

# the CHOSEN PEOPLE

OCTOBER 1978



**F**or thus saith the Lord  
God, "Behold I Myself  
will search for My sheep  
and seek them out."

Ezekiel 34:11

# the CHOSEN PEOPLE

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## Anti-Semitism's Antidote

**D**early Beloved Friends: There's something I greatly admire about the growing group of "angry young men" (and young women) who are becoming more and more vocal and active in Christian leadership. Many of them are as fundamental as I have ever been. They really believe and proclaim the basics of the Scriptures but they also insist that the Gospel is relevant to the social needs of the peoples of the world!

Actually (and now I'm revealing my crotchety old-man character) there's only one thing I don't like about some of them. When you read some of their splendid books and articles you get the idea that they seem to think that this relevance was invented during and after the Viet Nam War.

It's not new; it's just been forgotten. It's as old as Isaiah, Jeremiah, Amos, the Sermon on the Mount and the Epistle of James! But old or new, the fact remains that we will never effectively reach all men everywhere with the Gospel until we demonstrate our Lord's compassionate concern against social sins.

One of the reasons why it has historically been very difficult to reach the Jew with the Gospel is because of a grievous social sin—the sin of anti-Semitism. We need some angry young men to express their righteous indignation over this crime against God and man.

We also need to know that we who love the Lord Jesus Christ and who seek to faithfully proclaim the Scriptures, can and MUST do something to stop the spread of this horrible cancer.

"Horrible cancer" sounds like emotional rhetoric, doesn't it? It isn't rhetoric; it's a sober fact. Anti-Semitism is growing like a cancer. I

# from the president



realize that the recent seeming fiasco of the planned Nazi march in Skokie, Illinois, makes it appear that my choice of words is inflammatory.

After all, there's absolutely no possible danger of a Nazi takeover in America, at least not now. There are only eight neo-Nazi groups with a total of fewer than 2,000 zealots registered in all of the United States. What can such a small group hope to accomplish? We should never forget that this is exactly what von Hindenburg thought in the 1920's.

Let's not kid ourselves. The planned march by the neo-Nazis in Skokie was actually held in Chicago and it did not end in a fiasco. It was a huge public relations success. Mr. Frank Collin, the leader of the National Socialist Party in America, has won multitudes of people with perverted mentalities who are eager to wear brown shirts and swastika armbands!

Does the Church of the Lord Jesus Christ have an antidote? I believe it has. During this century France has been one of the toughest missionary fields in the world. But in recent years we have discovered that among the Jewish youth it has become one of the most fruitful fields of our ministry.

It all started when Hitler was rising to power. Henri Vincent was the pastor of a church in Paris and he told Dr. Joseph Hoffman Cohn (General Secretary of ABMJ at that time) about the need for a Jewish witness there. This was the start of our work in Paris.

Pastor Vincent has been honorary director of our work in France for over forty years. Someday we expect to publish the thrilling story of this branch of our work. The Rev. Harold Sevener on his next missionary trip will interview Pastor Vincent and as many of the early converts as possible. It is a story that will make you gasp.

Those of us who remember Dr. Cohn still marvel at his staunch character. He was a fundamentalist among the leaders of the old Fundamentalism. As strong as his theological witness was, he also had a heart of deep compassion. His faith was solidly relevant!

When Hitler rose to power in Germany thousands of Jewish refugees

escaped to Paris. Dr. Cohn had soup kitchens set-up. Members of Pastor Vincent's church helped; some opened their homes and demonstrated the compassion of the Lord Jesus Christ.

Shortly after World War II began, Paris fell to the Nazi hordes. Hitler's storm troopers began methodically to rout out all Jews to send them to the concentration camps. When all Jews had to wear the yellow Star of David, it was the evangelical Christians of Pastor Vincent's church who risked their own lives by going to church wearing the yellow Star of David as a badge of honor! Their testimony was relevant.

**“One of the reasons why it has historically been very difficult to reach the Jew with the Gospel is because of a grievous social sin... anti-Semitism.”**

It's wishful thinking to believe there will be no more demonstrations by members of the National Socialist Party of America. It may not be in Skokie, Illinois; it may be in your home town that they will don their brown shirts with the swastika armbands and carry their anti-Semitic inflammatory placards.

Like every other group in this country, our constitution guarantees that no matter how despicable their

cause they have a right to demonstrate provided that they do so in a non-violent way. But their presence on the streets of our nation which has fought courageously against everything they stand for, is an aberration which we must not ignore!

When this happens we call on the Christians in the United States to respond against any such demonstration by wearing the yellow Star of David as a badge of honor. We realize that this will not cure anti-Semitism but it will show everyone, both Jews and Gentiles, where we stand. We want them to know that we have a Gospel that is relevant not only to their needs but to the needs of all men everywhere.

After all, it was during the reigns of two prototypes of Hitler that our Gospel became relevant. It was "a decree from Caesar Augustus" (Luke 2:1) that sent Mary and Joseph to Bethlehem. It was "in the days of Herod the King" (Matt. 2:1) that Jesus was born in Bethlehem of Judea. For millennia the Jewish people have faced one tyrant after another.

We must demonstrate to them the truth that the Lord Jesus Christ is the One Who came to be "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). Faithfully yours in His service,

*Daniel Fuchs*

Dr. Daniel Fuchs  
President



by JOYCE WILSON

**T**he Lord brings different kinds of experiences to each one of us. There are no two of us alike — whether married to an executive, a carpenter, an ABMJ missionary, or whatever. God has a special place for each of us and wants to use us where we are.

I am thankful to the Lord for the privilege of having a part in my husband's ministry and for being able to get actively involved this year. Because of being busy with our small children, I was unable to be involved much for a couple of years. This year, however, I've been going with Barry every Friday evening to pass out tracts in the University of Washington district (in Seattle, WA).

The first time I went with him, it was a last minute decision during the winter when there were no volunteers able to go with Barry. As we were eating dinner, he heard that there would be no one going with him that evening. I asked if he'd like me to go along if I could find a babysitter. I was surprised to hear him say "yes."

Immediately I was able to find a couple from our church to watch the children; and, within twenty minutes I had the children and myself ready to go and in the car. It all went so fast I didn't have time to think about what was happening. As we approached the corner of the University District I felt a little nervous.

Soon I found myself standing alone

on a street corner with tracts in hand, my husband across the street from me, and I was petrified. I prayed, "Lord, what am I doing here? I feel so unprepared and inadequate. You'll have to take over, because I can't do it!" Well, the Lord had probably been waiting for my heart to cry out those words.

It was like He just wanted me to be myself and be available for Him to

personal burden for the Jewish people.

