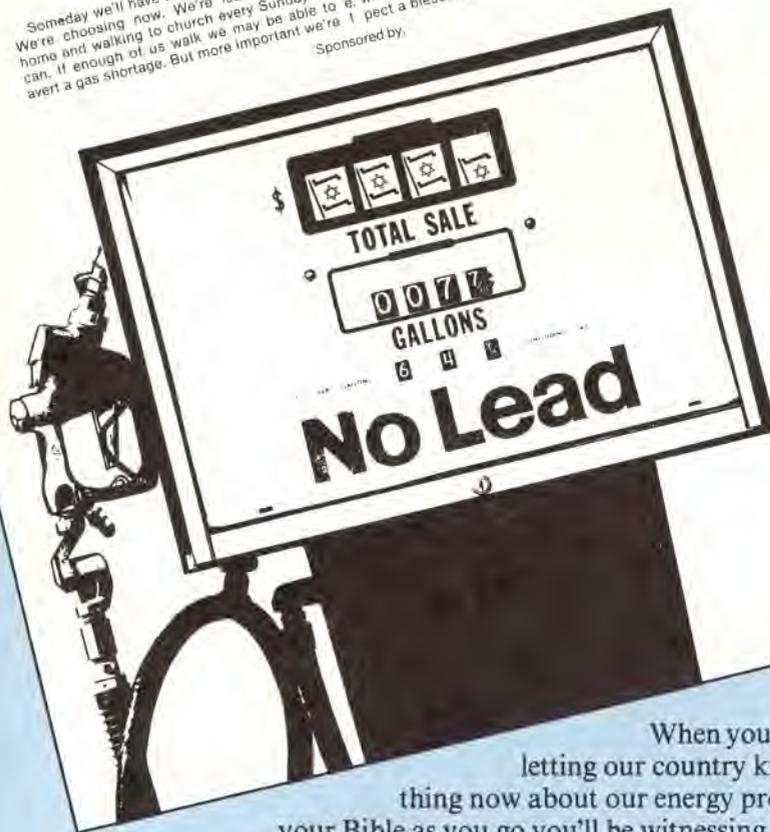
Daniel Fuchs

Dr. Daniel Fuchs
President



**It's Costing More Than
Money To Fill
Up These Days! . . .
That's why we're walking
to church this Sunday.**

Someday we'll have to choose—oil or Israel. . . showing the world that we're especially con-
cerned about Israel. We're not turning our
backs on the One Who said, "I will bless those
who bless thee." Join us this Sunday—and ex-
pect a blessing!
Sponsored by:



When you walk to church instead of driving you're letting our country know we've got to begin doing something now about our energy problem before it gets too late. Carrying your Bible as you go you'll be witnessing for the Lord and "advertising" your church. And finally your concern and love for Israel and the Jewish people will be unmistakable.

Send for your kit today. It includes:

- 12x16 two-color poster suitable for store windows
- a reduced ad format of the gas pump poster you can add your church's name and address too and then place as an advertisement in your local newspaper
- a letter of support pre-addressed to the Israeli Consulate, Washington, D.C., your church members can sign
- a pre-written publicity release your newspaper can run as an article on your church's involvement in "The Walk"

Clip the coupon at right and we'll forward your kit by return mail.

Oil or Israel...

Which will you choose?

The American Board of Missions has prepared a highly visible, relevant way of making your voice heard on this extremely important issue. This attractive "Walking for Israel" publicity kit includes a 12x16 two-color poster your church can sign and place in local shop windows... a publicity package alerting your local newspaper of your church's position and a pre-addressed letter of support to the Israeli Consulate, Washington, D.C., your church members can sign personally.

When you walk to church instead of driving you're

letting our country know we've got to begin doing something now about our energy problem before it gets too late. Carrying your Bible as you go you'll be witnessing for the Lord and "advertising" your church. And finally your concern and love for Israel and the Jewish people will be unmistakable.

THE AMERICAN BOARD OF MISSIONS TO THE JEWS, Box 1331, Englewood Cliffs, N.J. 07632. In Canada: BETH SAR SHALOM MISSION, INC. Box 4400, Sta D, Hamilton, Ontario L8V 4L8.

Yes, I am interested in receiving your "Walk for Israel" kit. Please forward my kit to the address below. I enclose \$1.00 to cover printing & mailing costs.

NAME _____

CHURCH NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

W98

"Suffer The Little Children"—Their Parents May Follow



REV. MARTIN KLAYMAN
Missionary, Miami, Fla.

About five years ago, at our Thursday morning Bible study, we met a lady who had just recently been saved. After the lesson, she confided that before she accepted the Lord she had been a sincere Roman Catholic. Her husband was not pleased but at that time was not actively opposing her step of faith.

When we told her we had a children's class on Thursday afternoon, she enrolled her ten-year-old son, Johnny, in the class. Johnny was mentally retarded.

"As we sat together (Johnny's father) began to ask questions. One of his questions was, 'What is life all about?'"



When Johnny first began to attend the classes the other children tried to avoid him because he was "different." I began sitting with him during the lessons to keep him from touching the others as he was extremely affectionate.

We did not know how much he was learning at the time. But he went home from the class and told his mother things that indicated he was absorbing something.

One day after several months of his attendance, we called on different children to recite the verse for the week. Johnny raised his hand to be heard. Of course he could not remember the whole verse but with prompting he got through very well.

For the first time, all the children applauded Johnny's efforts; something they had done for no other child. Now Johnny was accepted by them. When we told his mother, her eyes moistened and she told us that before she was saved, her former church took little interest in Johnny.

Soon Johnny's dad began to attend. When we found out he played the guitar we asked him to bring it to the children's class and play along with the group singing. Though he attended frequently, I could never speak to him about the things of the Lord. He would come in just as the meeting began and leave before I could reach him.

Just recently we were invited to attend Johnny's fourteenth birthday party. When we arrived at his home, Johnny's father was very depressed. As we sat together he began to ask questions. One of his questions was, "What is life all about?"

