

the
CHOSEN
PEOPLE



Camp '79: "Harvest of Blessing"



SALUTATION IS JUDAISM

Dearly Beloved Friends: "I am not anti-Semitic—I have nothing against the Arabs." This futile attempt at humor is the climax of a taped hour-long tirade against the Jews which was sent to me by one of our workers. Usually I throw these tapes away, but this one, by a minister of the gospel whom I knew to be an evangelical, required an answer. The speaker is now pastor of a church which until very recently was vitally interested in Jewish evangelism. Even so, I was very reticent to reply until after I had audited the tape. What I heard was so startling that I feel it must be answered.

It is based on a lie. The speaker says, "I am not anti-Semitic." He is. I am deeply concerned about the misapplication of the Scriptures, especially an exposition of the Epistle to the Hebrews which is splendid except for five words, "and Judaism died right there." It is a drop of deadly poison in a bottle of milk. Its contents **MUST** be revealed.

The speaker presents "three simple expositions" which he asks his listeners to remember.

- (1) "The precise definition of Judaism"
- (2) "The permanent destruction of Judaism"
- (3) "The pernicious displacement of Judaism"

These are not sweet P's; they are poison. The speaker bases his entire fallacious argument on what he calls "the precise definition of Judaism." In order to come up with this "precise definition of Judaism" I had to review the tape at least six times. His precise definition is hidden to 29 minutes of verbiage (including 14 minutes on the pagan doctrine of karma). It was a tough job to expose the definition. His definition, as I have had to reconstruct it, is (I am using the speaker's actual words but have had to eliminate many pages:)

"Biblical Judaism is a system of

animal sacrifices. . . Now if you were to have animal sacrifices you needed two things. You needed the Tabernacle for one thing, and you needed a priesthood. . . So if you don't have an Aaronic priesthood and you don't have a Tabernacle, you don't have animal sacrifices and you don't have Judaism."

To add a slight degree of more precision I am paraphrasing this definition.

"Judaism is a religion of animal sacrifices which could only be made in the Tabernacle by an Aaronic priest."

This definition sounds accurate, doesn't it? However, it is not, and it is upon this inaccuracy that the author bases his specious argument. This is his argument in the form of a syllogism.

Major Premise:

Judaism is a system of animal sacrifices which could only be made by

"His (Abraham's) faith brought from God a promise that his posterity would be like the stars of heaven. . . Abraham was the founder of biblical Judaism, but he never worshipped God in the Tabernacle. He never knew what an Aaronic priest was!"

a priest in the Tabernacle or Temple.

Minor Premise:

The Temple was destroyed, there is no Tabernacle, there are no priests, there are no sacrifices,

Therefore, JUDAISM IS DESTROYED!

Let me quote the speaker:

"The only religion which has any authentic claim to Judaism is that which is defined in the Old Testament and which we shall see in my first section—that religion no longer exists. Not only that, it never can be revived; it is an extinct religion. It is extinct forever because God Himself is the One who destroyed it."

The speaker claims it was when God rent the veil in Herod's Temple that He destroyed Judaism!

In logic both the major premise, and

the minor premise must be true. If either is wrong you will come to a false conclusion. Let's review a famous syllogism.

Major Premise: "All men are liars"

Minor Premise: "Mr. Smith is a man"

Therefore, "Mr. Smith is a liar!"

But, if I use this type of logic, I also prove that I am a liar, and that all male subscribers to *The Chosen People* are also liars! It is not true that all men are liars. The speaker didn't become a liar by being a man. He became a liar by mouthing lies.

Our speaker's major premise is wrong! It is not true that without the Tabernacle or without an Aaronic priesthood there is no Judaism. Even a cursory glance into the Old Testament Scriptures proves this.

It has always been God's purpose to offer salvation to all men everywhere. Man failed, but God pursued His purpose. He finally chose a single family to whom He gave His gracious promises so that eventually the whole world might have an opportunity to receive His grace. This family grew into the nation of Israel. The Jewish people are the descendants of Abraham, Isaac, and Jacob.

God called Abram to leave his idolatrous home in Ur of the Chaldees to go to an unknown land where God would make him the father of a mighty nation. Abraham obeyed God and travelled to Haran. He stayed at Haran until his father Terah died and then he completed his journey to Canaan.

God honored Abraham by entering in a covenant with him. His faith brought from God a promise that his posterity would be like the stars of heaven and that through him all the nations of the earth should be blessed. Abraham was the founder of Biblical Judaism, but he never worshipped God in the Tabernacle. He never knew what an Aaronic priest was!

