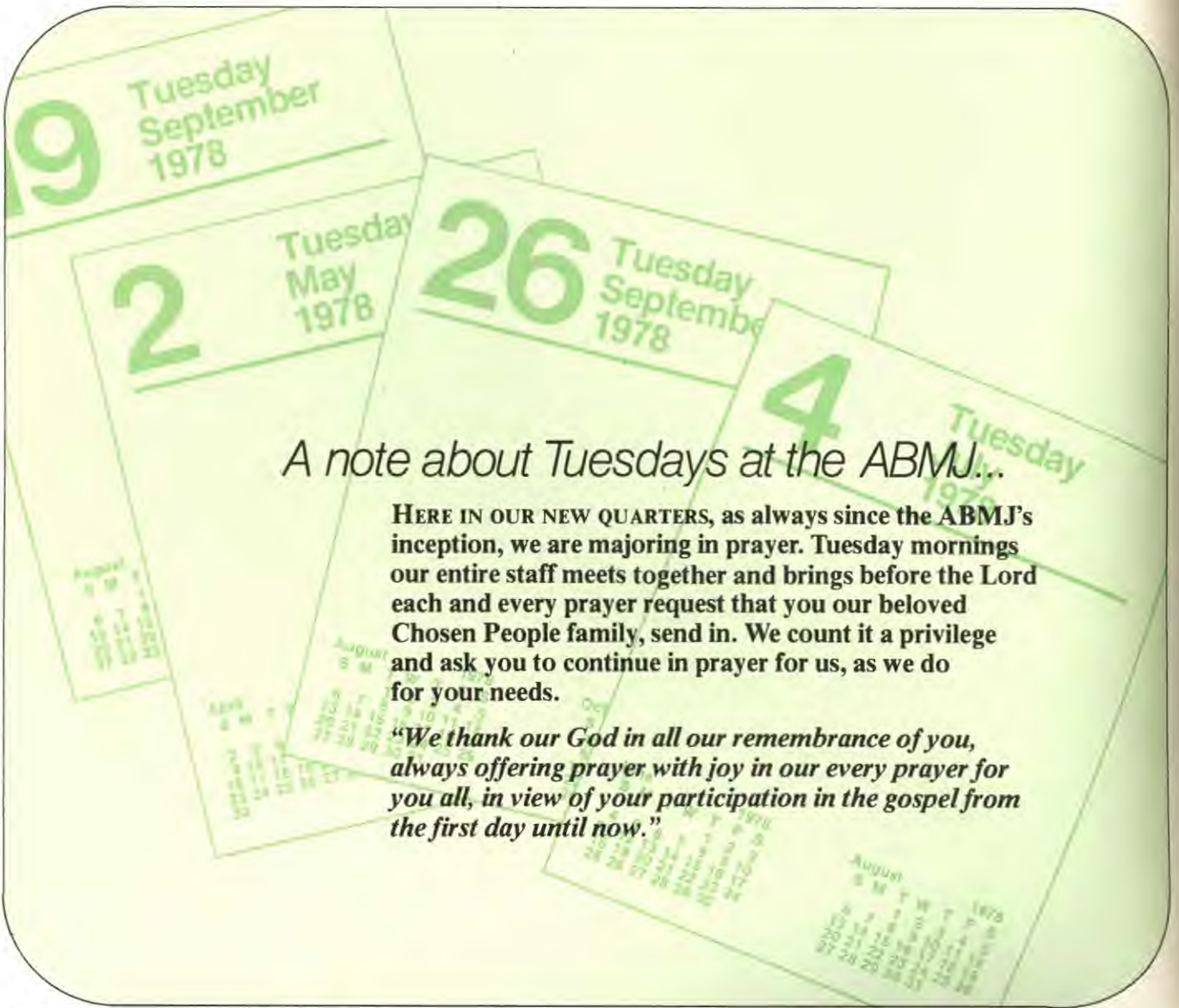


the
DECEMBER, 1978
CHOSEN
PEOPLE

"But as for you, Bethlehem Ephratah, too little to be among the clans of Judah,
from you One will go forth for Me to be ruler in Israel. His goings forth
are from long ago, from the days of eternity."
Micah 5:2



Bethlehem, Israel



A note about Tuesdays at the ABMJ...

HERE IN OUR NEW QUARTERS, as always since the ABMJ's inception, we are majoring in prayer. Tuesday mornings our entire staff meets together and brings before the Lord each and every prayer request that you our beloved Chosen People family, send in. We count it a privilege and ask you to continue in prayer for us, as we do for your needs.

"We thank our God in all our remembrance of you, always offering prayer with joy in our every prayer for you all, in view of your participation in the gospel from the first day until now."

the CHOSEN PEOPLE

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from the president



The Ideal Israelite

Dear Beloved Friends:

This year we are calling upon Simeon, an aged Jew who lived in Jerusalem at the time of our Lord's birth, to bring our Christmas greeting!

"...There was a man in Jerusalem, whose name was Simeon; and the same man was righteous and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child, Jesus, to do for him after the custom of the law, Then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people, Israel" (Lk.2:25-32).

Simeon's character expresses the aim of the Old Testament revelation. He is described as "just and devout," the quintessence of moral character, stated in Old Testament terms. He is also pictured as "waiting for the consolation of Israel," which is the ideal attitude of every true Israelite — an expectant, eager look for the coming of the Messiah.

Also, observe that "the Holy Spirit was upon him." There were many other "just and devout" who waited for "the consolation of Israel" who could not understand that there was a greater tyranny than that of Rome, the tyranny of sin.

It was the Holy Spirit Who revealed to Simeon that only One Who was born as the Babe in Bethlehem could be a "light to lighten the Gentiles and the glory of thy people Israel."

"It is very remarkable to notice how, in the course of three consecutive verses, the operation of that divine Spirit upon

him is noted. 'It was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ.' 'And he came by the Spirit into the Temple.'

"I suppose that means that some inward monition, which he recognized to be of God, sent him there, in the expectation that at last he was to 'see the Lord's Christ.' He was there before the Child was brought by His parents, for we read 'He came by the Spirit into the Temple, and when the parents brought in the Child Jesus... he took Him in his arms.'

"Think of the old man, waiting there in the Sanctuary, told by God that he was thus about to have the fulfillment of his life-long desire, and yet probably not knowing what kind of a shape the fulfillment would take.