This opened up a whole conversation and for the rest of the day we talked about faith and salvation! After dinner as we sat around the table the Bible was opened to several important passages. When he was satisfied from the Scriptures, he prayed and invited the Lord Jesus into his heart.

This family is in need of our prayers. There are many problems yet to be resolved. We are thankful that Johnny is growing into a useful citizen. Our concern is for Johnny's father to grow in grace and knowledge of the Lord.

MR. GARY DERECHINSKY
Missionary, Bergen and Rockland Counties,

Recently I had the opportunity to discuss the topic, "Can Israel Be Destroyed?" at the Elmwood Park Bible Church, N.J. The nature of the message shows how God, throughout history, works on behalf of the Abrahamic Covenant, particularly the promise that He makes in Genesis 12:3, "I will bless them that bless thee and curse them that curse thee."

The answer to the question, "Can Israel Be Destroyed?" is based on Jeremiah 31:35-37 for there it states:

"Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: if these ordinances depart before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah: if heaven above can be measured, and the foundations of the earth searched

Offended Yet Searching

"I really felt he was searching although he probably didn't realize it at the time."

REV. IRWIN CHALEK
Missionary, Dallas, Tex.

A few months ago, Dr. Thomas McCall, our Regional Director and I had the opportunity to witness to a young man who had stopped by to try and sell us some air-conditioning service. Before he left, he and Dr. McCall got into an intense conversation as to whether or not Jesus was the true Messiah.

I was just coming in and after observing their conversation for a short while, I had the opportunity to join in. When Dr. McCall introduced me as a Hebrew-Christian this opened the door for a positive witness of how one can truly find saving faith in the Messiah.

The salesman seemed upset when we claimed that Jesus is the Messiah and *his* Messiah as well. When we invited him to come out and attend one of our Friday night fellowship meetings, he said he couldn't because it would be very offensive to him,

"...an Orthodox rabbi's daughter told me that though there were things she disagreed with, she loved (our) Seder..."

out beneath then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." (A.S.V.)

The church wanted to invite the Jewish community to the services that evening and put an ad in the paper advertising the message.

As a result of this, a woman from Hadassah (a women's Zionist organization) called asking if I would give the same message at one of their meetings. We praise God how He blessed the efforts of this church and we pray we will be able to share this message at the women's group. There are still some details to be worked out. Please pray with us that God will provide the opportunity to share His Word with this Jewish group.

A number of unbelieving Jewish people have also attended our recent Passover Seders. In Elizabeth, N.J.

there were some people who came to the Seder and later returned to our Friday evening meeting that we are presently holding in a couple's home in that area.

At the meeting we showed slides of Israel from our recent trip with the ABMJ and it gave us a good opportunity to share the Gospel.

We also held a Seder with the Farmers Mills Mission Church in Carmel, N.Y. which 80 people attended, many of them Jewish. One woman whom we had a chance to befriend was an Orthodox rabbi's daughter.

She told me that though there were things she disagreed with, she loved the Seder and was happy to make new acquaintances. Pray with us that through this friendship she may be won to her Messiah.



Gary's ministry takes him to New Jersey's popular shopping malls.

especially since his family is part Jewish and part Roman Catholic.

Although he was quite willing to argue every point we tried to make and seemed to have an answer for every question we posed, I felt God had caused him to inquire into what and who we are. I really felt he was searching although he probably didn't realize it at the time.

Do pray for this salesman. He would not give us his name but praise the Lord. He knows who he is. Our prayer for him is that God, through the convicting power of the Holy Spirit, will really "sell" him on the fact that he is in desperate need of a personal Savior and that this Savior and Messiah is the Lord Jesus Christ.

Tom McCall outside Dallas Beth Sar Shalom.



Cook's Tour of Future Comforting

REV. PERRIN COOK
Missionary, Atlanta, Ga.

Not too long ago, I met a Jewish man who related the concern he and his wife had because of their son. Their son, after finishing Hebrew University in Israel, decided to take up Israeli citizenship and join the paratroopers there. This opened the way for me to witness to him what a blessing in disguise this might be.

I told him that God was calling His people to play a vital part in the future of Israel. I explained that there would be twelve thousand from each of the twelve tribes elected by God to play a specific role in the future reign of the Messiah of Israel.

He didn't understand any of this as his religious leaders didn't teach it. "I don't believe in a personal Messiah any longer," he said. "The important thing is to live for the here and now," he continued, "and take care of any future life when the time comes."

Though he didn't verbalize it, his heart was open and so we continued our talk. As we spoke of the Lord Jesus as the Messiah of Israel and Redeemer

both physical and spiritual, his interest intensified.

Then he made a surprising statement: For all I know the Adonai of the Old Testament may be Jesus of your New Testament. I do not accept this because our leaders teach us differently."

He said my concern for Israel and the Jewish people was heartening even though we did not believe alike. He also said he hoped that what I had said concerning his son was in the plan of God for Israel for this too had comforted him. He left the door open for me to come and talk again with him. This I plan to do.

Join with me in prayer that he could be another who would ask, "What must I do to be saved?" and that he like the Philippian jailor would respond that he believed and his house.



"Their son... decided to take up Israeli citizenship and join the paratroopers there. This opened the way for me to witness to him what a blessing in disguise this might be."



Fritch, Texas: Oasis of Jewish Evangelism

DR. THOMAS S. McCALL
Director of Conferences and
Church Relations

In the natural, I'd never expect to find a consuming passion for Jewish Evangelism in Fritch, Texas. Located in the arid plains of the Panhandle, the little town is best known for nearby man-made Lake Merideth, a recreational boon where there are no other lakes for hundreds of miles. Another attraction is the

Allibates National Monument, which preserves the flint quarries used by Indians for centuries to provide arrowheads for tribes throughout the central part of America.