Isaac's secluded life is but a connection between Abraham and Jacob. His steadfastness, patience and faithfulness toward God accord him a

REALLY DEAD?

high place of honor among the ancestors of the Hebrews. It was through Isaac that God's promises passed to his son, Jacob. Jacob's main characteristic was that he honored God's covenant, and that God honored him! God gave him a large family which finally settled near what is now Bethlehem. They worshipped God but did not have the Tabernacle nor priesthood. Somehow or other, the words, "No Tabernacle, no priesthood, equals no Judaism" are beginning to make no sense.

Joseph was one of the youngest sons of Jacob. Because of this fact it would normally be impossible for him to assume leadership in his family. But Joseph honored God and God was with him. His beautiful character is one of the few upon which there is no stain recorded in the Scriptures. His enemies couldn't keep him down. His envious brothers sold him as a slave into Egypt. In Egypt he was falsely accused, cruelly imprisoned; yet all of these adversities, in the providence of God, were but stepping stones to a position next to Pharaoh. Through his rare wisdom, purity of life, and godly character, he became an instrument of God in bringing his father and his brothers (the chosen family) into the land of Egypt. In Egypt they grew and became a nation. They worshipped God but they still never heard of the Tabernacle or the Aaronic priesthood.

For centuries Israel grew and still no Tabernacle, no priesthood. For over four centuries (two centuries more than there has been a United States of America) there was a Judaism without a Tabernacle or priesthood.

These four—Abraham, Isaac, Jacob, and Joseph—are the fathers of Biblical Judaism. The speaker did not have to pursue a tortuous route through pagan karma to find a precise definition of Judaism. There is a very succinct one in the Bible and this was written around

59 A.D. Paul's definition of Judaism is: "...my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; **WHOSE ARE THE FATHERS** (*caps—ed.*) (Abraham, Isaac, Jacob and Joseph—editor's note) and of Whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen" (Ro. 9:3-5).

Paul gladly admitted that these Jews (my kinsmen according to the flesh) did not know our Lord but much of his letter to the Romans shows that God

"God did not destroy Judaism at Calvary - if He did it would have made the cross of no effect because it would mean that He refused to answer the prayer of His Son, 'Father, forgive them...'"

is not finished with the Jew. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew" (Ro. 11:1,2).

But there is a far more compelling reason why we must reject the poisonous thesis. If the only place where a sacrifice could be made was the Tabernacle, and/or if the only one who brought this sacrifice was an Aaronic priest (and these two qualifications our speaker repeats over and over) then our Lord died in vain. He did not die in the Temple and there was none of the tribe of Levi—no Aaronic priest who brought the sacrifice!

The Tabernacle always was erected in the midst of the camp (Nu. 2:17). Our Lord died on Calvary—without the camp (He. 13:12, 13)! No Aaronic priest offered that Sacrifice. Our Lord offered Himself as our Sacrifice. He is our High Priest and He was not of the tribe of Levi. He came from Judah. He is not an Aaronic Priest; He

is the eternal High Priest after the order of Melchizedec. "Called of God an high priest after the order of Melchizedec" (He. 5:10).

God did not destroy Judaism at Calvary—if He did it would have made the cross of no effect because it would mean that He refused to answer the prayer of His Son, "Father, forgive them for they know not what they do." What did God do when He rent the veil? A few paragraphs back I said, "It has always been God's purpose to offer salvation to all men everywhere."

When the veil was torn God made it possible for all men everywhere who pleaded the blood of His Son, to enter into His Presence.

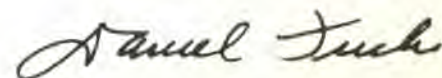
"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, **THROUGH THE VEIL**, that is to say his flesh, And having an high priest over the house of God, Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience..." (He. 10:19-22).

God did not destroy Judaism at Calvary! But He did destroy something.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity..." (Ep. 2:14,15).

In closing I am quoting from the preacher, "I am not an anti-Semite, I have nothing against the Arabs." Since I love the Lord Who has forgiven me, I love all for whom He died, not only the sons of Isaac but also of Ishmael. Both Jew and Arab need the love of God and the Gospel.

Faithfully yours in His service,



Dr. Daniel Fuchs

This month

For many years, Camp Sar Shalom, Honeybrook, Pa., has been a place of spiritual growth. Many children have found the Lord here in the natural beauty of His creation. Others have deepened their walk and some have even been called into full-time missionary service with ABMJ. As a postscript to the glowing report elsewhere in this issue Larry Caruvana, Camp Director, commented that after camp many campers are still evidencing changed lives!