"There is no reason to believe that he knew he was to see an infant; and he waits. And presently a peasant woman comes in with a child in her arms, and there arises in his soul the voice 'Anoint Him! for this is He!' And so, whether he expected such a vision or not, he takes the Child in his arms, and says, 'Lord! Now, now! — after all these years of waiting — lettest Thou Thy servant depart in peace.'"

Alexander MacLaren, *Expositions of Holy Scripture*, Vol. VI, pp. 55, 56.

In a very real sense the character of aged Simeon represents the epitome of Old Testament revelation. The Old embraced the New. There were others in the Temple, all they saw was a woman and a child. Simeon embraced his Messiah.

It is significant to realize that on this day, the day when Simeon embraced his Lord, there were two despots in Jerusalem. When Simeon said, "Lord, now lettest Thou Thy servant depart in peace, according to thy word," he used the word for "Lord" "despot" which is used only five times in the New Testament.

As a description of a ruler this word is the strongest title that can be chosen. A despot was not a constitutional monarch. He was the absolute owner of his subjects. Simeon's use of this word gives us an inkling of the revelation which the Holy Spirit gave him concerning our

Lord when he took the Infant in his arms!

Everybody knew the other despot, the cruel Herod — arrogant, self-indulgent and heartless ruler of the Jews. There was immediate conflict between the two despots. Shortly after this, when Herod learned of the birth of our Lord, he "sought to slay Him." Other despots than Herod have tried and failed. There have been other Herods but there is only one Messiah, the Lord Jesus Christ!

I shall never forget my first visit to Jerusalem in 1962. At that time Bethlehem, the city of David, was off-limits for the Jews. On a Sabbath morning we visited Ramat-Rachel (the heights of Rachel) just south of Jerusalem.

From these heights Bethlehem was clearly visible. I was thrilled and couldn't help singing, "O Little Town of Bethlehem." Suddenly I saw that there was a barbed-wire fence between Jerusalem and Bethlehem! How cruel after 1900 years Bethlehem was open to all, except to the Jews.

But as I looked toward Bethlehem I saw a hill that looked like the crater of a volcano. It was the Herodian, the place of Herod's grave. Bethlehem is not only the birthplace of the Lord Jesus Christ; it is also the burial place of the first despot who actively sought to slay our Lord. Herod is dead; our Lord still lives!

Having embraced his Messiah, Simeon faced the future with confidence. Many read the words, "Lord, now lettest Thou Thy servant depart in peace" as if it was a petition. These words are not a petition to die; they are rather a statement of fact that now he was being relieved of his duty.

Literally the words are, "Now you are sending a way." It is a technical term used when a sentry is relieved from his post. The one who watched through long weary nights is now able to go home. He had seen the Lord's Salvation — He is the Light of the nations, the Glory of Thy people, Israel!
Faithfully yours in His service,

Daniel Fuchs

Dr. Daniel Fuchs
President

FROM THE FIELD



He Thought He Was Saved

**THEODORE PAUL,
Missionary, Los Angeles, Ca.**

When I first contacted Dr. P, he thought of himself as a believer in our Lord Jesus, but was really caught up in a cult group.

At a later time, a lady contacted Beth Sar Shalom and wanted us to further witness to this same dentist. She was a patient of Dr. P and she had also been involved in the same cult group. But in the course of time, she was saved and had begun to witness to the doctor. He had noticed a change in

his patient and some foundations of truth were being built into his thinking. But the lady felt she couldn't completely help the doctor and thus her "call for help."

Very soon thereafter I had lunch with the doctor and had a chance of expounding the way of life more perfectly. (Acts 18:26) Then after about two weeks the joy of salvation had winged its way into this man's heart.

We continued to have lunch from time to time and the doctor began to tell me of his confidence in reaching his two young daughters for Christ. At just the right time, God answered this desire!

The doctor's Orthodox Jewish wife wished to bring up the children in the synagogue but this never materialized. As we continued our occasional lunches, and our prayers for one another, he informed me he was positive that his wife would also accept Messiah.

Now God has also answered this prayer! Please pray that God will establish this Hebrew Christian family in fellowship in a Gospel honoring church.

The One-Percent Pastor of Baton Rouge

**by Thomas S. McCall,
Director of Conferences and
Church Relations**

The pastor had picked me up at my overnight lodging in Baton Rouge, and as he drove me to his Immanuel Baptist Church for my engagement there that evening, he was telling me of the remarkable blessings he had experienced. They have a new multi-purpose church building; they have skilled and dedicated lay leadership in the assembly; he has a nation-wide syndicated column in over a hundred secular newspapers entitled, "The Bible Digest," and his books have enjoyed widespread distribution.

Rev. H. B. Dean continued to inform me that he attributed all these blessings from the Lord to be in part because he and the church have been faithful and obedient in giving to missions in general and Jewish missions in particular.

Every month his church sets aside and donates to the ABMJ one percent (1%) of the gross receipts received. They have been doing this for years. A long time ago, Pastor Dean came to the prayerful conclusion that this was a great way to support Jewish evangelism. If the church's income was large, their donation could be large, if it was smaller, the oper-

ation of the local church budget would not suffer, because the donation would be smaller. It was a fine flexible way to keep the church operating well, and at the same time support missionary work among the Jews.

He considers the abundant blessings to be the fulfillment of God's promise to those who bless Abraham,

"I will bless them that bless thee" (Gen. 12:3). Rather than being a drain or a chore, the Immanuel Baptist Church of Baton Rouge feels that consistent proportional giving to Jewish evangelism is a touchstone of overflowing provision and blessing from the Lord.

May the Lord greatly increase their tribe!

*ABMJ's Director of Conferences
and Church Relations, Tom
McCall with family; Kevin,
Carol and wife Carolyn.*



Wanted: Kind and Gentle Spirit for Street Witnessing



ELEANOR BULLOCK, Missionary, Long Island, New York

A group of believers from our Hollis Mission recently participated in a tract ministry on the streets of Queens. We chose a heavily populated Jewish area. Part of the time we were on streets near shopping areas and other times at the subway exits. The response was very interesting. Some were very polite and thanked us for something to read. Some were on their way home from a hard day at work and obviously very weary and at the moment couldn't care less but took the tracts and put them into their pockets or pocketbooks. Some read them and asked for more to give to their friends. One lady said she was going to Israel the next week and wanted to read all she could before going and wanted to give the same to others. One man tried very hard to embarrass the worker by shouting. But it only attracted attention and others came and took literature to see what it was all about. Another man grabbed the tracts from one of our workers and threw them all over the street.

The kind and gentle spirit of those who faithfully witnessed was a good testimony of the power of God to continue to love the unlovely. Pray for all who received the written Word no matter the reason.