In the last several months I have had the opportunity to share the Gospel with several Jewish people through our outreach on the street. Even though some of them stop to talk just out of curiosity or just to chat with someone awhile, they hear the Gospel, and God can use this witness to begin a work in their hearts.

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**"Our task of bringing the Gospel to God's Chosen People is not easy, but He does not ask us to do the impossible. He'll do that which is beyond our ability."**

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use within my own framework and personality. I found it easier to witness than ever before. God just wanted me to be a willing vessel, and He did take over. I did more than just survive that first experience; He made me ready for many more and gave me a very real and personal burden for the Jewish people.

You see, before this experience, I felt like somewhat of a misfit. I had never had an individual call to Jewish missions as many missionary wives have experienced, often at the same time as their husbands or close to it. Now, I realize it is not necessary, because Scripture teaches all wives to be in subjection to their own husbands as unto the Lord. (Ephes. 5:22).

Therefore, since my husband has been called to Jewish evangelism, even to be actively involved as much as he desires and is possible. It is, however, as I become more actively involved that I feel a more intense and

One night after spending twenty minutes giving a full witness to a Jewish man (probably in his forties), I sensed that he really was just interested in chatting the evening away. As our conversation came to a close, I sensed a heavy sorrow for this man.

After he left I remained there, passing out tracts. I felt very heavy at heart, realizing mankind's refusal to accept God's only provision for salvation. I remembered Jesus' words and felt something of what He must have felt when He wept over the city of Jerusalem and said, "Oh Jerusalem, Jerusalem, I would have gathered you as a mother hen gathers her chicks, but you would not."

Our task of bringing the Gospel to God's Chosen People is not easy, but He does not ask us to do the impossible. He'll do that which is beyond our ability. He only wants us to be faithful to His call in proclaiming the Gospel. He will do the work in the people's hearts. What a privilege it is for me to have a part in this ministry!

by REV. BARRY WILSON

**O**ne of our main avenues of outreach here in the northeast among the Jewish people is door-to-door visitation/or home visitation. We've been here in the Seattle/Tacoma area now for almost three years, and we've been involved in door-to-door evangelism in this area for two of those years. The Lord's work — whatever form it takes — is always varied and interesting; it's also impossible (humanly speaking).

Door-to-door work offers prime examples of man's inability as opposed to God's ability to do a divine work. Though we've placed much time and effort into this type of ministry, we would have failed and given up long ago were it not for God's sustenance and the occasional glimpses we get of what He's doing behind the scenes in human hearts.

Sue (a volunteer worker in Tacoma, WA) and I have been canvassing a number of communities in Tacoma for the past year or so. Though we've had many opportunities to share Christ

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**"...we would have failed and given up a long time ago were it not for God's sustenance and the occasional glimpses we get of what He's doing behind the scenes..."**

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by BARRY and JOYCE  
WILSON Seattle, WA.

**our  
inabilities...  
GOD'S  
ABILITY**



in this city, none of our efforts seemed to be fruitful; we couldn't see anything happening. Day after day we would burn the gasoline and pound the pavement; and, each day, like those of the past, weighed very heavy on us.

On one such day we called on a Jewish lady whom Sue had called on many times before, whom I'd only met once. It was on this day that we were bringing Gertrude a German Bible. It was a day like many we'd seen before in the past year, but on this day God was going to do something different.

Many times previous to this day Sue had shared a little of God's word with Gertrude and her daughters (she has three), but Gertrude's difficulty with English made it hard for Sue to share in depth. As we drove to the house I remarked, "Here's your chance Sue. She's going to have a Bible in her

**"It all went so fast I didn't have time to think about what was happening... Soon I found myself standing alone on a street corner with tracts in hand..."**

own language, and now she can see exactly what you're talking about."

Starting with the Messianic passages in the Hebrew Bible and comparing them with their fulfillment in the New Testament, Sue took this opportunity to present to Gertrude the wonderful thing God has done for all of us in His Son, the Lord Jesus Christ.

I stayed outside in the car and prayed; since Sue had a close relationship with this family, I felt my presence would be distracting. A half hour passed — then an hour; it began to get warm in the car. A little boy came down the sidewalk and went up to the door of the house.

"Oh Lord," I prayed, "don't let him be a disturbance!" The little fella sauntered back down the walk and went on his way.

Fifteen minutes later Sue came out to the car and got in. "Praise the Lord," she said, laughing, "Praise the Lord!" "How did it go?" I asked. "Gertrude and her oldest daughter, Ludia (the oldest teenage daughter), both asked Jesus into their hearts," she replied. "Really?" I said. "Yes, really. Praise the Lord!" was her reply. What can you say to something like that? — especially after a year on the streets of Tacoma with seemingly no results. Praise the Lord!

Gertrude, Ludia, and the other two children are presently attending church in Tacoma. Pray for them, for there is a very difficult family problem in this house between husband and wife. May they become bright lights for the Lord in the House of Israel.



## holiday insights

### SHOFAR

The SHOFAR is a ram's horn which is blown on holidays such as Rosh Hashana as a call to worship, to attention, and to duty.

### THE FEAST OF TRUMPETS (Leviticus 23:24)

On the first day of the seventh month (late August or September on our calendar) was scheduled the Feast of Trumpets. This harvest-time feast is now clearly seen to represent the Rapture—the culmination of the church age, the final gathering of souls to God.

We will discuss the details of this thrilling feast in the next chapter and its full implications through the rest of the book, but we should point out here that in one sense the trumpet signals the beginning of the end. In unique and separate ways the trumpet will culminate God's plans for both the Jews and the church.

The Feast of Trumpets symbolizes "regathering" for both the church and the Jewish nation. The Rapture will culminate the redemption of the church, of course. But the trumpet will also regather the Jews to their land. Many years ago Isaiah heard God's trumpet (Isaiah 27:12,13) and foresaw a great homecoming of exiled Jews.

### THE DAY OF ATONEMENT (Leviticus 23:27)

This feast, following Trumpets by just ten days, represented the most solemn day on the ancient Jewish calendar—and it still does. On this day and this day alone, the High Priest of Israel, and he

*\*Excerpts from "Raptured" by McCall|Levitt, Harvest House*

*continued on page 10*

**Oct. 2 — ROSH HASHANA** — Jewish New Year (literally, "head of the year"), the first day of 5739 ushered in by the blowing of the shofar (ram's horn). Lev. 23:24 describes it as "the memorial of the blowing of trumpets".

**Oct. 11 — YOM KIPPUR** — Day of Atonement (literally kippur means covering). Atonement for sin originally provided by animal sacrifice (Lev. 16), today a time of fasting and prayer.