ABMJ's series of "Roots" ads is well underway and we hope, very much visible to a large segment of Jewish and Gentile believers throughout the world. The "Roots" ads seek to explain the work of the American Board of Missions to the Jews that more may enter into and pray for the ABMJ's witness. The first ad, highlighting the noted author and teacher Dr. Charles L. Feinberg's involvement with the ABMJ appeared in the Oct. '79 issue of "Christian Life" magazine and the Oct. 19th issue of "Christianity Today."

Missionary Notes

A doctor in San Diego is drawing closer to the Great Physician as a result of some timely lunches with ABMJ missionary **Irv Rifkin (San Diego)**. "He's very open," reports Irv. "But his wife isn't too happy about our discussions."

Yet God is working. The Rifkins recently welcomed a new arrival to their neighborhood — a Hebrew-Christian cardiologist! Both doctors just "happen" to eat at the same restaurant.

"**How to Answer the Missionaries**" was the message a rabbi recently brought his Dallas, Tx. congregation. In attendance was **Gary Derechinsky (Dallas)** who arranged a personal meeting with the rabbi. After the service they spoke for half an hour. "Our talk boiled down to whether or not belief in Jesus was valid for the Jewish people," Gary related.

The rabbi maintained that faith in Jesus as Messiah is a departure from Rabbinic Theology and therefore not valid for the Jewish people. "Either the rabbinic teachings are correct and neither Jews *nor* Gentiles have any busi-

ness believing in Jesus, or the rabbis are in error," Gary responded. Join with Gary and the rest of the Chosen People family that the Spirit of God might open this rabbi's heart and mind.

A study on the Pharisees' rejection of Jesus yielded some unexpected reactions at one of **Larry Jaffrey's (Silver Spring, Md.)** Friday night meetings. The lesson, which dealt with the Pharisees' need of repentance before they could see Jesus as Messiah, touched a young serviceman visiting from Walter Reed Hospital.

"During a previous visit I **could see he was searching for answers,**" recalled Larry. "But, he didn't believe God or His Messiah had them." As Larry spoke about repentance, he watched the young man's expression change. By the end of the message he was ready to accept the Messiah.

"After we all closed in prayer," Larry continued, "we took him aside and shared the plan of salvation." After some sincere questions and answers he accepted Jesus as his Savior!

At a shopping center near ABMJ's Dallas office recently, **Irwin Chalek (Dallas)** was discouraged from continuing to pass out tracts. One particularly irate store manager and her poor choice of words saddened Chalek. "She told me I wasn't allowed to 'solicit' in front of her store," said Chalek.

The next day before negative feelings about the effectiveness of a literature ministry could really take root, a Christian woman related the following to Irwin. It seems that while this woman and her unsaved Jewish mother-in-law were leaving a certain department store, a young man was distributing Gospel literature in front of the store.

As the two women left the store, he handed them both a tract. "Up until that incident this woman was looking for some way to 'break the ice' in **witnessing to her Jewish mother-in-law,**" said Chalek. "She felt that tract really opened the door." Pray for this woman and her daughter-in-law's testimony.

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FROM THE PRESIDENT



THE FEAST OF TABERNACLES

THANKSGIVING IS A JEWISH HOLIDAY. It finds its roots embedded in the historic and Biblical traditions of Israel. The giving of thanks and the recognition of God's sovereignty in the providing of our sustenance is an integral part of the worship and tradition of Israel. It began with the Tabernacle, literally "a booth of worship," a sukot, and was symbolized in the Festival of Booths, called the "Feast of Tabernacles." (Cp. Lev. 23:34-43.)

Sukot, or the "Festival of Tabernacles," was to be celebrated on the 15th day of the 7th month, the month Tishri. (Cp. Lev. 23:34.) Tishri corresponds to the months of September and October. It is an autumn festival. It was a feast of ingathering to be held at the end of the agricultural year. (Cp. Ex. 23:16). It celebrated the harvest, the bountiful profusion which was made possible by God's protective hand.

God commanded Israel to dwell in booths for seven days. (Cp. Lev. 23:42.) Interestingly, in Jewish tradition the eighth day of Sukot is called Atzereth. It is the closing day of the festival season. It is celebrated as a separate holy day, and on that day the special prayer for rain, Geshem, is offered.