But the Lord also has a group of people in that town who have a burning concern for Israel and the salvation of Jewish people. Most of them are members of the First Southern Baptist Church of Fritch. The pastor, Rev. David Adkins who is

"Located in the arid plains of the Panhandle...the Lord also has a group of people in that town who have a burning concern for Israel..."

hosting a tour to Israel this year, is very interested in Jewish evangelism. One of his flock, Charles Barnes, made a trip to Israel last year with Zola Levitt and Mal Couch (Evangelical Communications Research Foundation) and came home aflame with concern for the Jewish people.

To learn more about Jewish people and have an opportunity for witness, Pastor Adkins, Mr. Barnes and others travel weekly to Amarillo where they meet with a rabbi. He has been teaching them Hebrew, Judaism and Jewish culture. As they continue to pray for Jewish people the Lord is opening more ways for them to share the Gospel effectively among them.

It was my privilege to spend almost a week with this church family, speaking on Bible prophecy and Jewish evangelism. We are grateful for the interest they have in the work and believe the ABMJ has many friends in Fritch.



"Definitive Apologetic"

REV. JEROME FLEISCHER
Missionary, San Francisco

During this past season the Lord has afforded us a number of ways to touch lives for Him! One means He has provided is teaching the Book of Hebrews in several different settings. Both Dr. Wilbur Smith and Dr. Harry Ironside helped me in my understanding of this book. But I have always felt that they did not understand the problems faced by early Jewish believers.

For over 32 years I have worked to perfect my own understanding of this apologetic to and for Jewish people. Particularly I have focused on the need of first century Jewish believers to know Jesus the Messiah as the fulfillment of the Hebrew Scriptures. The Letter to the Hebrews fully explains that faith in Jesus does not constitute a new religion but the fulfillment of Biblical Judaism.

I have had the privilege of teaching Hebrews at the East Bay School of Bible (an extension of Multnomah) and have truly felt God's blessings in the lives of my students. For her term

project, one student developed a chart based on our study. She has allowed me to use this chart (with some corrections and additions) as I teach in churches.

This study has also been presented in church Bible study hours. In one instance, a couple attending the study brought an unsaved Jewish woman with them. This couple had been witnessing to the woman and her husband. After bringing the wife to the church study, they also brought both husband and wife to our Passover Seder. The Jewish couple now attend church services with their Christian friends.

An introduction to our study in Hebrews was presented at the Baptist Seminary in San Francisco. It was well received and one professor suggested that it should be published for wider distribution.

I have entitled the study: "The Letter to the Hebrews—as Seen Through the Eyes of a First Century Jewish Believer."

If you would like us to present this important study to your congregation we would be happy to do so. It will provide insight into problems which Jewish believers faced in the early days of our faith. But it also offers the best apologetic for our faith today!



"I was almost ready to commit myself entirely to Christ, but desires and worrying about what others might think kept me from it."

by PETER CONROY
Denver, Colo.



"Old Things are Passed Away"

I once made fun of Christians and stereotyped them all as "Jesus Freaks." I would argue with them, but was never willing to back up my arguments by finding out what Christianity involved. I was close-minded to different ideas, and my parents were, too.

Both of my parents are of Jewish background, but they both gave up their religion at an early age. My father considers himself an atheist, while my mother considers herself an agnostic. They celebrate Christmas each year, but without Christian meaning. They brought me up to believe that good works would get me through life.

For several months I felt something important was hanging over my head, but I wasn't certain what it was. My relationships in dating, friendships, and even with my father weren't working out well. I hung around with a bad crowd of people who used drugs.

I could see how people began to form a sickening dependence on drugs and alcohol, and how it was grossly distorting their minds and lifestyle as well. I felt that kind of life was not right for me.

The feeling became intensified when I went to a Thanksgiving party, and for the first time was exposed to a large group of Christians. I felt love in those people which I had never experienced in my old group of friends, and wanted to know what made the difference.

Then I began to read the Bible and attend church with my new friends. Verses out of the Bible began to apply directly to my situation—as if the

Lord was personally speaking to me. I was almost ready to commit myself entirely to Christ, but desires and worrying about what others might think kept me from it.

After a Sunday service on March 19, 1978, I attempted to look at my life in retrospect. As I organized my thoughts, I saw there needed to be a change! It then became obvious what needed to be done.

I asked Christ into my heart and felt relief come over me. I realized it wasn't important what others thought, but began to pray for my old friends in the hope that Jesus would also reveal Himself to them as their sin Bearer and that their hearts would be open.

I also began to ask God to take my decisions into His own hands. On the night after I celebrated Purim with some Jewish believers, I was baptized at Washington Park Lake in Denver.

What a joyous occasion to bury the old life and become new in Jesus! The baptism was performed by Eliezer Urbach (ABMJ, Denver) a Hebrew Christian.

Later on, I had a nightmare which reminded me of my old ways and made me realize that the commitment must be total and permanent. I talked with the guys I live with about Jesus, and even though they weren't willing to make a commitment themselves, they respected me for my decision.

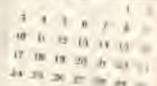
I feel that I have a constant witness while living in a rooming house with non-Christians, and I pray that God will make me bold and use me as I seek to serve Him. I have begun to crave more fellowship, more prayer and more of the Word.

The following verse sums up my emotions: "Therefore, if any man be in Christ, he is a new creation. Old things are passed away; behold, all things are become new." (2 Cor. 5:17) I look back now and see with a strong conviction that my commitment to Christ was the right decision to make—the most important and best decision anyone could ever make!

—Submitted by Eliezer Urbach, Denver, Co.



Order this calendar for Jewish friends in time for the Holy Days.



Be a blessing!

HAVE YOU FORGOTTEN to order copies of our 1978-79 Jewish Art Calendar for your Jewish friends? These beautiful full-color calendars are still available for only \$1.00 each postpaid.

Rosh Hashana (Jewish New Year—October 2, 1978) is the perfect occasion for gift-giving and our Jewish Art Calendar is the perfect gift.