No Decision But an Open Door

ELIEZER URBACH, Missionary, Denver, Colorado

One of our Christian friends who is burdened for the Jewish people called me a few days ago with a request to visit a Jewish family. They have known each other for a number of years due to their business associations. On the evening set, we met together to visit that family.

A favorable factor in this situation was that their twenty-year-old daughter had accepted the Messiah two years ago and witnessed to them quite openly about her faith. Both husband and wife have a religious background, but at present are not practicing anything. The husband declared that he did not even have a Bar Mitzvah. Neither did their fourteen-year-old son.

Eliezer Urbach administers a Passover demonstration in Orthodox mitre and kittel.



During their conversation, we were told that they do not know much of their own background. This wasn't anything new to me because I have met a number of second and third generation American Jews of European descent who claim that they are Jewish but cut themselves adrift from their background. I had to explain to them things about their background that interested them very much. Finally, as the evening wore on, my friend and I were able to present the Gospel to husband and wife. Many additional questions were asked to which we tried to give the best answers we could from the Word of God. We left them with an awareness that Jesus is the Messiah and that He came to the Jew first. No decision was made, but we have an open door to revisit them and we believe that in God's time, they will accept the Messiah. Please pray for the mother, father and son.



Donna Jean Wood will be sharing a testimony in word and song on Dec. 3, Open Door Baptist Church, Ventura, Ca.; Dec. 10, Hacienda Heights Christian Church, Ca.; Jan. 7, Arcadia Friends Church, Arcadia, Ca.; Jan. 14, The Harbor Church, Lomita, Ca.; Jan. 21, Bethany Church, Sierra Madre, Ca.; Jan. 28, Trinity Lutheran Church, Hawthorne, Ca.

Donna Jean Wood Concert Dates

Lord, Deliver Me from Paperwork



Whatever we're doing we're serving Him.

REV. MITCH TRIESTMAN,
Missionary, Phila. Pa.

Since I've been out on the streets witnessing, I know how important it is to have someone in the rear supporting and encouraging your work and taking as much load off your shoulders as possible.

I know how important manning a desk is and I'm delighted that God has privileged me to use me in that way. Sometimes, however, paper work can become cumbersome. These were my thoughts towards the end of the month when we traditionally exchange staff prayer requests via the mails.

This is always an exciting time. We make contact with the entire staff, and as they share their burdens we can rejoice what the Lord has been doing in the respective missionary's field of endeavor.

I began to think, what are my prayer requests? Then I began to pray, "Lord, I'm thankful for this temporary paper-pushing, but I think I would like to have more chances to share with unsaved Jewish people." I knew what my prayer request would be now. "Lord, bring unsaved people out to the Bible study so I can share salvation with them."

It was really exciting for me to send that prayer request in, waiting in anticipation while God answered the prayers of His saints. The very next week after the prayer requests were mailed out two Jewish people came up after Wednesday evening Bible class. We talked a bit and then both decided to accept Jesus as their Messiah and Savior.

To me it was more than answered prayer. It was a reminder of all the people behind us (even our Chosen People family of believers) and more importantly, it was a reminder from the Lord that we are serving Him, whatever we're doing!

CANDELABRAS

Lit on the Sabbath or Holy Days, the SEVEN-BRANCH MENORAH is a traditional candle-holder. The NINE-BRANCH MENORAH is used during the festival of Chanukah, an additional candle lit each evening of the eight days. The SHABBAT CANDLEHOLDER is a modern interpretation with the Sabbath prayer included in its design. Like its seven-branch sister, it is lit by the woman of the house at the beginning of each Sabbath (Friday at sunset).



holiday insights

CHANUCAH, Evening of December 24th to December 31st

The Feast of Chanukah, or Dedication, is a joyous festival in the Jewish year. It celebrates the victory of Judas Maccabeus over the Syrians and the cleansing and restoration of the Temple in 164 B.C.

It is said that the priests found one cruse of the sacred temple oil intact and with this the seven-branched candlestick from the Temple was replenished. This oil was miraculously increased so that it lasted eight days, the period necessary for the preparation of the sacred oil. Hence the origin of the other name of Chanukah — the Feast of Lights.

Today, the Jewish people use an eight-branched candlestick, (the Menorah) or really a nine-branched candlestick, as it has another light apart from the eight, called the Shammash, or Servant. This is lit first and from it the others. Chanukah, the Feast of Lights, coincides more or less with Christmas.

It is interesting that while the Jewish people are celebrating the restoration of the light of faith in Judaism, the Christians are keeping the festival which reminds them of the birth of the Messiah, the Lord Jesus Christ.



Clara and Joe Rubin outside their home at Huntington Station, N.Y.

The Rubins: "An Open House for the Lord"

Mrs. Clara Rubin, Missionary
Huntington Station, N.Y.

For more than twenty-two years the Rubin home in Huntington, N.Y. has exemplified the unique warmth and ministry of the home Bible study. They should only continue for another twenty-two!

Experience has taught many oldtimers that reaching souls, particularly Jewish people, is more often than not, a one-to-one relationship. The home Bible study is effective for this reason. The audience may be small, but there is an atmosphere of warmth, sincerity and concern. Each person, even the newcomers, receive individual attention. The intimacy of the home opens up dialogue so that needs in each life can be met. Perhaps not all are saved, but all are exposed to the truth; and the new believers and spiritually young have the opportunity to mature. Follow up is often the key to the success of this type of outreach.

For more than twenty-two years our home in Huntington Station, L.I. has been an example of this type of work. All are made to feel comfortable, questions are encouraged, and after hearing the Word of God, there is time for all to sit around with some refreshments while sharing from the Scriptures.

Only recently a typical example of the nature of this work has served to reinforce this sentiment. A Jewish man, typical of so many who have passed through the doors of our home, came searching but hesitant. While open to discussion, he was also concerned about offending the God of Israel. All in all he was not quite certain how to size up these *mishugeneh* (crazy) Jews who speak of the love of Yeshua.

Whereas attitudes and fears are often universal, each person is still an individual, and must in his own way find peace with God. Most of our Jewish people have a lot of pre-conceived notions and hangups that emanate from years of anti-Semitic experiences. But as they see the love and concern of true believers, inroads are made that soften and break down the hostility.