Now God tells us the reason why he wanted Israel to dwell in booths for seven days, it is so that all generations of Israel may know that God made Israel dwell in booths after He brought them out of Egypt, and then also that they would know that He was the Lord, their God. (Cp. Lev. 23:43.) Thus by dwelling in booths Israel was to be reminded of the fact that it was God who had redeemed them; it was God who was providing for their daily needs; it was God who was providing blessing for

By dwelling in booths Israel was to be reminded that it was God who provided for them.

them; and therefore they should respond in thanksgiving.

As Israel dwelt in booths, it was a reminder to them as well that they had two residences—their present home and their temporary booth—and that their permanent home was conditional upon their temporary residence, or booth. By leaving their permanent residences to dwell in the temporary booths covered with palm branches for seven days, God was dramatically demonstrating to them His provision for them, the temporariness and frailty of life, and that without God's protection and blessing life would end.

At the beginning of the week the booths, made out of fresh green palm branches and willow boughs, strung with fresh fruit, looked beautiful; but then as the week progressed the palm boughs began to wither, the willow branches began to shrink, and by the end of the seven days the booth was already turning brown. Dramatically the booth points out our life—that without God's provision and blessing it is temporary. That life itself is temporary, and only through God's provision can it be sustained.

Interestingly, while God commanded Israel to dwell in booths, God, Himself, dwelt in a booth—the Tabernacle. (Cp. Ex. 33:7-11, Ex. 40:34-48.) His divine presence was in the midst of Israel. How wonderful is our God that He is willing to condescend to our level, to talk with us, to demonstrate His love to us in terms that we can understand.



A young boy in Tel Aviv, Israel, happily displays the Lulav and Etrog, symbols of the agricultural nature of the Succoth holiday.

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the previous page

In a temporary booth, the eternal God abode. So God tells us in our temporary abode, in our fragile and frail lives, the eternal God can dwell. In a very real way, the Sukot demonstrated that there is more to life than just the quantity of days. When one knows God there is a quality of life that only God, Himself, can give.

For the 40 years of wilderness wanderings, God dwelt in a booth among His people. He "tabernacled" among them. How sad that the people among whom He dwelt failed to recognize His presence and to trust Him for their life, and for the fulfillment of His promises.

Only two of those who left Egypt entered into the Promised Land: Caleb

and Joshua. (Cp. Deut. 1:32-38.) It is only when one is willing to accept the promises of God and recognize His presence in their midst that they are able to enter into that promised land or eternal abode that God has offered for all who trust Him.

Thus the Sukot booth becomes a symbol of God's presence and God's promise; and the festival, the celebration of booths, has become not only to Israel but to the world, a symbol of God's redemptive truth through the Messiah, the Lord Jesus.

John records for us that the Word was made flesh and dwelt among us. (Cp. John 1:14.) The word used for "dwelt" in the Greek text is the word literally meaning "tabernacle." "God tabernacled among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." As the tabernacle communicated God's redemptive love,

so the Lord Jesus communicated God's redemptive love. (Cp. Phil. 2:5-11.)

Jesus declared this truth when He attended the celebration of the Feast of Tabernacles in Jerusalem. (Cp. John 7:2; 7:37-39.) It was on the last day of the feast when, according to Jewish tradition, prayer for rain was offered.

As the priests of Israel were crying unto God for rain that would bring forth future crops, the Lord Jesus stood up and cried out, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (Cp. John 7:37-39.)

Jesus was emphasizing the spiritual truth of the Feast of Tabernacles; the fact that life only becomes meaningful

NEW MISSIONARIES

"Let us uphold them"

We know you'll rejoice with us as six new ABMJ missionaries are sent out to their mission fields. Their six months of formal training here at our Orangeburg headquarters culminated in a commissioning service held September 9 at Grace Conservative Baptist Church in Nanuet, N.Y.

Dr. Daniel Fuchs, Chairman of the Board of Directors, noted that this was, in reality, a two-fold commissioning service. First of all, the missionaries were being commissioned and entrusted with their mission assignments. At the same time, the church was

commissioned to uphold the new missionaries in prayer.

The Lord's working among Jewish people today was noted by Dr. Leslie Flynn, pastor of the church and a long-time friend of ABMJ. (He is the author of the ABMJ booklet, "What the Church Owes the Jew.") Several Jewish believers throughout the large sanctuary rose to their feet as Dr. Flynn asked all of the Jewish people who had found the Lord in recent years to give visible testimony to the wonderful things the Lord is doing with His ancient people.