Our calendar, illustrated with Biblical scenes, offers all the features desired by Jewish people. These include Sabbath candle lighting times, weekly Scripture readings, and holiday designations.

Each month a challenging question is raised which can be answered through our free literature offer! This unique feature provides a wonderful tool for sharing the Good News.

There was never a better time to be a real blessing to your Jewish friends!

"I will bless them that bless thee..."

Gen 12:3

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Last year, during the Fall Retreat at Fair Havens Conference Grounds at Beaverton, Ontario, I was introduced to a lovely Christian lady, Mrs. Barbara Admiraal, from Holland who now resides at Oakville, Ontario.

After listening to her testimony and her love for the Jewish people during the German invasion of her country, Holland, an invite was extended to her to share her experiences with our Chosen People readers.

—Tom Walker, President,

Beth Sar Shalom Mission Canada

M My father was an engineer at the Nederlandst Railway Company and built tunnels, bridges and stations all over Holland. Our home was in the country about twenty miles from the German border. Early in the spring of 1921, my father went to Germany to look for building materials. Everything in Germany was very cheap because of the German mark's severe devaluation. Father travelled through Germany for about three weeks.



A "Corrie ten Boom Christian" warns...

"DON'T LET IT HAPPEN AGAIN!"

by MRS. B. ADMIRAAL

"When I looked out the window I saw the parachutes coming down about 100 yards from our home. In four days Holland was completely occupied by the Germans."

When he returned he told my mother about the things he had seen—no food, no clothing and children out in the streets begging. My mother was very disturbed by all of this and started a women's club to get 1,000 children, in a three-month period, fed, clothed and loved. Many had lost their fathers in the First World War.

In July of that year the first children began settling into their new homes. My mother was president of this club and we had two of the children in our home, a boy and girl. They came from Cologne and from them my sisters and I first learned of the German's hatred for the Jews.

These children taught us a song about the Jews. I never forgot the day my father discovered the song Carl had taught us. He was severely punished and after that my father told us about God's Chosen People. Never did it enter our minds that these same children would invade our homeland in 1940 and have maps from the foundlings where they had stayed in 1921!

During the years '36 until '40 in Germany every boy had to be a member of the Hitler Youth and was trained as a little soldier with a spade instead of a gun. They were also taught that the Jews were at the root of all the trouble in Germany.

As World War II loomed over the horizon I reached maturity and found work as a nurse. Then came May 10th, 1940. At four o'clock in the morning while making my rounds in a nursing home in The Hague, I heard a radio broadcast alerting us that the Germans had entered Holland. When I looked out the window I saw the parachutes coming down about 100 yards from our home. In four days Holland was completely occupied by the Germans.

Early in 1941 the Germans ordered the Jewish people to wear the Star of David. From the beginning I was involved hiding our Jewish friends. I will never forget the man we called Uncle Jacob whom we brought to a family in Ryswyk.

Everything was under control until the Germans told the Dutch people that if they hid the Jews they would be treated as Jews. This news and the subsequent investigations proved too much for Uncle Jacob, who was an elderly man with a heart condition.

At 7 o'clock one night I received a call that Uncle Jacob had had a heart attack and died. I hurried over to our friends' home with a doctor. We dressed Uncle Jacob and carried the body to the car. On a quiet road we laid him under a street lamp and left him.

It was horrible but the only way to save our friends. The next day he was found and at least had a decent funeral from our government.

In the spring of 1942 the Germans began rounding up the Jewish people in the big cities. This wasn't very difficult because of the Star of David they all wore.

On April 6th, 1942 Rebecca, a Jewish friend, telephoned and asked if my father would bring her three girls to her parents in Nymeghen. We removed the Stars from their clothing and my father brought them to their grandparents. That same night the grandparents

and Rebecca's brother and sister were picked up by the Germans. The children were spared only because they hid under the bed.

When we heard what happened my father rushed back to Nymeghen and returned with the children. He had to tell Rebecca about her parents, brother and sister and after that she would not let the children out of her sight.

I pleaded with her to give me her children but she refused. Three days later the whole family was picked up.

My father built hiding places in several of our friend's homes. For the town rabbi, Dr. Van Baren with his wife and only son, we built an underground house in the woods nearby, as they did not want to bring danger to our friends. Every three or four days we brought them food and coal.

In January 1945 one of our group, Peter Jansen, was found by the Germans. After being tortured, he told the Germans where Dr. Van Baren's hiding place was. He tried to warn Dr. Van Baren but failed and was shot.

It's very hard to relive those terrible times. We always end up blaming ourselves that we did not do more. Put yourself in their place. In many cases a Jewish person couldn't step outside the house or room where he had to live for four years! Every unfamiliar sound brought terrible fear; the mental endurance is beyond our grasp.

During 1940-45 God did many miracles and many of our Jewish friends came to know Jesus Christ as their Messiah. Remembering these years however, I am horrified by events such as the march and parade scheduled to be held in Skokie, Illinois, by the American Nazi Party.

In that little town there are 4,000 Jews who survived the concentration camps. Sadly, I am beginning to see the same hatred for the Jews today in the U.S.A. and Canada that I saw in 1940 in Europe.

Let us pray for our Jewish brothers and sisters. Don't let it happen again here because we don't care enough.

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"And also to the Gentiles"



DAVID BOWERS Youth and Campus Minister Philadelphia, Pa.

"We are Jewish and we believe in one God. We do not accept what you are teaching, and we refuse to discuss it any further." With the sound of the closing door I felt a sense of helplessness in reaching this elderly Jewish man and his wife with the Gospel. The entire contact lasted only three minutes, and I had hardly said anything. I did manage to leave a copy of "Raisins and Almonds" (edited by Dr. H. Einspruch, Lederer Foundation, Baltimore, Md.) with them and then I committed them in prayer to the Lord.

About a year later I received a phone call from the lady who had originally suggested I see this elderly couple. She told me the husband whom I had visited previously had a stroke and was in the hospital. I said I would be glad to visit him in the hospital as soon as possible.