This Jewish man has been back several times and each week new and more penetrating questions are raised. It is obvious that his attitude is far from

casual, and the perception displayed challenges our knowledge of the Scriptures. One senses that the decision for a Jew to cast tradition aside, in accepting Yeshua, is not to be taken lightly. After all, to our families we are considered traitors, and to the rest of Jewry we are "brainwashed," clutching at straws or in need of a crutch. They ask why must we distinguish between God and Yeshua? Why don't the rabbis believe? How can a loving God allow six million Jews to perish?

As believers we realize that our answers cannot satisfy many of the questions for only the Holy Spirit can give discernment to the ways of God. Our hearts ache as we become impatient in the flesh, but we try to remember that we must trust God to remove the spiritual blindness, even the veil of Moses. Yes, the numbers are small, the hours are long, and the effort is extensive. We continue in prayer for this precious soul and must be content to leave the rest in God's hands. But, we delight in the opportunities that the Lord has given us, the multitudes who are sent, one at a time. Mass evangelism has its place, but we praise God for this one Jewish soul, searching for his Messiah and for everyone like him who has gone before him and will come after him.

THERE ARE TIMES in our witnessing for Messiah Jesus when there is heartache and aggravation. We encounter upheavals in families, divided because one member believes and another resents the stand that has been taken by the believer.

For instance a young Jewish lady who was attending our Bible classes made a profession of faith in Messiah Jesus. A short time later her husband and daughter did the same and all three were baptized together. ▶

This was a source of grief to the young grandmother who was enraged by her daughter "leaving" Judaism. The problem became even more severe when they offered their home for Bible study.

My friend asked us to come and talk to her mother, to explain the Jewishness of accepting Jesus as Messiah. I was greeted with hostility as the mother screamed at the top of her lungs with obscenities to God in whom she did not believe. I prayed that God would give me the strength and wisdom to withstand this tirade.

In the strength of the Lord I shouted so loud to her to listen to the Word of God, that a neighbor rushed in to the house thinking there was trouble. I praise the Lord that by the time we were through she not only listened but embraced us and thanked us for coming.

The next day my friend called to apologize for her mother who said she liked us and asked for us to come again. Please pray for her salvation and a united family.

Recently a young Jewish boy who accepted Yeshua (Jesus) started attending our Bible studies. He shared with us how this alienated his mother and how she labored to bring him back to traditional Judaism.

Although she was far from being an observant Jew, her son's decision for Messiah was repugnant and offensive to her upbringing. Rabbis were consulted and deprogramming attempted, in order to remove her son from the group of those who "poisoned his mind" against his heritage.

The faithfulness of this young man, and his love for Yeshua has not only kept him obedient to the Scriptures, but it succeeded in his convincing his mother to confront the "enemy" at Beth Sar Shalom. God has given us the opportunity to share the Jewish scriptures at length with the mother, and clearly she could not argue with the logic of the Bible.

While she has not made a commitment to Yeshua, she recognizes the Jewishness of Messiah, and sees a beautiful change in her son who has just entered college. Her objections lack her original fervor and we wait upon the Lord to restore this mother and son into a true family in the household of God.

Beth Sar Shalom Camp '78:

The Lord provided a great staff for Camp '78. Mr. and Mrs. Ken Zwickel, Cindy Rydelnik, Linda Schwartz, Eileen Murphy, Delores Roth, Dan Siegel, Jim Bates, Barry Budoff and Michael Bono were all tremendous assets.



In the of His

**by REV. LARRY
and CINDY RYDELNIK**



REV. LARRY CARUVANA Missionary, Phila. Pa. Camp Director

"We could really feel the Spirit of God working in our midst," recalled Rev. Larry Caruvana, speaking of Beth Sar Shalom's 1978 Summer Camp. The Lord brought 94 children and teenagers to the camp grounds at Honeybrook, Pa. late in July. Many evidenced spiritual growth and others accepted Him into their lives.

"We gave invitations when the Holy Spirit led us to do so and every time we did there was always a response," said Larry. Fourteen children and young people responded to the Lord Jesus as their Messiah.

One evening as Rev. Caruvana gave an invitation toward the close of teen camp, he asked how many had not accepted Christ as Messiah. Two hands went up.

"Then I asked how many would like to know Christ as their Messiah," continued Larry, "and one hand went down."

One young man did accept the Lord, but the other did not. This particular young man had come to camp to participate in the physical activities, but not the spiritual. Yet several counsellors could see the Spirit of God dealing with his life.

He began carrying a Bible, reading it and memorizing it; but through it all he said he did not believe there really was a God. "One day he almost said the wrong thing," remembered Larry. "Someone on his team got hurt and he said, 'Maybe we can pray to God that he'll get better!' Then he caught himself and said, 'That's right, there is no God, there is no God.'"

After Larry gave the invitation that night, six teenagers took him aside trying to deal with his arguments, but to no avail. "I wish I could tell you that he finally opened his heart to the Lord," Larry regretted. "But he did not."



**JIM BATES, Missionary,
New York City,
Senior Counsellor**

"Working with children and teenagers is in many ways more demanding than home Bible studies and campus work. There are questions upon questions and your answers must be clear enough for an 11-year-old to understand. Yet the rewards are like no others.

"As camp went on I came to realize how much joy our Messiah must have had as He spoke to the children.

"...I came to realize how much joy our Messiah must have had as He spoke to children."

(Matt. 19:13-15). Yes, God removed any apprehensions I might have had and replaced it with His love. During our Bible studies before noon our children responded with questions and answers that would put some of us to shame. Of course, the greatest joy was to see those who had come to trust Jesus as their personal Savior and Lord.

"Now that the summer is over I will be praying that these children will grow closer to our Lord."

**DANNY SIEGEL,
Missionary,
New York City
Senior Counsellor**

"At camp we generally have 'good' kids, but a couple were more precious than others. One night at the beginning of devotions, one of the latter ones said he had a question. I was thinking that the question would probably cause a disturbance. The question was, 'I would like to receive Christ and have never done it. What do I do?' So we began our devotions with him receiving the Lord.

"After the missionary stories many of the kids responded to the invitation. Because of the ratio of inquirers to counselors I had three people to speak to. Two were there to rededicate their lives and one to receive the Lord. I spoke with Tony first and explained the Gospel. He received the Lord. After I counselled the other two and went to talk to him, he said he would rather read his Bible than go to see the Laurel & Hardy film that was scheduled to be shown that night. It was great to see his spiritual hunger."



"One night at the beginning of devotions, (one youngster) said he had a question ... 'I would like to receive Christ... What do I do?'"

"One teenage boy, Marty, from the Long Island area came to camp for the first time this year," recalled Cindy Rydelnik. "At first his apathetic attitude alienated him from his peers. One night during chapel a movie about the Tribulation was shown. Marty came forward to receive Christ. His life really began to change after that."