Missionary Director Richard Cohen introduced each new



Richard Cohen (above) introduces (l. to r.) Molly Hurley, Judy Van Dyk and Steve Schlissel. Dr. Daniel Fuchs reminds the church that they too are being commissioned.



David Hodges



Molly Hurley

Remember them. . .

"... If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" Matthew 18:19.

This month we have the privilege of praying together as a mission family for the new missionaries:

- Long Island, N.Y., has a Jewish population of 600,000, with more Jewish people continually moving into the area. God sent DAVID HODGES, a capable seminary graduate, to join the existing ABMJ outreach there.
- With creative talents in both art and music, MOLLY HURLEY brings special gifts to the missionary program. Currently active in personal

when one is rightly related to God, infilled and indwelt with the Spirit of God through faith in Him.

History has a strange way of repeating itself. Like Israel, who left Egypt, who failed to receive by faith God's promise of the promised land, who failed to recognize God's presence in the Sukot, or in the tabernacle, and were disobedient and rebelled, so likewise did the priests of Israel in Jesus' day fail to recognize that God once again was tabernacling in their midst through the Person of the Messiah, the Lord Jesus.

As of old, only the small remnant, Caleb and Joshua went into the promised land. So also there was a small remnant of Jewish believers who recognized the truth, accepted Jesus, and found God's blessing in life. Through that small Jewish remnant the Church began.

As believers in the Messiah, the Lord

Jesus, we ourselves, indwelt by the Spirit of God, are living Sukots for God. (Cp. 2 Cor. 5:1-13.) God's presence is seen in the world today through the lives of believers. Perhaps it is for this reason that when the Messiah returns and establishes His kingdom the only feast which will be required of all nations, not just Israel, to keep, is the Feast of Tabernacles.

(Cp. Zech. 14:16-21.)

All nations will be required to come up to Jerusalem to keep the Feast of Tabernacles, and those that refuse to come to Jerusalem to keep this special feast of thanksgiving, of recognizing God's provision and blessing—upon that nation no rain will fall. No physical rain, bringing physical blessing, and no spiritual rain, bringing spiritual blessing.

Let us this year celebrate Thanksgiving Jewish style, recognizing God's blessing and redemptive purposes in our own lives, recognizing

that God wants each of us to be a living Sukot (booth), demonstrating His presence in the world.

So as the Sukot booth was covered over with fresh palms and willows, so likewise does God want our testimonies to be fresh and alive for His blessings are renewed daily. And as in the Sukot booths certain fruit was to be used, so also in our lives God wants the fruit of the Spirit to manifest itself. (Cp. Gal. 5:22-24.)

And finally, as the Sukot booth was made so that one could look out and another could look in, so God wants us to live our lives so that we not only look out unto Him who is the author and finisher of our faith (cp. Heb. 12:2), but I believe God would also want us to look out unto the fields which are already white unto harvest.

Please continue to uphold us in prayer as we bring the precious truth of God's Word to our Jewish people.



Steve Schlissel



David Sedaca

evangelism, Molly plans to organize a music ministry.

• As a New York Jewish businessman, STEVE SCHLISSEL's background can be greatly used of the Lord in Brooklyn, N.Y.

Steve's special prayer request was that the Lord might enable him to reach young Jewish families who will participate in mission activities.

• During his training at ABMJ, DAVID SEDACA was preparing for his ministry in Canada. Then his father, Rev. Victor Sedaca, ABMJ missionary in Argentina, went to be with the Lord. After much

prayer, David felt led to undertake and continue the Argentinian mission work. Since Argentina has the fourth largest Jewish community in the world, our prayers are greatly needed for this ministry.

• SID STERN has been serving as a mission volunteer in his home area of Phoenix, Arizona. While his outreach to retired Jewish people has had a notable impact, the Lord has now called him into full-time service.

• Russian Jewish immigrants continue pouring into the New York area. Their spiritual needs must be ministered to and the Gospel must be communicated in their own language. God has provided JUDI VAN DYK, who is fluent in Russian, to undertake this much-needed ministry.

Please join us in praising the Lord for providing these individuals, and pray that the Lord would bless their efforts.

missionary to the church and told how the Lord brought each one to ABMJ. He also cited the Scriptural precedent of the local church praying for missionaries as they go out to spread the Gospel.

The love shown to ABMJ by the members of the church in Nanuet was obvious as spontaneous applause broke out as the missionaries left the platform following the 20-minute commissioning service. We have no doubt that the members of this church will continue in prayer for our new missionaries, and our bond that day was strengthened.