On the first visit I took along a Hebrew-Christian co-worker. I must admit I was surprised that this Jewish man was so friendly and open, but this was answer to prayer. The man's wife was present at the time, and he did not want her to miss a word of our conversation.

He was especially pleased someone Jewish had come to visit him. After speaking briefly about our backgrounds, we spoke about Passover and its picture of redemption through the Messiah.

We also explained how Jesus is the final sacrifice for sin because as the Lamb of God He met all of God's righteous demands against our sin. After a while we left, but not before the man had left the way open for us to visit again.

The second time we visited this Jewish man he was sleeping, so rather than disturb him, we distributed about 500 tracts outside the Einstein Hospital and Gratz College where there are many Jewish people.

On the third visit we had to wait because our Jewish friend was taking his physical therapy. While waiting, one of the patients asked if we would get a letter for him from his room. We were grateful for this unforeseen opportunity, and had a good conversation with him sharing the Gospel.

When we asked this Gentile man if he would like to receive Jesus as his personal Savior, he answered with a resounding "Yes" and we had a time of prayer together. We explained briefly some principles of spiritual growth, gave him a New Testament and left his room.

Immediately afterwards we saw our Jewish friend, and had another wonderful time explaining to him what the Bible teaches. He finds these truths difficult to understand and accept yet he realizes his time to decide is getting shorter. Pray that the eyes of his understanding might be opened to the truth.

As a missionary to the Jewish people, I am thrilled by the opportunities today to serve the living and true God. It is a blessing to know that as I reach out to Jewish people, Gentiles are also hearing and believing in the Lord Jesus, the Messiah.

search the scriptures

Studies in the Book of Jeremiah

Chapter X Denunciation of Idolatry (1-25)

The greater portion of this chapter is occupied with a scathing condemnation of idolatry. This section is reminiscent of Isaiah 40:18-20; 41:7; 44:9-20; 46:5-7, classic passages on the emptiness and folly of idolatry. Jeremiah shows that he had first-hand knowledge of idol worship, whether Canaanite or Babylonian. It is generally held that the chapter was meant to dissuade Israel from idolatry in view of their removal from their country to Babylon.

This can only be maintained in part, for they were already joined to idols while in their own land. The first sixteen verses have been designated a psalm to conclude the prophetic collection in chapters 8-9, just as Habakkuk 3. This may be termed a possibility. It is a polemic with strong sarcasm against idol worship. Once men lose their awareness of God, they do not thereby lose their need of God; thus they substitute the false worship for the true. Idolatry is the result.

Apart from the Isaiah passages this chapter is the basic passage on idolatry in the entire Bible. The presupposed historical setting is that of the exile, either 597 B.C. or 586 B.C., with the preference probably to the later date.

1. The folly of idolatry (1-5)

1-5 The message is addressed to the house of Israel, which includes the whole nation, not just the ten tribes already in exile for more than a century. Those who remained in the land still had the customs of their heathen neighbors before them. The word of dissuasion is given in order that Israel may not be influenced to the way, that is, the religious customs, of the heathen nations, in the worship of their gods.

Idol worship was attended with an elaborate ritual; motivated by demonic power, and accompanied by laxness in moral standards, so it was a constant temptation. The signs of the heavens referred to are not the sun, moon, stars, or the signs of the zodiac, which were meant by God for signs (Gen. 1:14), but unusual phenomena in the heavens like eclipses, comets, meteors,

and the like, which were supposed to portend extraordinary events.

They struck terror in the hearts of those who worshiped the superhuman power in the stars. They were supposed to predict evil. Both the Egyptians and Babylonians were addicted to astrology. Idolatry which involves the heavenly bodies displeases God as much as the worship of idol images made by man.

Now the prophet turns to the absurdity of idolatry. All idols are vanity, literally breath, that which is without substance. The worthlessness of their worship is seen in the worthlessness of their gods. The description of the making of idols has its parallel in Babylonian inscriptions. Jeremiah follows through on every stage of the manufacture of these worthless entities.

The first stage (v. 3) is the cutting down of a tree from the forest. The second stage is the shaping with an axe (v. 3). The third step is the adornment with precious metals; the fourth procedure is the fastening to the place where it will be located (v. 4). A fifth

stage (v. 9) is the clothing of the idol in costly apparel. There is a touch of exquisite sarcasm in the mention of the fastening with nails: mighty god it is that has to be helped to keep it from tottering.

Even after the image is secured from wobbling, it has the same value of a scarecrow in a field. Stiff, immovable, it has no power of speech to comfort the needy soul; it cannot walk to come to the aid of the harassed; it constitutes a burden because it must be carried; and it is incapable of moral decisions or acts, so cannot counsel the troubled soul.

The point of comparison of a palm tree with an idol was the uprightness and smoothness of the palm, because there were no branches except at the top. A suggestion has tried to reconcile

pillar and scarecrow by offering a pillar like a scarecrow. But the same imagery of an idol and a scarecrow in a field is found in the apocryphal Epistle of Jeremiah verse 70. Another explanation sees the idols as priapus-pillars. In Greek and Roman religions such pillars represented the male generative power personified as a god and regarded as guardian of the life of vineyards and gardens.

It is known from archaeological research that idols were carried about in the religious processions of Babylon (Isa. 46:7). As far as assistance is concerned, they are just so much cumbersome baggage. How obtuse and darkened is the mind of man unaided by divine light.

2. The majesty of God (6-16)

6-10 Now the prophet introduces the majesty of God in contrast to the uselessness of idols. This chapter is full of the contrasts that obtain between God and gods. Man-made idols cannot walk or stand unaided, but the true God is great in Himself and in His power. He is incomparable. To attempt to compare Him with other gods or creatures displays a woeful ignorance of His true character and attributes.