This young man really wanted to stay on and be a junior counsellor, but Larry told him one of the qualifications was that he be a believer himself. To that he said, "Don't worry, I'll tell them they should trust in the Lord. I won't tell them that I don't believe."

I'm sure he sensed there was something different about this camp," said Larry, "and he wanted to be a part of it." No, David did not accept the Lord, but we know that the Lord watered the ground of his heart, and God in His own time will bring him to Himself. Pray with us for David's salvation.

Of course there were also others that have really grown and have real potential for the Lord as they continue to let Him guide their lives.





MRS. ELAINE FENCHEL New York City

NEW YORK CITY WORK

Head not heart knowledge

A Jewish woman stopped me on the street to tell me I was wearing a pretty outfit. I was lugging home a cart full of groceries and the conversation turned to muggings and the like. I told her that I had an angel protecting me. She seemed to like this and then I said something about the Lord Jesus Christ.

She then told me that she, too, believed in Jesus. She is a Roumanian refugee and told me that she had believed in Jesus for many years and so did her brother who is a renowned artist in Austria.

I invited her up to my apartment and we conversed for about two hours. I asked her if she had a Bible and she said yes, but that she had left it in Europe with her brother. I told her that she should be studying it and offered to get her one.

I think her belief in Jesus is a head knowledge and not a born-again heart knowledge; but only the Lord knows for sure. Please pray for her, Josephine, that she will receive the Lord Jesus into her heart, surrender her life to Him and find eternal life.

She's Jewish by adoption

A lovely gentile Christian woman called from Pennsylvania to ask about one of our missionaries in Florida with whom she is friendly. She told me how much she loves the Jewish people and wears a Jewish Star of David around her neck. This has been a marvelous witnessing tool with her Jewish friends for they ask her how come she wears a Star of David since she is not Jewish. "Oh," she tells them, "I am Jewish by adoption." Then she tells them the Gospel and how she has become a child of the God of Abraham, Isaac and Jacob through the Jewish Messiah Yeshua." I was impressed and asked her to write us of her experiences.

How can these things be?

Recently, a Jewish woman stopped in to our 72nd street office for a calendar and asked about our beliefs. I showed her Isaiah 53 from the Jewish Scriptures and she said, "Oh, that's Christ." Bewildered after learning this was the Old Testament she said, "You mean it's like a prediction. But I heard they said that Jesus is the Son of God — how could that be?"

I showed her Proverbs 30 and she said something like, "I came up for a calendar but I learned a lot today." She was very, very open and said she would be back for more talk after a short vacation. Please pray for her. She lives two blocks from here.

Pray she'll come back

Another woman who is Jewish with a bad speech impediment she received due to shock many years ago, also came in for a calendar. She took much literature pertaining to the Messiah Jesus. She also said she would be back.

Her rabbi wouldn't agree

I met a Hebrew Christian woman on the subway on my way to work one morning. She had a book with the word "Christ" on the cover. I asked to borrow it and as I was perusing it, a young man next to me mentioned something about the book. I asked him if he would like it and he said, "No, I'm Jewish." I said, "Yes, but so is Jesus and so am I, and so is this other woman!"

We both witnessed to him about our finding the Holy One of Israel. He was with a young woman who told us that she goes to a Yeshiva College and that her rabbi would not like this conversation. The young man said he was "unconvertible" but both he and the woman with him took our literature and said that they would certainly read it.

This all took place between two stops on the Independent subway. I think we were all surprised by what the Lord I can do even in a crowded New York subway during the morning rush hour! Please pray for this Jewish young man and woman.

Not far from the Kingdom

A young Jewish man, Harold, has been coming to Danny Siegel's Bible class on Thursday evenings. He seems "not far from the kingdom of God" because he says he loves Jesus and feels that the spirit is in him. Pray that it is the Holy Spirit that indwells him, for at the present time he is adding good works to the requirements of God's unmerited Grace.

He also believes in reincarnation and feels that John the Baptist may be a reincarnation of Elijah. However, he is truly searching for the truth and we know that Jesus said, "You will find Me when you shall search for Me with all your heart." We believe he is truly searching for God with all his heart and we have prayed with him to that end.

Even to this day...

An Israeli young man, Isaac, and his Israeli girlfriend (with whom he is living) stopped in separately to sell Fuller Brush products. They are both involved with an Indian guru and believe him to be the Messiah. The girl wears a picture of this false prophet around her neck.

When we spoke to each of them about the true Messiah, they just smiled strange, blissful smiles and said they had found the true Messiah. They seem to be in a daze and almost in a hypnotic state. Please pray that the Lord would draw them to Himself and remove the veil which covers their eyes to the Truth.

I Completed the Circle



I grew up in a middle class Jewish home in the Flatbush section of Brooklyn. My parents sent me to Hebrew school when I was five. I went for five years and learned all the Bible stories and how to read and speak Hebrew. I remember then that as a child I was hungry for God — hungry to know Him, but somehow in my training in Hebrew school they never got the point across to me that God was alive.

I remember lying in bed and thinking of Moses on Mt. Sinai and trying to imagine myself there. That was the closest I could get to God — to try to get to Moses.

By the time I got to college I had become very rebellious. It was all very empty to me and by the time I went to college I was very involved with left-wing politics. This was the time of the Viet Nam War and I even joined the Communist Party in which I found no satisfaction. I thought, "Well, when the revolution comes..." that was their big thing, "everything will be different."

But I didn't see real love in their hearts and I didn't have peace so I gradually gave up politics in favor of drugs. And I went from drugs to more drugs and to really being rebellious. I moved out and lived in communes in California and New Mexico, hitchhiking all around the country.

I was really hungry for something, but I didn't know what it was. I was empty inside and went from one thing to another; from using drugs to living in the mountains, getting away from people, building my own house, getting close to nature. None of these was the answer.

Eventually I got involved in an Indian church, the Peyote religion, called the Native American Church. The Indians use peyote, sit up all night in teepees and this time I really thought I was getting somewhere — that I had an in with God. But in that church someone would sit up all night praying, then come out and stab somebody. So I would go home feeling worse than when I came in.

I found that in myself I was harboring all kinds of hatred. There were certain people in particular I hated and I seemed to have nothing else to think about but that hatred. It was a miserable condition to be in.

"I was empty inside and went from one thing to another; from using drugs to living in the mountains; getting away from people...building my own house and getting close to nature. None of these was the answer."