God has been faithful in providing new missionaries to serve in vitally needed areas of ministry—let us be faithful to uphold them in prayer.

Due to a long-standing prior commitment, ABMJ President Harold Sevenser was unable to attend the commissioning service. In his absence, Dr. Daniel Fuchs and Richard Cohen officiated at the service.

Ye thought evil, but God...



By REV. MITCHEL S. TRIESTMAN
Missionary, Philadelphia

On Sunday, May 20, there was a Supreme Rabbinic Court of America session held in West Philadelphia. At that court session some 17 Jewish believers were excommunicated from the Jewish community.

Specifically:

1. Jewish believers should be dismissed from their jobs:
 - A. By well-meaning Christian employers who don't want to offend the Jewish community.
 - B. By Jewish employers
2. Jewish believers should not be helped or communicated with.
3. Jewish believers should not be dined with.
4. Jewish believers should not be allowed to become citizens of Israel under the Law of return.
5. Jewish believers should not be allowed to be buried in a Jewish cemetery.
6. As the agent acting in the interests of Jewry, the Bet Din, heavenly judgment was called down upon Jewish believers that they should be destroyed, since the court did

Mitch Triestman (l.) at a home Bible study-
"concerned about the Jewish community."

not have legal authority to put them to death.

I was one of the 17 Jewish believers selected for that judgment. So naturally we were concerned about the effect of the decision. I mean we weren't worried about the heavenly judgment. Praise God we don't need to be concerned about that.

We were concerned about our relationship with the Jewish community. For several years now we have been building long-lasting friendships with many Jewish persons, and we were hoping that this would not hinder in any way our relationship with the Jewish community.

Well, it is practically three months now and (wouldn't you know it the way the Lord works) if there was any change because of the court session it has been only positive. One Jewish dentist, upon hearing of my excommunication, came out to the Tuesday night Bible study for the first time. His wife had been coming for months, but he never joined her.

However, when he heard I was excommunicated, he just had to talk with me about it. It seems he was a great fan of Spinoza, who was also excommunicated, and he wanted me to know how much respect he had for me because of it.

Besides the dentist there is the head of the Jewish Identity Center here in Philadelphia who is a very well respected man. He has been on television talk shows and is frequently in the newspapers. He would always talk about the holocaust and Jewish identity, but would never open up a religious discussion. Well, because of the court session he had me over to the house to talk at length about our beliefs and I had one of our better opportunities to share with him.

The best opportunity to share however came with a rabbi and his wife. Her uncle is the local JDL leader, and although he and I were friends in the past, he was one of the two witnesses.

Now, it's true he was not testifying against me personally, his testimony was against all Jewish believers in general. However, he was still a witness and as a result of his testimony the specifics of the court session were ruled upon.

One of those specifics was that Jewish believers should not be helped or communicated with. Now this rabbi and his wife needed help and we gave it to them. When they found out that we were excommunicated because of her uncle's testimony, they were very apologetic.

But moreso they wanted to know why I would be willing to help them when they wouldn't help me. And of course that provided a tremendous opportunity to explain forgiveness, humility, meekness, kindness and mercy. The rabbi was more open than ever and his wife was asking genuine and soul-searching questions about the Messiah.

So far absolutely no one has refused to talk with us or behaved with reservation toward us as a result of the court session. All of our friends have remained so and a few have been drawn closer through the working of the Lord Whom we praise.

COMMENTARY ON WORLD EVENTS

Psa. 102:13: "Thou wilt arise and have compassion on Zion; For it is time to be gracious to her, For the appointed time has come" (NASB).

One of the great contrasts in the Bible is the one between what Israel's present condition is, and what God has clearly stated it will yet be. If it is time to favor Zion, then we ought to be able to discern it from world developments.

Consider them politically. U.S. efforts as peace broker for the world are bewildering, whether in the case of Egypt and Israel, or in Africa, or in negotiations with Russia, or on the matter of nuclear exports, or the Panama Canal treaty, or renewed relations with China (cf. Rev. 16:12-16). The nations are in upheaval as never before.

Scrutinize them now economically. Strikes in industry, mines, or aircraft manufacture, both in the U.S. and Great Britain, seem to be the order of the day. Pressures from oil countries unsettle international affairs; Japan

and the U.S. are at an impasse because of trade imbalance; uncontrolled inflation plagues our country and the great nations of the world; money fluctuations cause alarm; large corporations find themselves unable to survive. What a converging of unfortunate conditions!