**Oct. 15 — SUKKOT** — Feast of Tabernacles (booths) celebrates God's blessings (harvest) and reminds that Israel should not forget God in times of prosperity (Lev. 23:42-43). To be celebrated by all people during the Millennium (Zech. 14:16).

**Oct. 24 — SIMCHAT TORAH** — Rejoicing Over the Law. Celebration of the giving of the Law to Israel at Mt. Sinai.

# City Push To Aid Soviet Baby

By LEE BOWMAN

Behind the protest over imprisonment of Jewish dissidents in the Soviet Union, the case of Jessica Katz is being handled in a more quiet, humble manner.

The best chance for the 9-month-old girl to obtain an exit visa from Russia seems to be an appeal for medical cooperation to Soviet officials, according to members of a local Jewish-Christian group seeking her release.

Jessica, daughter of Mr. and Mrs. Boris Katz of Moscow, suffers from a rare digestive disorder known as malabsorption syndrome. This condition prevents her from taking certain proteins into the blood, endangering her mental and physical health.



## Schweiker Gets Pleas For Baby

By DOUG HARBRECHT  
Press Washington Correspondent

WASHINGTON — U.S. Sen. Richard S. Schweiker, R-Pa., has accepted a 4,000-signature petition seeking an exit visa from Russia for a nine-month-old Moscow baby suffering from a rare digestive disorder.

Schweiker told a small delegation of concerned Pittsburghers who traveled to Washington with the petition yesterday that he would forward it to Soviet Ambassador Anatoly F. Dobrynin.

Schweiker said he could not confirm reports that Israeli officials are also seeking the release of Jessica Katz, whose disease apparently has Soviet medical experts stamped.

The baby has a disorder known as malabsorption syndrome, a condition that prevents her from taking proteins into the blood.

Since last winter have been treated by Soviet Union physicians. But the American

Schweiker said that he will be presenting the petition to the State Department. "I believe we have seen production of our two countries," Schweiker said. "I believe that Americans have a right to seek a permit to visit their own country." Schweiker said that it is necessary to seek a permit to visit their own country.

## BETH SAR SHALOM MARKS HEADLINES

By Doug Harbrecht  
Press Washington Correspondent

WASHINGTON — The effort in several cities to help a Russian Jewish baby dying of a rare disease was the most important thing that was the most important thing. Jessica is kept alive through a network of American visitors to Moscow who bring her cans of a special formula, the only food she can digest. A Shadyside couple took several cans in May.

The State Department has made personal requests for Jessica to be allowed to leave, both as an urgent medical case and as an emigrant.

## JESSICA KATZ Suffers from rare disease

WASHINGTON — U.S. Agency Tass recent articles about "all lies," and added "we see medicine in the Soviet Union."

Who would argue that children suffering are not in need of international medical cooperation.

"While there is no assurance American physicians can cure Jessica Katz's illness, Dr. Richard I. Feinbloom of Boston Children's Hospital Medical Center and others have expressed optimism that significant progress can be made," he added.

Taylor related an earlier experience Schweiker had with international medical cooperation. "Back when he was still a congressman in the 1960s, one of his constituents was a member of the Soviet Union. He was an ambassador."

## Petitions Plead For Soviet Baby

WASHINGTON — Petitions bearing 4,000 signatures were presented to U.S. Sen. Richard S. Schweiker, R-Montgomery County, yesterday, urging aid for an ailing nine-month old Russian baby.

Barry Budoff who handed the petitions to the senator "the best hope we have from a political standpoint."

Schweiker repeated his interest in obtaining permission from Soviet authorities for the trip of tiny Jessica Katz to an American children's hospital which could treat her malabsorption problem.

The rare disease limits the infant's ability to gain proper nourishment without special medicine.

Schweiker pointed out that the Soviets are concerned about the request of the infant's family to immigrate to Israel.

Her grandmother and two uncles live in Boston.

The Soviets have thus far barred her mother from leaving because of her job as a computer programmer in a scientific institute.

Schweiker indicated the medical mission for Jessica should be considered separately from the Katz request to leave Russia.

Earlier, Schweiker wrote Ambassador Anatoly F. Dobrynin in Washington to aid in the child's case.

## REV. BARRY BUDOFF, Pittsburgh, Pa.

At a recent fair here, Beth Sar Shalom had a booth where we distributed almost 900 pieces of literature. At the same time we were circulating a petition to help a Russian Jewish baby dying of a rare disease. The U.S. has developed a cure but U.S.S.R. will not allow it to be shipped in.

The response was quite interesting. There was some name calling and yelling at us, but the vast majority of the people who came by our booth showed at least minor interest in what we were all about. Pray that our presence at the fair and at other similar activities will open doors in the Jewish community. Also, pray that the petitions which were signed will be of some effect in aiding Jessica.

Interestingly enough a local newspaper was sufficiently interested in our involvement with Jessica that they ran a story about us on the front page!

Continue to pray for our fellowship. I have begun training eight volunteers in Jewish evangelism, and, beginning in August, we will be 'hitting' the streets to share our faith. Pray that God would give these eight people confidence both in learning the lessons that are being taught and in sharing their faith.



Barry (right) is pictured with Senator Schweiker (R. Pa.) the day Barry along with Watson and Larry Caravana (both ABM), Phila., Pa.) presented Schweiker with approximately 4,000 signatures urging the Soviet Union to accept U.S. help for Jessica Katz, the Soviet Jewish baby suffering from malabsorption syndrome.

"... some name calling and yelling at us, but the vast majority of the people who came by our booth showed at least minor interest..."

## He Hasn't Failed Her Yet

I know most people think music is for entertainment but I believe it's here to witness. I've told the Lord if it can't be used for Him, I don't want to sing." Such is the purpose and dedication Hebrew Christian Donna Jean Wood brings to her ministry. Singing for the Lord has been a tremendous blessing for Donna Jean. One pastor declared that it has even changed her voice!

And what's so earth-shaking about a little supernatural tune-up around the vocal chords anyway? When the Lord's in control of a person and his abilities lots of unexpected things happen.

Like the young Jewish girl who approached Donna Jean after a recent concert in northern California. It seems she had just married a Gentile Christian and had many questions about being Jewish and accepting Jesus.

Donna spoke with her at great length after the concert. The girl's husband wasn't a strong Christian but she was sincerely seeking. She took Donna Jean's phone number and called several times to talk after their initial meeting.

Meanwhile this young girl was prompted to speak to a rabbi and a minister. Then Donna got another call. After much deliberation this young girl and her husband had both decided to follow Jesus!

"These are the things that really get

**"Before each concert Donna Jean prays the same prayer. She asks the Lord to send at least one Jewish person."**

me excited," exclaimed Donna Jean.