TESTIMONY BY BARBARA SEVILLE

One night I went to a friend's house and asked her if she had anything to read. She said, "Frankly, I'm reading the Bible and can't recommend anything else." And I said, "Well, la-di-da," and went home. Still I didn't have anything to read and as my husband was out I pulled down the dusty Bible we happened to have and I opened to the Book of Matthew.

I read there in the first verse, the first chapter, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." I thought now those are people I know and if Jesus Christ is a descendant of them, then He is just the same as them.

As I read it was like walking beside Him. I said, "I know this man — He's one of us." And it brought me back to my childhood; it was just a complete circle.

But I read on in Matthew and it said what comes from your mouth comes from your heart and out of your heart proceeds wickedness, adultery, bitter envy and strife. The Bible says the Word of God is like a two-edged sword and it cuts you to the quick of your soul and it cut me.

In an instant I saw what kind of a person I really was. And I wept because I saw it was true. Right there I accepted the Lord and He's changed my life. Where there was emptiness, there is happiness and joy all the time. He's just satisfied every longing that was ever in me. It's been wonderful knowing Him and just seeing myself come full circle.

When my parents were last here we were sitting around at the table talking about the strange things I used to do. "How come you used to do all those things?" my father asked.

I told him that the world and living in the world and working from 9 to 5 — there's nothing wrong with that — doesn't offer the answers to life. It doesn't give us the satisfaction and the answers we're looking for. My father said, "Well, what else is there?" I told him God has a better plan for us; He wants to make us His children.

My father just looked at me. It was the first time he realized that there was something more than earning and saving money. I'm looking forward to the day when my parents come to accept that God has something more than a bank account for them — He's got heaven and peace too.

search the scriptures

Studies in the Book of Jeremiah

CHAPTER XII (1-17) contd.

2. Punishment on the ungodly nation (7-13)

7-13 The words now are still those of the Lord, not of Jeremiah. The verb forms are prophetic perfects, viewing future events as though already fulfilled. Here is judgment for breaking the covenant. Students of the passage are generally agreed that the historical background was probably the events of 2 Kings 24:1, 2 when Jehoiakim revolted against Babylon after three years of submission. Nebuchadnezzar dispatched soldiers of Chaldeans, Syrians, Moabites, and Ammonites. Dates given range from c. 602 B.C. to 598 B.C.

In God's lament over Israel's devastation He employs an abundance of figures for the nation: house, heritage, beloved (v.7); lion (v. 8); bird (v.9); vineyard, portion (v. 10). God had warned Israel of the consequences of disobedience, so now He abandons them utterly to their enemies. Notice the threefold "My," for it was difficult for the Lord to punish His guilty but beloved people.

As ever, it was judgment tempered with love. Thus abandoned of God, the nation was incapable of resisting her foes. They were surrendered to the enemy, because they fiercely opposed the Lord as a forest lion. They had become His declared enemy; the violence of their opposition to Him is seen in their raising their voices against Him. When the Lord states that He hated His people, He is declaring that He has withdrawn His love and protection from her. He forsook her, as though He hated her, which was a greater agony for Him than for her.

The first two clauses of verse 9 are in question form as though to picture God in "pained astonishment" at the situation. The queries are to be answered affirmatively. Some interpreters consider the speckled bird a hyena, following the LXX, but other versions agree with the King James Version, the American Standard Version, the New American Standard Bible, and the Revised Standard Version.

Speckled birds are unusually colored birds, which are attacked by others who will not allow a strange bird among them. As birds attack other unfamiliar birds, so Israel, unlike other nations, will be attacked by them. Seals have been discovered which were inscribed with roosters, showing chickens were known in Jeremiah's day. The picture here may be of a hen with hawks hovering threateningly over her. God invites the beasts to devour the land. Those addressed are Babylon and her confederates.

God's great love for His land is seen in His designation of it in three endearing expressions (v. 10). The shepherds, who have devastated God's vineyard, Israel (cf. Isa. 5:1), are the heads of the invading army (cf. 6:3). They have done what they wished, heedlessly breaking through and trampling the well tended area. It is impossible to see here, as has been suggested, merely nomads with their

flocks trampling the vineyards. Though the desolation has been thoroughgoing enough, no man considers the causes which have brought about such judgment.

A splendid example of assonance is found in the Hebrew text of verse 11 with its use of six sibilants. The sword of the Lord in the hand of the Lord's agents will do its work throughout the country. Apparently, the enemies invade from the east. As far as Judah is concerned, nothing has turned out successfully for them. In spite of all their labors in the field they gain nothing. They reap the opposite of what they expect. Their crops are a failure (cf. 14:3f.). In fact, the harvests are so poor that even the farmers are ashamed of them. God has not prospered them at all.

3. Promise for the repentant nations (14-17)

14-17 In this portion there is an anticipation of the prophecies in chapters 47-49. Jeremiah, in prophesying to the nations, was fulfilling his commission (1:10). The nations (Syria, Moab, Ammon) were to be punished by the same enemy as Israel, namely, Babylon. God identifies Himself with Israel when He calls the surrounding peoples "My wicked neighbors." They, too, for their evil ways will experience deportation from their lands. This is part of the answer to the prophet's complaint concerning the prosperity of the wicked. But this is not the end of the matter; they are promised future blessing after God has chastened them as Israel has been punished.

A millennial setting is presented in verses 15 and 16. Repatriation is promised for Israel and the nations, who have learned of God from His people, just as they formerly learned the worship of idols through these na-

When the Lord states that He hated His people, He is declaring that He has withdrawn His love and protection for her. He forsook her as though He hated her, which was a greater agony for Him than for her.

tions. Mark you, the basis of the predicted blessing is repentance and faith. For the restoration of the foreign nations see 48:47 and 49:6. If the heathen adopt the worship of God in truth they will be incorporated with God's people. Israel will lead in godliness as they formerly did in idolatry.

There will be a remnant among the nations (cf. Gen. 12:3; Rom. 11:15). But it will have to be a genuine avowal of God as their own (cf. 4:2). Then the nations with Israel will know peace in the Messianic age. When Israel was in the midst of the nations (vv. 7-9), it was to Israel's detriment; when the nations are in the midst of Israel, it will be to the nations' spiritual blessing. The chapter closes with the alternative to faith; it is a warning to all. There will be doom for unbelief. Prophecy, here as always, is ethically conditioned. It ever takes into account the response in faith or disobedience of the hearers.