Look at them militarily. Cambodia has fallen to Vietnam, which has locked horns with China; the war in Lebanon seems interminable; wars are the lot of Iran, Nicaragua, Angola, and Zambia; unrest and resentment against the U.S. prevail in Taiwan; there are wide differences over the neutron bomb.

Scrutinize them from the angle of catastrophes. The greatest known air crashes, train wrecks, earthquakes, floods, and drownings (especially Vietnamese refugees) dot our daily newspapers.

Evaluate them morally. The new morality (actually the old immorality), bizarre multiple killings, drug traffic of horrendous proportions, embezzlements of money, selling of children by parents into white slavery, largest bank robbery in U.S. history by an electronic expert, all indicate a nation (and nations) adrift from their moorings.

Now look at them sociologically. Decline in births, clamor for easier abortions, increase in divorces, juvenile delinquency (following adult models), and changes in lifestyles demonstrate the violent attacks being made against the home and society.

And what of the situation judicially and religiously? Justice is in shambles from the lowest courts to the Supreme Court and throughout the world. Courts are hamstrung by the very ones sworn to uphold their authority. As to religious affairs, notice the acceptance of perversion even in the ministry; the proliferation and growth of sects; turmoil and unrest in the Roman Catholic Church; apostasy and ecumenicity with their dual-headed thrust against and denial of the Word of God.

Finally, consider developments as to Israel. They are losing world friendships; there is resurgence of anti-Semitism; and there is solid Arab intransigence along every line.

How does all this add up to the time to favor Zion? We know that the darker the night the nearer the coming day. "For God will save Zion and build the cities of Judah, That they may dwell there and possess it" (Psa. 69:35 NASB).

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by Larry Caruvana
Camp Director

"When camp began we felt there were two young people, a brother and sister, who were not believers. We were right but we also had some unexpected surprises ahead of us."



once again we praise the Lord for His blessing on our camping program, July 30 - Aug. 18, in Honeybrook, Pa. Camp Sar Shalom continues to be a place of harvest for children and teenagers (84 kids this year!) who hear

the Word at our various mission stations throughout the year. This year the Lord again gave us a great staff. They were Daniel Siegel (Assistant Director), Cynthia Rydelnik, Paula Fischer, Sandy Morse, Stefanie Saldana, Barry Budoff, Angelo Giammona, Scott Dellana, Ronald Elkins and Guy Perrodin. I praise God for each one with their varied talents and personalities.

Although we all rose early in the morning, one of the most important times for myself and the counsellors was after lunch. That's when we had our staff meeting. The blessings *and* the problems were shared, but we were mostly interested in who might not know Jesus as their Messiah. When camp began we felt there were two young people, a brother and sister, who were not believers. We were right but we also had some unexpected surprises ahead of us. Our staff meeting always closed with earnest prayer for unsaved campers.

The Lord had different plans

About midway through our first week of camp, we received a phone call from Jim Bates one of our missionaries. He wanted to know if he could bring Karen, an unsaved nineteen-year-old Jewish girl to camp. Of course we said, "yes." Karen's mother was a believer but Karen wasn't. She arrived at camp with her whole weekend already planned out. Friday she would participate in camp activities; Saturday she would sightsee off the camp grounds; Sunday she would leave for home. But the Lord had different plans for Karen.

Friday she joined in camp activities and even made friends with one of our teenage girls, Monica, who really took an interest in her. Karen sat in on the meetings that Friday night, but she still seemed bored with things. Even the emotional Hebrew songs didn't seem to interest her. Yet, I sensed God at work. When she woke up Saturday she had already changed her plans! Instead of sightseeing off camp grounds, she decided to stay for the activities.

No apparent interest

That evening "Ammi" the ABMJ singing group from our Coney Island group presented a program led by Steve Schlissel. The music was inspiring and the testimonies spoke clearly to hearts of Messiah's love. One of the testimonies spoke about being born again. At the close of the program I gave an invitation to which there was no response. I looked at Karen and noticed no apparent interest.

I learned later she was very *much* interested and absorbed in the program. After the program, Karen posed the question, "What is this being born again all about?" Stefanie Saldana, one of our counsellors, took her aside and spent the rest of that evening opening the Scriptures and dealing with Karen's questions. We were all praying. About midnight, Stefanie came in with a big smile on her face. Karen had just accepted Jesus as her Messiah and Savior!