Furthermore, in ancient times pagan nations had their own nationally restricted deities, but the Lord God of Israel is King, sovereignly ruling and wisely administering the affairs, of the nations. Worship is due Him by right and to no one else. Men at the highest apogee of their reasoning could never approximate, let alone comprehend, the blessed God of the universe (1 Cor. 1:21). It is clear that from a

“Once men lose their awareness of God, they do not thereby lose their need of God; thus they substitute the false worship for the true. Idolatry is the result.”

wooden idol no spiritual benefit or instruction can be expected.

The second clause in verse 8 is literally “an instruction of vanities is the tree itself.” Instruction from idols is no more valuable than the idol itself. No skill of man can make of wood an animate and intelligent creature. All the wise men among the pagan are foolish, necessarily so, because their gods from which they receive instruction are no more than wood. What is to be learned from idols is no better than the idols themselves. Idolatry, therefore, has no redeeming feature whatever.

The prophet now reverts to the origin of idols. Silver was obtained from Tarshish, Tartessus, either Southern Spain or the island of Sardinia. Cf. Ezek. 27:12; Jonah 1:3. Spain

was rich in silver, iron, tin, and lead, which were supplied to Tyre. Gold was brought from Uphaz, the location of which is unknown. It is mentioned only here and Daniel 10:5. The Syriac, Targum, and Theodotion versions read Ophir, a gold-producing region on the southwest coast of Arabia (cf. 1 Kings 9:28; 10:11; Isa. 13:12). Blue (violet) and purple were obtained from the murex, a Mediterranean shell-fish. These colors were costly and used in the curtains of the tabernacle (Exod. 25:4). In spite of all the workmanship lavished on them, idols are still the work of men's hands. Everything connected with idols is the work of puny man.

By way of telling contrast Jeremiah now presents the distinctive attributes

and His relationship to Israel, particularly in covenant promises. Both the power and wisdom of God (contrasted with the impotence and foolishness of idols) are clearly manifested in the creation of the heavens and the earth. Cf. Psa. 135. Indeed, every thunderstorm witnesses to the omnipotence of God. The living God is not imprisoned in nature as is believed in heathen religions. The incredibly potent lightnings are His work also.

Before these wonders of nature men, not enlightened by revelation, are without knowledge. Every man who is an idolator will ultimately be ashamed when the nothingness of idols is made manifest. For a thinking man to engage in idol making and worship was no less than a degrading

were invaded, the enemy took spoil and imposed tribute. But this time invasion would result in expatriation. This means for Jeremiah an almost unbearable burden, so speaking for the nation he laments the catastrophe. They now recognize and admit they have merited the divine judgment. They manifest resignation to the working of God in punishment. Jerusalem is next seen (v. 22) under the figure of a tent-dwelling mother, who is deprived of her children and home. None is left to rebuild the destroyed land. The blame is placed on the leadership of the nation (cf. 2:8). Doom is near, for the report has it that the army of the enemy is approaching.

4. Prayer for the nation (23-25)

23-25 Jeremiah pleads the constitutional mental and moral weakness of man in extenuation of their predicament. Man can never direct his life in such a way as to achieve blessing without the help of God. Cf. Ps. 37:23; Prov. 16:9; 20:24. No man can decide the course of his life. God is in ultimate control. True to his office, Jeremiah acts as the prophet of God to advocate for his people. He prays that the nation will not be called on to suffer more than they can endure. Merited punishment is admitted, but the plea is for such within limits. There must be a measure of mercy from God, so that destruction will not eventuate. In this context the last petition of Jeremiah (v. 25) is to be understood.

"The Babylonian exile accomplished what everything else failed to do. It cured the nation of idolatry, making them witnesses of the one true God in every country where they were scattered."

of the God of the universe. He is the true God, that is, God in truth, literally God who is truth. He is alive and the everlasting King, whose power is manifest in the earthquake and whose wrath the nations cannot endure. Cf. 1 Thess. 1:9. There is a threefold contrast with idols: (1) they are false; He is true. (2) They are dead, inanimate; He is living. (3) They are transitory and subject to destruction; He is eternal. How utterly senseless and ungodly is idol worship.

17 This is the only verse in the book in Aramaic, a cognate language to Hebrew. A number of interpreters consider the verse to be an interpolation or gloss of some copyist. But all the versions have it. It must be remembered that Aramaic was the *lingua franca* of the day, so the pagan idolators would be able to read the judgment of God on their idolatry. Furthermore, the verse fits the context splendidly. It has never been explained why an interpolator would introduce it here. It was a proverbial saying, so it was given in the language of the people.

The best explanation appears to be that it is in Aramaic, so the exiles could use these very words as a reply to solicitations by the Chaldeans to join in their idol worship. An item of interest is that two different words are employed for "earth," both found in the Assuan (Egypt) Papyri. The truths enunciated thus far are: (1) Israel is not to imitate the nations around her; (2) the powerlessness of idols; and (3) the infinite power of God.

12-16 This section is repeated in 51:15-19. It dwells on the theme of the might of the true God, especially in nature,

of his God-given endowments. The prophet's final word on idols is that they are not only worthless, but a work of mockery, worthy to be ridiculed. In essence they are nothing. Instead of helping their devotees in time of need, the idols will themselves be destroyed.

On the other hand, Israel's God is totally distinct from idols; instead of being made, He is the maker and creator of all the universe. Moreover, He is still faithful to His covenant promises, though Israel has rejected Him. Cf. the parallel passage in 51:19. Though He is Lord of all, yet He has a special portion or inheritance in Israel. A concluding remark must be included here, closing this classic passage on idolatry. The Babylonian exile accomplished what everything else failed to do. It cured the nation Israel of idolatry, making them witnesses of the one true God in every country where they were scattered.