But don't misunderstand Donna. She gets just as excited about the 'quiet miracles.' The rich and affluent Jewish family whom she recently had lunch with, for instance. It was a sensitive time — a close family member had just committed suicide. "This was the first time they would even listen. But they listened. Pray for them," added Donna. "They're very close."

Before each concert Donna Jean prays the same prayer. She asks the Lord to send at least one Jewish person. "Do you know He has never failed to do that yet?"

See Donna Jean in concert at: October 1, First Christian Church, Tujunga, Ca.; October 4-8, Conference, Riverside Baptist Temple, Riverside, Ca.; October 13-21, Canadian Tour; October 22, Grant Avenue Baptist Church, Redondo Beach, Ca.; October 29, Faith Bible Church, Lancaster, Ca.; November 5, Panorama Baptist Church, Pacoima, Ca.; November 18, Panorama City Church of the Nazarene, Panorama City, Ca.; November 19, Grace Baptist Church, San Bernardino, Ca.; November 26, First Baptist Church of Woodcrest, Riverside, Ca.



## Chicago: Picking Up Steam

MICHAEL SCHIFFMAN, Missionary, Chicago, Ill.

New worker in Chicago, Michael Schiffman, has found his ministry steadily picking up steam. When last we heard from Mike in the pages of *The Chosen People* (Jan. 1978) he was actively involved in a Denver campus ministry. In Chicago, God is again using Mike in similar circumstances.

"The first time I had a literature table out at Bradley U.," reports Mike, "I conversed with ten Jewish students. The next week, someone threw a brick through our storefront in response. The next few times I was on campus



**"...the last time I was on campus I had a sign on the table saying 'We believe Jesus is the Messiah. Prove us wrong.'"**

things were quiet. But the last time I was on campus I had a sign on the table saying "We believe Jesus is the Messiah. Prove us wrong."

Six students called campus security to have Michael thrown off campus. After they learned he had permission to be there they threatened violence. (They could have been the ones who also threw the brick.) "I prayed," recalled Mike. "Then four Jewish students stopped by to inquire as to what we were all about. The Lord worked it for His own glory. No harm came to me and I was able to witness to the four students."

Meanwhile, in Highland Park, a suburb of Chicago, Mike related his visit with a Jewish man hospitalized in a nursing home. "I shared with him for three hours. We discussed sin and how the Messiah came to take away our sins, and give us a more meaningful life. His response was, "But how can I know the Messiah?" I shared with him but he didn't fully understand, so I left some materials with him.

"I returned a few days later to see if he had made a commitment to the Lord. He hadn't even looked at the materials I had left, but he was glad to see me. We visited for a while and I prayed. I was pretty discouraged until I remembered the verse about one planting and another watering but only God gives the increase."

Mike asks that you remember this man in your prayers, his Bible studies at a local nursing home, the campus ministry, and Jerry, a Jewish inmate at the County Jail, very interested in Michael's Passover presentation there.





**REV. LARRY CARUYANA, Philadelphia, Pa.** "Many who have been attending studies for months have recently come to the Lord; two young teenagers and two children."



**REV. AL ROSEVICH, Wilmington, Del.** ABMJ Ministry and Passover film aired on cable TV.

**MR. DAVID BOWERS, Philadelphia, Pa.** "Led a young woman employed as a street vendor to the Lord, while distributing literature at Temple U. Remember this important campus ministry."



**REV. M. TRIESTA, Philadelphia, Pa.** "Young couple Bible S. Jesus..."

**Greensboro, N.C.** Intense spiritual opposition to would be volunteers here. Urgent prayers for hospitalized man needed.



**REV. AND MRS. M. KLAYMAN, Miami, Fl.** "Young Jewish couple involved in hard drugs have been saved. Husband has quit Methadon and smoking. A changed life!"



**REV. BARRY BUDOFF, Pittsburgh, Pa.** "Remember a group of men at a local research plant attending a Jewish Evangelism Seminar during lunch hour. Superiors aren't pleased...many Jewish co-workers."



**REV. AND MRS. PERRIN COOK, Atlanta, Ga.** "Keep us in your prayers as we present the all important message of Jewish missions to churches throughout the south."

**REV. LARRY JAFFERY, Silver Spring, Md.** "Pray for the many unsaved who attended recent Passover Seders and newly arrived worker Jerry Henschel."

**REV. ANGEL ALEJANDRO, Puerto Rico.** Remember this new outreach in your prayers.





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**MR. AND MRS. M. MAIMAN, Harrisburg, Pa.** "Middle age Jewish bachelor thrilled to 'find' Jewish believers... asked for Prophecy New Testament at last meeting... 'any day now!' Pray for coffee house ministry in Jewish community.

# Southeast Update:

WITH A JEWISH POPULATION EXCEEDING ONE MILLION, the Southeast is certainly a field white unto harvest. Given the region's broad geographic cross section however makes for some unique characteristics. "The Southeast pretty much runs the gamut with regard to the Jewish people," said Rev. Larry Jaffrey the area's missionary director.

"In Pennsylvania we have northern personalities; in places like Georgia, real southerners and then in Florida we have transplanted New Yorkers. This may sound like a kind of shallow observation but believe me there are differences!"

In addition to several strategically placed staffers Larry has found the diverse Chosen People of the Southeast most effectively reached by volunteer missionaries.

Fortunately the Lord has been raising up many volunteer workers. As an encouragement to those interested in the ABMJ's volunteer program, Larry offers the example of retired Pastor H. L. Steyerman, Jacksonville, Florida. Years ago this Hebrew Christian met Joseph Hoffman Cohn, son of ABMJ's founder Leopold Cohn. It was Joseph Cohn who first challenged Steyerman with the vision of Jewish missions.

Not until Pastor Steyerman retired, however, did he become involved full time in Jewish evangelism. "Now we supply Pastor Steyerman with literature, tracts and Jewish Art Calendars and he does evangelistic work in Jacksonville," explained Larry. And oh yes, Pastor Steyerman's majority of one has now grown to ten workers!

"My burden," concluded Larry, "is still the 25 cities in this part of the country with 1,000 or more unreached Jewish people. We need volunteer workers."

If you'd like more information about working with the ABMJ on a volunteer basis, please write to Rev. Jaffrey or to Dr. Fuchs. In the meanwhile peruse the map to your left and join with us all as praise and prayer partners.

**REV. ARTHUR WATSON, Philadelphia, Pa.**

"Remember a Jewish man who accepted the Lord then suddenly renounced his Messiah...also a Moroccan Jew, very close to a commitment."