The Personal Word

It cannot be repeated too often that, if, the fall or the diminishing of Israel has resulted to the untold blessing and enrichment of the nations of the world, then the reception of Israel in belief into God's blessing can only mean untold greater blessing to the Gentile world. God has so arranged it that whether Israel is in obedience or disobedience, the nations of earth are not to be deprived of blessing; but the greater the enlargement of Israel so much the larger will be the reflex enrichment of the

Gentiles. The difference in the two instances can only be likened to life from the dead (Rom. 11:13-16). Concern for the lost in Israel and for their resultant evangelization here and now yields untold spiritual dividends for the whole world. The matter awaits your and my implementation.

CHAPTER XIII

Corruption of the Nation's Life (1-27)

Complaints have been voiced that the five passages of this chapter have no common theme. The five warnings do, however, reiterate the subjects on which Jeremiah has been preaching: sin and punishment. As to a date for the chapter, opinions vary between a time after the Battle of Carchemish in 605 B.C. in the reign of Jehoiakim,

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and the reign of Jehoiachin, chiefly because of the reference to him and the queen mother in verse 18, about 597 B.C.

1. The marred waistcloth (1-11)

1-7 The prophecy in this portion has occasioned an unusual amount of comment. Was the act real or only done in symbol? If actually enacted physically, what place is intended in verse 4? If a vision, of what value would it be to the people to whom Jeremiah preached? There are variations in both viewpoints. The chief problem with the literal view is that the distance of the Euphrates, and two round trips were made, would involve walking hundreds of miles. The passage has been called an acted oracle.

The arguments for the literal view are these: (1) the act would have to be witnessed to be of value as a message to the people. This would not be possible in a prophetic vision. (2) The language would support the literal sense. (3) Jeremiah was away from Jerusalem for a part of Jehoiakim's reign, which could account for the kind feeling of Nebuchadnezzar toward him because of previous personal acquaintance (39:11). (4) Euphrates (v. 4) should be understood as an abbreviation of Ephrata (initial letter has been omitted), the original name of Bethlehem, about six miles south of Jerusalem. Then it would be easy for Jeremiah to carry out the command literally. A variation of this view will be discussed at verse 4.

There are, on the other hand, good expositors who believe in a non-literal explanation. For them all was enacted in vision. As stated above, the chief argument for the symbolic view is the great distance involved, and it cannot be minimized. With able scholars on both sides and with a number of imponderables involved, it is unbecoming to be dogmatic. This writer somewhat prefers the literal view. Neither position is without difficulties.

What was the act and what was its significance? This is paramount. Jeremiah was charged to buy a linen waistcloth, place it on his loins or about his waist, and not to put it in water. The translation "girdle" is misleading and dilutes the picture. A sash or outer band to the garments

God has so arranged it that whether Israel is in obedience or disobedience, the nations of earth are not to be deprived of blessing; but the greater the enlargement of Israel so much the larger will be the reflex enrichment of the Gentiles.

is not intended. It was the usual undergarment, a short skirt worn about the hips, reaching midway down the thighs. It was to be of linen for two reasons: (1) linen would easily rot; skin or leather would not. (2) The original cleanliness spoke of Israel's purity when first in fellowship with the Lord, and as a corollary, it would remind them of their priestly calling (priests wore only linen to avoid perspiration) and character (cf. Exod. 19:6).

After wearing it for a while, the prophet was commanded to hide it in a crevice of a rock at the Euphrates. After many days Jeremiah was ordered to go to the rock and retrieve the waistcloth he had buried. It was ruined and worthless, because it had been close to the moisture of the river. Why the Euphrates? The purpose of the trip may have been to underscore the influence of Mesopotamia in corrupting the nation religiously, beginning with ungodly Manasseh (2 Kings 21). Also, there may be an allusion to the coming Babylonian exile.

If one assumes token journeys (cf. Ezek. 4), then the suggestion adopted by many is that the destination intended is Parah, the modern Ain Farah, about three miles northeast of Anathoth, mentioned in Joshua 18:23. Cf. the LXX rendering "Pharan." It is pointed out that there are rocks at this place, which are not on the banks of the middle or lower Euphrates. For this reason some settle for a place in the Carchemish region.

Contd.

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Questions & Answers

QUESTION: I would like to know if Hanukkah has any relationship to the sun-worshipping celebrations at this time of the year.

ANSWER: The festival of Hanukkah (or, *Chanukkah*, "dedication") was instituted by Judas Maccabeus and the elders of Israel in 165 B.C. as an annual celebration of the purification and rededication of the sanctuary after its desecration by Antiochus Epiphanes. It lasted eight days. For the historical account see 1 Maccabees 4:36-61. The lighting of lamps and torches played a prominent part so it was also called the Festival of Lights (see *Josephus, Ant. xii.7.7*). It was because the idolatrous heathen worship under Antiochus had been stopped that the festival arose. It was in honor of the true God and had nothing to do with sun worship. In the New Testament it is called "the feast of the dedication" (Jn. 10:22).

1 Maccabees 4:59 reads: "And Judas and his brethren and the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their seasons from year to year by the space of eight days, from the five and twentieth day of the month Chislev, with gladness and joy." The month Chislev usually begins around the end of our November and parallels much of our December. For the occasion an eight-branch candlestick called the *menorah* is used. One light is kindled on the first night and another one each succeeding night. A ninth light extending from the rear is used to light the others and is called the *Shammash* (servant). In the synagogue the dedication-offering of the princes is read from Num. 7:1-8:4. At home the evening is spent in playing various games and spinning the Hanukkah top which is called the *dredel* or *trendel*. The custom of giving gifts has also become a part of this celebration.

QUESTION: Where did the wise men come from? How many were there? Were they Jews or Gentiles?

ANSWER: The wise men came from the east (Mt. 2:1). This may have been Arabia, Babylon, Persia, or even India or elsewhere. We cannot be certain. Some have endeavored to tell their origin from the gifts they brought, but this is mere speculation. Since the gifts mentioned are three, it has generally been assumed that there were three, but Augustine and Chrysostom thought there were twelve. The matter is unimportant. Their nationality likewise is unknown. The oldest opinion traces them to Arabia, and legend has it that they represented Shem, Ham and Japheth. There is really no need to concern ourselves with these matters since it has not pleased the Holy Spirit to reveal them, and all of our guessing will bring us no closer to certainty.

QUESTION: Why does Matthew trace the lineage of Joseph in order to prove Jesus was of the house of David and the seed of Abraham when Joseph had nothing whatever to do with His birth?