3. Exile for sinning Israel (17-22)

17-18 As far as continuity of thought is concerned, verses 1-16 may be considered a parenthesis. In verses 17-25 the subject interrupted at 9:22 is resumed, thus concluding the temple sermon. The suggested date for the passage is 598/7 B.C. during the siege under Jechoniah. The portion is a dialogue between Jeremiah and personified Jerusalem. The people of Judah are addressed as they are informed of impending exile. The doom of the city is now at the very gates, so they had better gather up their bundles from the ground, because they are to be cast out of the land. Only distress awaits them.

19-22 A new era was to begin for the nation. On other occasions when they

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Just a reminder...

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Questions & answers

Question: I know Shalom means "peace," but I would like more information for our Sunday School class.

Answer: According to Webster's New International Dictionary, Second Edition, Unabridged, the English word "peace" is traced back through the French to the Latin *pax, pacis*. This is akin to *pacere*, which means "to make an agreement." Thus Webster lists:

1. A pact or agreement to end hostilities . . .
2. A state of public tranquility or quiet . . .
3. Harmony in human or personal relations . . .
4. A mental or spiritual state in which there is freedom from that which is disquieting . . .
5. Absence of noise, stir, commotion . . .
6. One who or that which makes, gives, or maintains peace . . .

The Hebrew *shalom* is defined in Strong's Exhaustive Concordance as signifying " . . . safe, i.e. (fig.) well, happy, friendly. . . ." This derives from the primitive root, *shalam*, "to be safe." The areas of application are many, and consequently there are various translations, such as: "whether it be well with" (Gen. 37:14), "welfare" (Gen. 43:27), "in good health" (Gen. 43:28), "safe" (2 Sam. 18:29), "the prosperity of" (Ps. 35:27), and so forth. "Peace" is most often used.

The Jewish Encyclopedia cites "prosperity" and "health" as the primary significance of the word and "peace" as opposed to "war" as the second distinct meaning, but also mentions peace of mind and heart as opposed to unrest and dissatisfaction caused by evil. The section on "Peace" in the Messianic Conception is worth quoting:

Among the blessings that Israel looks forward to in Messianic times the blessing of peace stands forth most prominently. Israel has so often felt the strong arm of the conqueror that peace and security seemed most desirable. The Prophets went still further; they longed for universal peace, for that peace which should unite all men and pervade the whole universe. Thus Isaiah pictures the Messianic time as a period in which all men will walk in the path of God; when He will judge between the nations and peoples, and war will be no longer known (ii. 2-4). Micah goes still further; every one shall enjoy peace and prosperity without

any interference whatever (iv. 4). In Isaiah (xi. 6-9) the universal peace is to include also all beasts of the field. "Prince of Peace" is a designation for the anointed (Isa. ix. 6, comp. lx. 17, lxxvi. 12, Zech. ix. 10) (*The Jewish Encyclopedia*, Vol. 9, p. 566).

Question: Will any people be saved after the rapture and before the sealing of the 144,000 during the first half of the tribulation period?

Answer: The period you ask about is covered in Revelation, chapter 6. When the fifth seal is opened we are introduced to the souls under the altar. Some hold that these are God's martyrs from Abel onward, but this theory is fraught with difficulties, not the least of which would be the separation of the martyrs of the Old Testament period who are confined under the altar all this time from the rest of the Old Testament saints who are in Paradise.

Far more tenable is the position that the reference is to those martyred during the period covered by the first four seals, during which time they gave their testimony to the Word of God. Arno C. Gaebelein considered them to be Jewish disciples and wrote:

Who are they? Not the martyrs of past ages. . . . The Lord speaks of another company of Jewish disciples who will bear a witness during the end of the age, after the rapture of the Church. He will not leave Himself without a witness. He calls a remnant of His people Israel and they bear a witness to the coming of the Messiah, their coming deliverer and King. Many of them suffer martyrdom. Their cry, "How long?" is the well known prayer of Jewish saints; and their prayer to have their blood avenged is equally a Jewish prayer. Christians are not supplicating for vengeance on their foes. The prayer for vengeance refers us to the imprecatory psalms prewritten by the Holy Spirit in anticipation of the final persecution of Jewish believers. And the fellow servants and their brethren who are yet to be killed (verse 11) are the martyrs of that remnant during the final three and one-half years, which is the great tribulation. See them mentioned in chapter xx:4. Notice the classes there. But there is only one class under the fifth seal, those slain in the first half of the week, before the image of the beast was set up (Arno C. Gaebelein, *The*

Revelation, p. 55).

Question: In the June 30, 1967, issue of *Time* the Jewish historian, Israel Eldad, is said to have answered a question regarding the Moslem shrine on the temple mount with the statement, "Perhaps there will be an earthquake." Have earthquakes been frequent in Palestine?

Answer: The article on "Earthquake" in *The Jewish Encyclopedia* states:

Palestine was subject to frequent earthquakes, the volcanic nature of the region around the Dead Sea and the Sea of Gennesaret being a contributory cause. . . .

Josephus describes an earthquake that occurred in Judea during the battle of Actium. . . . The earthquake at the death of Jesus is mentioned in Matthew . . . A few years before Bar Kokba's insurrection, the cities of Caesarea and Emmaus were destroyed by an earthquake . . . In 499 severe earthquakes devastated Asia Minor, continuing until 502, when the synagogue of the Jews at BEIRUT fell . . . Antioch was visited by numerous earthquakes in the sixth century . . . On Jan. 1, 1837, the whole province of Galilee was shaken; the cities of SAFED and TIBERIAS especially suffered, 4,000 Jews perishing. The seismic disturbance was also felt at Tyre, Sidon, Beirut, and even at Jerusalem. . . .

For the authorities quoted, see the article.

Question: If only the priests could enter the tabernacle and eat of the shewbread, how could David do so (1 Sam. 21:6)?

Answer: To begin with, the priests did not eat of the bread which was on the table while they were in the tabernacle. The bread was replaced with fresh bread every week, and that which was taken away was eaten by the priests. It was some of this which was given to David because there was no other bread at the time, and the principle of necessity superceded that of ritual. See the application of this made by the Lord Jesus Christ in Mt. 12:1-8 and Mk. 2:23-28.