**MISS HILDA KOSER, Daytona Beach, Fl.**

"A fruitful work amongst children and teens continues to go forward for the Lord."



## No Longer An Alien

by NANCY OPDAHL-GLUCK



Submitted by Eliezer Urbach  
Missionary, Denver, Colorado

I was brought up in Cleveland, Ohio, in a Jewish home which offered me a very happy childhood. My family wasn't very orthodox in their religion, but they were very traditional—we kept the Passover, the High Holy Days. Also, I attended the synagogue regularly until I was fourteen. After that I only attended a few times a year.

After my first year in college I dropped out not knowing what I wanted to do with my life. I knew I wanted something meaningful to do and I was interested in increasing my spiritual awareness beyond Judaism. But I was not at all interested in Jesus. Being Jewish, Jesus seemed totally out of the question.

It had never occurred to me that Jesus and all of His apostles were Jewish. No one had ever told me how much He loved me and all the Jewish people. I thought He was a God only for Gentiles. A year after I moved to Colorado a very strange thing happened. I heard somebody

mentioning Jesus' name, and although they weren't talking to me or even about Him, the thought of Him wouldn't leave me alone.

Somehow I knew there was something very deep and involved with Him, something very real. I knew then that I had to find out for myself what it all was about: who He was, what He had to do with God, and what, if anything, He had to do with me. I finally ended up praying, and I asked Him to show me Himself, and if it was all real.

After I prayed nothing outwardly happened to me. But deep within I felt as if some spark had been kindled. I knew then that I had to follow-through and find out Who He was and how He was to be involved with my life.

For a year I didn't say anything and I groped about alone, having a variety of experiences trying to follow Jesus all on my own, and in my own way. After that year, reading the New Testament, I knew God wanted me to give Him my whole life. I knew that in His Son, Jesus, I would find truth, reality and a Redeemer to forgive my sins.

Now, I know the source of the truth and fullness we all seek and need. I have found that God has more love to give me than I had ever imagined in my first glimpse. God is alive; He is a living, loving God, bigger than our finite minds can ever imagine.

And He is a gracious God. I know now that I am no longer an alien to Him, but have become a part of His kingdom and my life has fit into the plan He has for it. Psalm 145 says, "The Lord is near to all who call upon Him, to all who call upon Him in truth."

In Isaiah it says, "Seek the Lord while He may be found, call upon Him while He is near." No one can ever be truly satisfied apart from knowing the living God.



### The Shepherd of Israel

Do you have Jewish friends who could be challenged by the witness of The Shepherd of Israel—a quarterly designed with testimonies and articles for the Jewish people? Does your church or Bible study group have an outreach in which this publication could be utilized?

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### HOLIDAY INSIGHTS

continued from page 5

alone, would enter the Most Holy place of the sanctuary of the Lord. In this chamber where the Ark of the Covenant was placed, the High Priest would seek atonement (covering) for the sins of all Israel.

The fulfillment of this feast for believers obviously lies in the finished work of Christ, through which everyone may claim permanent redemption. The chosen people will not be left out—the Day of Atonement will be fulfilled for "all Israel" on the coming occasion of the national atonement in the promised land.

Paul informs us that when the Deliverer (the Messiah, Christ) returns to Zion, "all Israel will be saved" (Romans 11:26). Zechariah proclaims a coming day when Israel will mourn in national repentance and will finally accept her Messiah: "They shall look upon Me, whom they have pierced" (Zechariah 12:10). It may well be that the entire Jewish nation will urgently recite the penitential message of Isaiah 53, confessing their tragic error of rejecting Jesus the Messiah when He came to die for their sins. At that time they will realize a true Day of Atonement. Then will be opened a "fountain of cleansing" for the Jews. (Zechariah 13:1).

This will occur, according to the Biblical context, when Jesus returns after the Tribulation period and establishes His kingdom on the earth. This follows the Rapture, of course, and is in keeping with our chronology.

# Witnessing in Israel

by DR. ALEXANDER MARKS, Field Evangelist



Alex Marks and 'Illsa'



Last June I went to Israel. I did not go there on a tour but for the purpose of reaching Israelis and Jews visiting Israel from all parts of the world with the Gospel. Rev. Robert Weeks was with me all the time I was in Israel. We spent two weeks of our stay with a dear brother in the Lord who is gifted in Hebrew. He took us to visit several Jewish people while we were with him.

One afternoon as we walked in the new sector of Jerusalem we encountered a blind man with his guide dog. I asked him about his dog and discovered that he had secured it from the same foundation from which I had received my dog. We spoke to him about the Messiah and after a good chat he said, "Give me your address — I wish to correspond with you about the Bible."

Brother Weeks knows a leading doctor in an important hospital in Jerusalem so we went to visit him. We had a wonderful time! The doctor seemed very interested in Bible prophecy and accepted a copy of the New Testament which we offered him. (We found that many young Israelis are now buying copies of the new Hebrew New Testament.)

We were invited to the home of a Hebrew Christian in Tel Aviv who has meetings in his home on Saturday morning for Jewish believers. He came himself to take us to the meeting but as we reached the gate of his house a group of people sought to stop us from entering. These very religious Jewish people had heard that Jewish believers kidnap children and other such lies. In their fear, they caused much commotion until the police came and restored order.

Later, the neighbors of the Hebrew Christian realized that what they had been told about Jewish believers was untrue and they came to the defense of this Hebrew Christian and his family.

We thank God for this man and his family, for their faithfulness in times of testing. We are also thankful for the growing number of Messianic Jewish assemblies in Israel. Many Jewish believers work with their hands like Paul did in order to be able to minister the Word.

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**Our witness in Israel was to Arabs as well as Jews. While we were on a kibbutz near Tiberius we went to the seashore. A bus load of Arabs came for a swim. They spoke to us in English asking political questions, but we turned them to the Scriptures.**

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I met a dear Jewish man from Rumania, a faithful witness who has a bookshop. He told me that there are at least 300,000 Rumanian Jews in Israel. Each month a special Gospel paper is sent to these people.

Our witness in Israel was to Arabs as well as Jews. While we were on a kibbutz near Tiberius we went to the seashore. A bus load of Arabs came for a swim. They spoke to us in English asking political questions, but we turned them to the Scriptures.

We also witnessed to Gentile visitors to Israel. Two Roman Catholics from Australia said they had never before met a Hebrew Christian. They were interested in Bible prophecy so brother Weeks gave one of them a copy of *The Late Great Planet Earth*.

We do praise the Lord for the opportunities He gave us to witness in the land that is dear to His own heart.

# search the scriptures

## Studies in the Book of Jeremiah

Chapter X — cont'd.