ANSWER: Joseph was the legal heir to the throne of David, but he could not possibly have reigned upon that throne because of the curse upon Coniah (Jer. 22:24-30;

Ezek. 21:25-27; Hos. 3:4-5). Even though God's promise to David (2 Sam. 7:10-16; Jer. 33:20, 21) was just as completely fulfilled through Mary of Nathan's line as it would have been through Joseph of Solomon's line, yet God shows that the royal line extends directly to Joseph, the husband of Mary, so there can be no question about the legal rights to that throne belonging to this family. The Lord Jesus Christ was the legal heir as well as the blood heir and yet did not come under the curse of Coniah because He was not Joseph's seed. He was actually the seed of Abraham through Mary (Lk. 3:23) and not Joseph.

QUESTION: What is meant by "A Star out of Jacob" in Num. 24:17: "...there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

ANSWER: Although this prophecy of Balaam had a partial fulfillment beginning in the days of David (2 Sam. 8:14, 1 K. 11:15, 16; 1 Chr. 18:12, 13) it actually looks to a fulfillment "in the latter days" (verse 14). The Star out of Jacob and the Sceptre out of Israel is a parallelism and shows a great ruler to be intended. The Star is out of Jacob and so cannot refer directly to a star in the sky although this prophecy has been thought to have given rise to the expectation that there would be an accompanying star in the sky (see Mt. 2:2). The *Targum of Onkelos* translated the verse: "I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men." Rashbam (Rabbi Shemuel ben Meir), applies "I see him, but not now" to "The things which I see now will happen in the future (the days of the Messiah)" and Nachmanides (Rabbi Mosheh ben Nachman) as applying "a star out of Jacob" to "A prediction of the Messiah whose advent will be like a star appearing in heaven, and he will gather the dispersed people of Israel." Adam Clarke likes particularly the interpretation of Maimonides which he gives as follows: "I shall see him, but not now. This is DAVID. — I shall behold him, but not nigh. This is the king MESSIAH. — A Star shall come out of Jacob. This is DAVID. — And a Sceptre shall rise out of Israel. This is the king MESSIAH. And shall smite the corners of Moab. This is DAVID, (as it is written, 2 Sam. 8:2. And he smote Moab, casting them down to the ground). — And shall destroy all the children of Sheth. (Num. 24:17) This is the king MESSIAH, of whom it is written, (Ps. 72:8) He shall have dominion from sea to sea." This brings together beautifully the partial and ultimate fulfillments of the prophecy.

QUESTION: Does Emanuel mean God with us and Immanuel God in us? This distinction was pointed out by a professor of theology, but it seems to me that the terms are used interchangeably.

ANSWER: The professor is not correct. Mt. 1:23 in the King James Version has *Emmanuel*, which is simply the Greek for the Hebrew *Immanuel* used in Isa. 7:14 and 8:8. It is not even necessary to know Greek and Hebrew to find this out nor, for that matter, even to find out the meaning of the name since *Webster's Collegiate Dictionary* gives this under "Immanuel" as follows: "(Heb. 'Immanuel, fr. 'im with+anu+el God) God with us; — an appellation of the Christ. Is. vii.14. Matt. i.23."

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 Contd. from Oct.

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.



According to Psalm 2, it is God's purpose that His Son will sit upon a throne and reign over the entire earth. According to Psalm 2:6-9, God states, "But as for Me, I have installed My King Upon Zion, My holy mountain. I will surely tell the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee. Ask of Me, and I will give the nations as Thy inheritance, and the very ends of the earth as Thy possession. Thou shalt break them with a rod of iron, thou shalt shatter them like earthenware.'" According to these prophecies, God declares that He is going to install His king upon Mount Zion obviously to reign over Israel, but that the reign will extend beyond Israel to all the nations of the world. It will be an absolute government as signified by the expression "a rod of iron" and the fact that He will shatter the nations like a piece of pottery.

Psalm 2 is one of almost countless Scriptures that refer to this major theme of the major and minor prophets, that God is going to reign on earth and that Christ will be King of Kings and Lord of Lords. In Daniel 7:13-14, a similar prophecy is given, "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all peoples, nations, and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed."

This prophecy not only anticipates a kingdom on earth, but also looks beyond the thousand-year kingdom to the new heaven and the new earth where His dominion will continue forever.

Another central passage is found in Isaiah 2:1-4, "The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. Now it will come about that In the last days, The mountain of the house of the Lord Will be established as the chief of the mountains, And all the nations will stream to it. And many peoples will come and say, 'Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths.' For the law will go forth from Zion, And the word of the Lord from Jerusalem. And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war." From this passage it is not only evident that Israel will be restored, but that Jerusalem will become capital of

the world, and all nations will come under the power and direction of this central government.

The unique character of the kingdom rule of Christ will be that it will feature righteousness, justice, and peace. This is supported by important passages such as Isaiah 11:1-10 where, in particular, in verses 3-5 we read, "And He will delight in the fear of the Lord, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; But with righteousness He will judge the poor. And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, And faithfulness the belt about His waist." We can anticipate, therefore, that the world today which has so much injustice and inequity will have a different form of government when Christ reigns on earth.

Many other passages could be cited referring to the millennial reign of Christ. It is going to be a time when everyone will have knowledge of God, as indicated in Isaiah 11:9. It will be a period when the Word of God is not only expressed in tables of stone and in parchment, but written in the hearts of Israel.

to be continued

Assets that yet speaketh

Wes Jones

The political and economic outlook in the world was never more sobering than at present. Each day's headlines seem to announce new conflicts or crises. And sometimes personal problems seem almost insurmountable — we may wonder whether the future offers any real hope.

Of course, believers know that for the world, the future is bleak, but for us we have the blessed assurance of His protection and His rewards hereafter.

Faced with daily misgivings, how can the Christian best prepare for a difficult future? Fortunately there is a spiritual bedrock on which we can confidently place our trust and our faith.

But we must make plans for our earthly future while living each day to the fullest for Him. For example, to be a continuing effective witness should be a primary goal for which we constantly strive. Prayerful planning is an essential prerequisite to that goal. Planning is also necessary to assure that our assets and gifts, like those of Abel, may "yet speaketh" when we are taken into the Father's presence. Practically, this can be easily accomplished thru the preparation and execution of valid testamentary instruments — a trust and a will.

If this matter has been of concern to you, you are invited to write for suggestions for arranging the disposition of your assets that they may be used effectively. There is no obligation, of course.

Please write: The President, ABMJ, PO Box 2000, Orangeburg, N.Y. 10962

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