The fact that David had already been anointed by the Lord (1 Sam. 16:13) would also have had some bearing upon his making this request in a time of need, just as Christ later stated that He was Lord of the sabbath (Mk. 2:28).



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."

(Ps. 24:1). Thus, God alone owns the land.

Second, to whom has God given the land to manage for Him? There can be no doubt about the clarity of Genesis 15:18-21. With Abram God covenanted, "Unto thy seed have I given this land." And He describes the boundaries.

Thirdly, God plainly teaches that occupancy of the land will be in direct relation to obedience. Deut. ch. 28-30 predicts in no uncertain terms that God will remove Israel from the land when they persist in disobeying Him. Though He uses human instruments to accomplish this removal, God directs every move. (Note 2 Chron. 36:16-17).

Fourthly, God will just as certainly bring Israel back from all the nations where He has scattered them when they return to the Lord. Furthermore, He will then destroy those enemies of Israel who have persecuted them (cf. Deut. 30:1-7).

Fifthly, in the meantime, does Israel have a right to exist? Prime Minister Haman tried to exterminate the Jews under the great Persian ruler Xerxes, but Mordecai knew God would not allow it (cf. Esther 4:14). In our day President Gamal Nasser of Egypt tried to lead the Arab confederation to do the same. In fact, the words of Psalm 83:4 were almost his very words: "Come and let us cut them off from being a nation; that the name of Israel

"...let those beware who persecute Israel, for God will bring judgement on them just as certainly as He did on Haman."

may be no more in remembrance." (Have you noticed how closely the confederacy of vss. 5-8 parallels the present Arab confederacy?)

Yes, Israel does have a right to exist and, furthermore, she will. Let those of us who love God's Word and God's people, Israel, not be guilty of prodding the prophetic hand of God through our political maneuvering. God does not need our initiatives in order to bring to pass what He has foretold will most surely happen. On the other hand, let those beware who persecute Israel for God will bring judgment on them just as certainly as He did on Haman.

Dr. Earl D. Radmacher serves as President of Western Conservative Baptist Seminary in Portland, Oregon. He received Th.M. and Th.D. from Dallas Theological Seminary and was pastor and chaplain for the U.S. Naval Air Station from 1957-1960. Dr. Radmacher has authored several books, and lectures throughout the nation.

On Wills...

HOW DOES THE LAW READ?

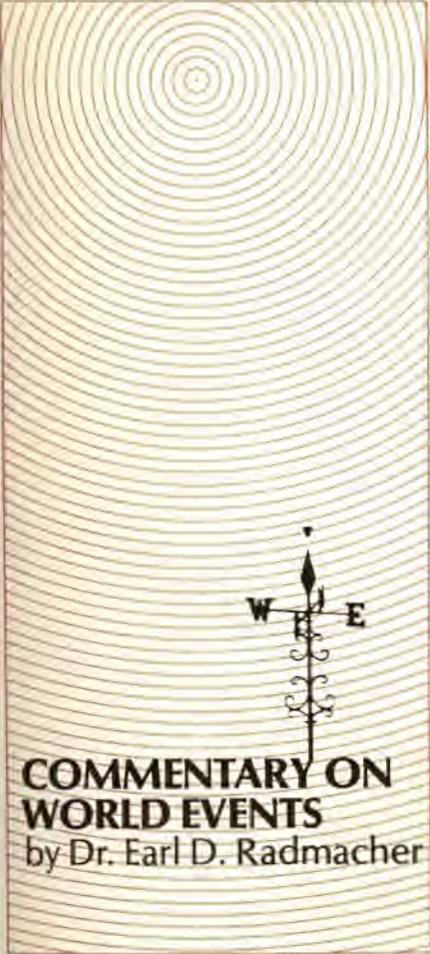
This is the striking story of a woman who was the disappointed heir of her brothers estate. Here is how it occurred: The Uniform Probate Code does not require that witnesses to a will subscribe their names in the testator's presence. A few states, however, still maintain that requirement.

A man in one of these latter states signed his will in his home, leaving most of his estate to his sister with whom he lived. The attorney/draftsman then signed the document in the testator's presence as one required witness and took the will to his law office to obtain another required signature.

There his partner telephoned the man, told him that he had a will in his hand and asked the testator if he had signed it. When the testator verified he had done so, the partner also signed as a witness.

In a suit brought by the testator's descendant, the court ruled that the will was invalid, that the man had therefore died intestate. The sister was regrettably deprived of her intended and much-needed inheritance because the partner did not comply precisely with that state's requirement that signatures were to be made only in the presence of the testator.

The lesson: it often pays to be fully informed. For more information concerning the proper preparation of a will write *The President, ABMJ, Box 1331, Englewood Cliffs, NJ 07632.*



COMMENTARY ON WORLD EVENTS

by Dr. Earl D. Radmacher

To the 1000 delegates and guests attending the First International Congress for the Peace of Jerusalem gathered in Jerusalem earlier this year, Prime Minister Menachem Begin said, "There are some people ... who accuse me that I am founding our right to this land on the Bible. What an accusation. I plead guilty."

Is the Prime Minister correct? Jerusalem Mayor Teddy Kollek says, "No!" In an interview in Chicago for his book, *For Jerusalem*, Kollek stated, "The settlements are a mistake; what matters is security, not promises that God gave to Abraham. Mr. Begin's claim is a wrong interpretation of Jewish history."

Complicating things even further, a telegram to President Carter from one of the conveners of the Congress requests Carter's "support for the people and the State of Israel and their inalienable right to dwell safely in their ancestral land. From the time of Joshua, Judea and Samaria have never belonged to any people other than the Jewish people except by conquest."

Let's try to think clearly about this. First, who owns the land? God told Moses very clearly, "... all the earth is mine" (Ex. 19:5). Later, David acknowledged the same: "The earth is the Lord's and the fulness thereof; the world and they who dwell therein"



Donna Jean Wood

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