### 4. Prayer For the Nation. (23-25)

Some scholars feel that the attitude toward the nations is unlike that of the prophet elsewhere. But the prophet is not praying out of malice or revenge, but is appealing to God's justice. Cf. the parallel passage in Ps. 79:6, 7. The nations had been moved by a spirit of vindictiveness and out of proportion to what God had intended. The reason was that they wanted to destroy Israel utterly.

Notice the fury of the verbs in the second portion of verse 25. The verse is recited annually at the Passover service of the Jews. The enemies of Israel and the executors of God's wrath would one day experience His scourge also. It was fulfilled even in that century. Nebuchadnezzar was punished with insanity. His grandson was slain in his revelry. The empire was finally conquered by the coalition of the Medes and Persians. Jeremiah's prayer was not that of a nationalistic Jew against hated Gentiles.

It was a plea that God might destroy Israel's enemies before they could effect their wicked aim to destroy God's people utterly. Thus closes the section of chapters 7-10. The undying message is: God seeks reality in life and worship, and piety can never be substituted for by ritual of any kind, even a ritual originally instituted by God. When it displaces godliness and piety, it is a diabolical perversion of the intention of God.

### The Personal Word

Many have been the theories proposed for the origin of idolatry, that soul-destroying plague of the human race. All are deficient unless they take into account the true explanation in Romans 1. You may ask what the presence or absence of gratitude may have to do with idolatry. But the reason is irrefutable: if man is not grateful for the God of the universe as He is, they will continually seek creatures of their own devising and manufacture to make up the lack.

But what a contrast! The contrasts are too great to miss: God is un-

created; idols are created, and often poorly at that. God is ever alive; idols are dead, lifeless, inanimate. God is eternal; idols are not only temporal, but subject to the whims and caprices of men. God is omnipresent; idols are pitifully circumscribed. God is omniscient; idols made of materials of earth know nothing. God is omnipotent; idols are helpless, useless, and worthless. God is ethical as the holy and righteous and loving deity; idols as inanimate objects have none of these attributes. They are nothing and less than nothing, as Isaiah declared. But the man of the day has nothing to boast of, for he is a sold out idolator with a thousand refinements.

Even the child of God is warned against putting anything or anyone above God, thus falling into idolatry (cf. 1 John 5:21). Do you care to take your spiritual temperature at this point? Then what do you place above the need of getting the good news of redemption to the lost sheep of the house of Israel and all the lost sheep of a wicked world? Whatever or whoever it is, that is idolatry pure and

**"The undying message is: God seeks reality in life and worship, and piety can never be substituted for by ritual of any kind, even a ritual originally instituted by God."**

simple.

### Chapter XI

#### The Broken Covenant (1-23)

Chapters 11 and 12 (some add chapter 13) form a unit, because there is no break between them. Because the passages are not dated, there is some difference of opinion as to the historical setting. One view, considering that Jeremiah is condemning the nation's lack of compliance with the Law of Moses, holds that the time must be in Jehoiakim's reign when there was a retrogression from the revival in the preceding reign.

Another view, and it has the consensus of expositors, is that the occasion was the reign of Josiah with its reformation, which proved to be only superficial. This is the preferable position.

The date could even be soon after the discovery of the book of the law before the reforming activities became widespread (v. 6). Cf. 2 Kings 23. Many take this passage as teaching that Jeremiah in sponsoring Josiah's reforms became itinerant to urge on the people the need to follow the ideals of the reformation. Later he became disillusioned with the superficial nature of the movement. Others question this interpretation.

Chapters 11 to 20 contain material which is more autobiographical and more narrative than the previous chapters. In this section are found the prophet's so-called "confessions," in a sense a private diary. The section now under consideration constitutes a mixed anthology without a planned structure as the earlier chapters like chapters 1-7. The main emphasis of chapter 11 is an admonition to be faithful to the covenant.

### 1. The violation of the covenant (1-13)

7-5 The initial charge was not directed to Jeremiah alone, because the imperatives are in the plural. The commands are not to the people, nor to the priests as the teachers of the law, but to the prophets of that time. Surprisingly, much discussion has gone on among interpreters as to which covenant is meant in verse 3, whether the one made with the nation at Sinai or the one promulgated by Josiah.

It must be clear from the account in 2 Kings 22, 23 that the godly king was not introducing a new covenant, but was calling only for a reaffirmation of the old Mosaic Covenant, as did other

prophets of Israel. Moreover, there is no room for doubt as to which covenant when the immediately following verses here are taken into account. Jeremiah even repeats the very curse pronounced upon those who violated the covenant of God to Moses (cf. Deut. 11:28; 27:26; 28:15-19; 29:20, 21). Ancient Near Eastern treaties contained both benedictions and curses for adherence or non-conformity to the covenants.

The time of the promulgation of the covenant is indicated as the whole exodus period. The iron furnace refers vividly to the hardships the Israelites underwent in Egypt (cf. Deut. 4:20). What God was seeking was an obedient people for His very own, who would rejoice in their intimate

relationship and fellowship with the Lord of the universe. Too, the Lord had in mind His gracious promises to the patriarchs, which He wished to fulfill. The plenty of the land is under the figure of milk and honey. Outside the Pentateuch this phrase (now revived in modern Israeli songs) is found only here; 32:22; and Ezekiel 20:6, 15. The prophet reminds them that they were still in possession of the promised land at that day.

Jeremiah's own answer to the pronouncement of the curse was "Amen," indicating his acquiescence in God's arrangement (cf. Deut. 27:15-26). He testifies to the justice of the Lord's announcement and his consent to it. In verses 3-5 there is a summarization of the spiritual essence of the covenant as in 7:23. God's dealings with Israel have always been on clearly defined covenant grounds. There were renewals and restorations of the covenant under Elijah, Hezekiah, and Josiah, but always temporary in nature.

6-8 On the basis of verse 6 a number of scholars have suggested that Jeremiah accompanied Josiah in his journeys to different cities for the destruction of idolatry in the land (cf. 2 Kings 23:15, 19). Actually, there was no need for the prophet to take a preaching tour throughout the land, for the expression is proverbial for length and breadth of the country. Moreover, the command to Jeremiah in chapter 25 with reference to the nations and the cup of God's wrath did not require him to itinerate among them.

The response of the nation to the command of God is given in the next verses, which reveal their faithlessness and breach of the covenant. In spite of the Lord's loving urging through His prophets, the people went everyone his own way in violation of the law of God. Thus the nation had already suffered some of the penalty for the infractions of the covenant through the exile of the northern tribes into Assyria; the remainder of judgment was soon to be realized in the coming visitation of Judah.

Since the covenant has been in view, the curses of Leviticus 26 and Deuteronomy 28 are in view in v. 7 (cf. also Lev. 18:28; 20:22; Deut. 29:28).

9-13 These verses have been taken by some to refer to Jehoiakim's reign when the people reverted to their former apostasy (v. 10). Such a change in historical setting is not imperative. Jeremiah divulges that there existed a conspiracy against the covenant of God. It was not the outcome of hasty impulse, but of a settled policy. One suggestion has been that the Hebrew word may be better translated "re-

volt," because conspiracy seems to convey the idea of political intrigue and action.

This is not a necessary conclusion. The conspiracy need not have been a formal one, but it was assented to by the wills of the people. There was general though secret resistance of Josiah's policy of renewal. They had determined not to follow in the way of the Lord but in the wicked ways of their fathers (v. 10). The forefathers were literally "first fathers," probably those in the wilderness wanderings and in the time of the judges.

The heart of Josiah was right with the Lord, but piety is never gained by contagion or osmosis. There must be the individual submission to God and His way. Thus that generation on their

the problems are a masculine plural adjective modifying a feminine noun without agreement with what precedes or follows; a singular noun and its construct are followed by a plural verb; the Masoretic punctuation yields no good meaning; an archaic ending on one of the nouns is hard to explain here; and the adverb before the final verb seems out of harmony with the sense.

Latest editions of the Hebrew text have a number of suggestions, but they have too little support from the manuscripts. The King James Version and the American Standard Version render alike; the New American Standard Bible and the Revised Standard Version diverge after the first question. All are agreed, however, that the

**"Even the child of God is warned against putting anything or anyone above God, thus falling into idolatry... Do you care to take your spiritual temperature..."**

own broke the covenant God made with the nation. The only result possible is judgment, and it will be one that they will be unable to escape. Not only will their worthless gods be incapable of assisting them, but God also refuses to aid them. The hour of God's patience has passed.

Again, Jeremiah emphasizes the impotence of their idols. Their appeals to the idols for help will go, as they always have, unheeded. And it was not that they had a paucity of idols. Jeremiah presents a vivid description of the extent of idolatry at the time. There was such widespread apostasy that it could be said every city had its own tutelary god. It was affirmed of ancient Athens that it was easier to find the image of a god in the city than a man. The "shameful thing" referred to is Baal as in 3:24 (cf. also 2:28). In spite of Josiah's reforms these secret practices went on in opposition to them throughout the land.

## 2. Inadequacy of sacrifices (14-17)

14-17 Because the nation's wickedness had passed the limit of God's patience, the prophet is forbidden again (cf. 7:16) to intercede for his countrymen. A climax of guilt had been reached (cf. Exod. 32:10 and I John 5:16). Their own cries for help would go unanswered, because they were not those of repentance, but merely out of their sufferings. The text of verse 15 is obscure, and numerous interpreters have despaired of any intelligible rendering.

The solutions suggested are mystifying. The original is corrupt, for (1) as it stands, it yields no intelligible meaning; and (2) the ancient versions indicate other readings. Briefly, some of

passage is parallel in thought to 7:10, 11, 21-23. Apparently, the people had gone to the temple to pray and offer sacrifice to accompany their requests. "My beloved" refers to Judah, and "My house" is the temple.

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## a reminder...

There has never been a more opportune time to present the Gospel of the Lord Jesus; His glorious plan of salvation, the forgiveness of sins through His precious blood. Your prayers and gifts are essential that God might enlarge and direct this work.

I promise to remember the Jewish people in my prayers and to do what I can to give them the Gospel of Jesus, their Messiah.

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# Questions & answers

**Question:** In Isaiah 5:14 and Habakkuk 2:5 is there any indication by word, tense or voice that this is a process that is repeated or one that continues on? That is, is it valid to say that hell is repeatedly enlarging itself?

**Answer:** Isaiah 5:14 is translated properly in the American Standard Version "Therefore Sheol hath enlarged herself . . ." and Habakkuk 2:5 "... who enlargeth his desire as Sheol . . ." The reference is to Hades and not Hell into which Hades is ultimately cast (Revelation 20:14) "And death and Hades were cast into the lake of fire" (A.S.V.). The figure of Sheol enlarging herself as used in Isaiah and Habakkuk shows that she is never satisfied. So Proverbs 30:15, 16 says "There are three things that are never satisfied, Yea four that say not, Enough; Sheol; and the barren womb; etc." (A.S.V.). The translation in Delitzsch for Isaiah 5:14 is very interesting and carries out this concept: "Therefore the under-world opens its jaws wide, and stretches open its mouth immeasurably wide; and the glory of Jerusalem descends, and its tumult, and noise, and those who rejoice within it."

**Question:** What is the Kabbala or Qabbala?

**Answer:** The term Kabbalah means "tradition" and is from the Hebrew *qabal*, "to receive." The expression was originally applied to the oral tradition which was handed down with the Written Law. In the twelfth century it was used by the Jewish mystics to denote their particular form of tradition and has been so used ever since. This form of mysticism became popular in the 16th century and was later revived in Hasidism. *The Standard Jewish Encyclopedia* (Doubleday) states: "The first signs of Jewish mysticism can be found in the 1st. cent. while the study of the Dead Sea Scrolls may date knowledge on the subject even earlier. The religious syncretism (the mingling and fusion of various oriental religions, mythologies, semi-philosophical notions, etc.) of the period as well as the messianic speculations encouraged by the national and political disasters in Palestine fostered a special kind of interest in the Bible which stressed its eschatological and mystical tendencies." The Kabbalah is sometimes referred to as theoretical and practical. Under the practical Kabbalah would

come such matters as the magical formulae used in amulets, etc. Among the Kabbalistic writings are the "Bahir" (Luminous), the "Sefer Yetzirah" (Book of Creation) and an interpretation of the Pentateuch known as the "Zohar." This latter work is considered the most authoritative text book of Kabbalism and is attributed to Moses de Leon and written about 1290 A.D.

**Question:** Does Isa. 4:5 indicate there will be "... a cloud and smoke by day, and the shining of a flaming fire by night. . . ." over Mt. Zion during the millennium?

**Answer:** Isa. 4:5 is to be taken just as literally as the pillar of cloud and the pillar of fire at the time of the exodus (Ex. 13:21-22; 14:19-20). Isaiah presents a millennial picture. There will be no wanderings then, and therefore the cloud and fire are set forth as covering either every dwelling place or the whole habitation of Mt. Zion. This will be a special creative act of the Lord. All of this is beautifully summarized in the Keil-Delitzsch Commentary on the passage as follows: "Just as Jehovah guided and shielded Israel in the days of the redemption from Egypt in a smoke-cloud by day and a fire-cloud by night, which either moved in front like a pillar, or floated above them as a roof (Num. xiv.14, etc.), the perpetuation of His presence at Sinai (Ex. xix. 9, 16 sqq.); so would Jehovah in like manner shield the Israel of the final redemption, which would no longer need the pillar of cloud since its wanderings would be over, but only the cloudy covering; and such a covering Jehovah would create. . . ."

**Question:** A Bible teacher said that the word "consecrate" as used in Leviticus means "to fill the hands." Is this correct?

**Answer:** In some passages some form of the verb *kadash*, to be holy, (often rendered "sanctify") is translated "consecrate" as Exodus 28:3 and 30:30. More frequently, however, the two Hebrew words "to fill the hands" are translated "consecrate" as in Exodus 29:29 and 33. M'Clintock and Strong explain this concisely as follows: "At the inauguration of the Israelitish priesthood, in connection with oblation, certain parts of the victim (a ram), besides bread and cakes, were laid in the hand of the person to be conse-

crated, before he came to the altar. . . as a manipulation expressive of the representative power thus conferred. This depositing in the hand is called by the technical term *filling their hand* (Authorized Version 'consecrate' Exod. xxviii,41; xxix,9; Lev. xxi,10; Num. iii,3. . .), and thus the sacerdotal consecration-offering itself was styled a filling." This probably not only signified the official power granted to the priests but also indicated the gifts they were to receive for the services.

**Question:** Can you give us the figurative way the word "key" is used in the Bible?

**Answer:** We learn from Isaiah 22:22 in relation to the "key of the house of David" that it was placed upon the shoulder as a sign of authority with the specific area being that of opening and shutting. This same significance is seen in the Talmud. We read in Ta'anith 2a, "R. Johanan said: Three keys the Holy One blessed be He has retained in His own hand and not entrusted to the hand of any messenger, namely, the Key of Rain, the Key of Childbirth, and the Key of the Revival of the Dead. The Key of Rain, for it is written, *The Lord will open unto thee His good treasure, the heaven to give the rain of thy land in its season*, The Key of Childbirth, for it is written, *And God remembered Rachel . . . and opened her womb*. The Key of the Revival of the Dead, for it is written, *And ye shall know that I am the Lord, when I have opened your graves.*" (So also Sanhedrin 113a.)

The keys committed to Peter in Matthew 16:19 were for the opening of the door of faith to the Jews (Acts 2) and to the Gentiles (Acts 10). This is not, as one author says, "one gospel for the Jews which included baptism for the remission of sins; the other gospel for the Gentiles in which salvation is by faith alone" as Acts 10:43-48 makes very plain. Salvation is simply by grace through faith for both groups and for each group baptism indicates what has taken place, as testifying "unto the remission of sins." These keys were committed to all the disciples in Matthew 18:18 and included the power of "binding and loosing," the opening and shutting as the exercise of legislative activity.

Other such applications of the key are seen in Luke 11:52; Revelation 1:18; 3:7; 9:1 and 20:1.



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."



## COMMENTARY ON WORLD EVENTS DR. JOHN F. WALVOORD

For the last thirty years, Israel has endured a precarious existence in her ancient land, beginning with the formation of the nation in May, 1948. By act of the United Nations, 5,000 miles were assigned to Israel. Subsequent developments have extended the control of Israel to about 30,000 square miles. The process, however, has been one of toil and sacrifice. From day to day and month to month, her very existence has been threatened by hostile forces which ring her boundaries. The fact that there has been no material progress toward a permanent peace in Israel and the continued hostility of the Arab world to Israel's possession of the land has raised the question whether, after all, the return of Israel to the land is significant from the standpoint of biblical prophecy.

A generation or two ago, it would not have been difficult to find many capable scholars who dogmatically predicted that Israel would never return to the land and never again be restored politically as a nation. Some of them anticipated that Israel would be revived spiritually and would enter into the Christian faith, but skepticism prevailed in many quarters as to whether the promises of Israel's ultimate restoration as a nation would ever be fulfilled.

Today, in spite of the fact that Israel has returned to the land and has re-

established her sovereignty as a nation, there are still doubts as to whether this is prophetically significant. It can hardly be questioned that something very important has happened in the Middle East. Israel, beginning with less than a million Israelites when the nation was formed in 1948, has now approximately 3,000,000 Israelites back in their ancient land, many of them the sons and daughters of earlier pilgrims. This is the largest movement of Israel to their ancient land since the return of Israel from Egypt under Moses and Aaron. These statistics make evident that this is not an insignificant incident in the history of a nation that has had its up and downs.

When Israel was carried off into captivity by the Assyrians in 721 B.C. and later by the Babylonians in 605-586, Ezra records that seventy years later they returned to the land 50,000 strong to reestablish themselves in Jerusalem and its environs. As far as Scripture, prophecy, and fulfillment are concerned, the 50,000 constituted a fulfillment of the promise given to Jeremiah in Jeremiah 29:10 that after seventy years they would be able to return to the land. If 50,000 returning to the land constituted a fulfillment of the promise to return to the land after the captivities, it is hardly plausible that a movement of 3,000,000 Israelites back to the land in the twentieth century has no prophetic significance. Yet questions have been raised, even by Bible-honoring students of Scripture, as to whether, after all, Israel will not suffer in a future disaster, be forced out of the land, and once again be scattered abroad.

The answer to the problem, however, is not found in human speculation or in mathematics, but in the careful evaluation of the revealed divine program for Israel's restoration. Anyone who takes Bible prophecy literally must come to the conclusion that in God's plan there is a future for Israel and that this future is linked with the millennial reign of Christ on earth.

to be continued

*Dr. John F. Walvoord has been President of Dallas Theological Seminary and Professor of Systematic Theology since 1952. Dr. Walvoord has received degrees from Wheaton College, Texas Christian University, and Dallas Theological Seminary. Author of many books and numerous published symposium and reference works, he is recognized as one of the leading conservative evangelical theologians of America.*



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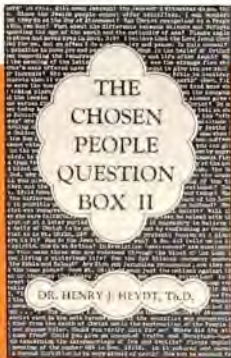
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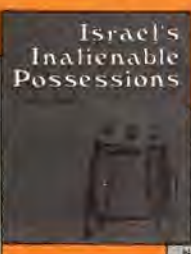
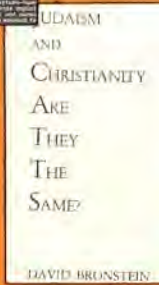
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