The next morning even Karen's face showed a change had taken place. After breakfast she called her mother to tell her the good news. Of course Karen did not leave after lunch that day as she had planned. Instead she stayed until the close of teenage camp! Now she was really enjoying the meetings; especially the music. At the end of our teen camp, I asked her if she would like to stay for junior camp as a helper. "Could I really?" she asked, obviously very happy.



Never too late to know Him

The first night of our junior camp, she gave her first public testimony. Others had met Jesus quite some time ago, she told the group, but she was thankful she had received Him just a week ago, proving that it's never too late to know Him.

Another camp highlight was the skit the counsellors presented based on the parable of the Seed and the Sower. It was humorous and yet had a pointed spiritual message for each camper. After the last scene, we closed with an invitation. Two teenage girls responded. Lisa was one of the teens we had been praying for since camp began. The other girl, Andrea, was a seventeen-year-old whom most of us had believed knew the Lord for many years.

"Now it is real"

When she was young she had made a profession of faith, she told Cynthia Rydelnik, who counselled her that night. From her family to her friends and even the Christian school she was attending, everyone thought she was a believer. "All these years I've been faking," she said. "I really did not know Him, but tonight He found me...I found Him and now it is real."

The next morning I learned that still another decision was made by a camper that night. In the quiet of his cabin, Scott opened the Scriptures, realized Who Jesus really was, and accepted Him as his Savior, all on his own. Scott was the brother of Lisa who had also made a decision the same night.

God answers prayers

God had answered our prayers regarding the salvation of these two teenagers (remember the sister and brother we prayed for at the beginning of camp?) and had also brought about a real work in the hearts of Karen and Andrea!

Six of our teenagers were selected to come back and help with the junior campers. They were Jonathan, Jimmy, David, Jose, Monica and Cindy. David Steinberg, a boy selected to be one of our outstanding junior counsellors, was very dependable and did an outstanding job among the junior campers. He gained the respect and the heart of every camper and counsellor alike.

Junior camp began August 18th and I was looking out for two of these campers in particular. Mrs. Barry Budoff (ABMJ Pittsburgh) told me she was sending two children from her group who were not believers and really needed the Lord in their lives. When camp began only one was present. Little Dianne accepted Jesus as her Savior about two days after camp began. Once again we rejoiced in God's blessing!

Grounded in Judaism

The other youngster was not there when camp began, but his mother desperately wanted him to come. She was a believer, but he was not. He was attending Hebrew school and was really being grounded in Judaism. She felt that if he were not reached for the Lord now, it would be much more difficult later. Lee had been at another Jewish camp before our camp and had become sick there. Because of this he could not come for the beginning of our junior camp, but his mother asked if she could wait a few days and then send him.

On Monday she got him a plane ticket from Pittsburgh to Harrisburg just so he could be at our camp. Two nights later after we had shared our skit on the Parable of the Seed and the Sower, Lee received Jesus as his Messiah and Savior!

Two other girls also made decisions to accept Jesus as their Savior. One of these little girls was sent to camp by her Mom. Now perhaps because of her decision she's been told she won't be able to come to any more meetings. We were thankful at least that we were able to have her at camp and see her place her faith in Jesus as Savior. Pray with us for her that we might be able to have further contact with her and see her family come to faith in Jesus as Messiah.

Many other commitments were made by both the teens and juniors at camp. We only trust that these decisions would bring forth fruit in their lives. As the Parable of the Seed and the Sower stated, we hope to see some bring forth thirty, sixty and even one hundred fold as they seek to live for their Messiah.

Personally, I'd like to thank our Chosen People family who have continued to uphold in prayer this vital ministry of reaching Jewish children and youth with the Gospel of our Messiah, Jesus.



SEARCH THE SCRIPTURES

DR. CHARLES L. FEINBERG

Studies in the Book of Jeremiah

CHAPTER XIX

DESTRUCTION OF JERUSALEM (1-15)

Chapter 18 to 20 form a literary unit, and chapters 19 and 20 are closely connected as 20:1 shows. Although a date as late as the reign of Zedekiah has been suggested for the chapter, there appears to be general agreement on a date in the early part of Jehoiakim's reign. To be more precise, a date after Nebuchadnezzar's victory at the Battle of Carchemish has been favored because of the mention of Babylon in 20:1-6. The episode of 20:1, 2 would not have occurred in the time of Josiah. This chapter contains the second record of a symbolical act by Jeremiah (for the first cf. 13:1-11), and 20:1-6 gives the first account of bodily harm to the prophet.

Jeremiah delivers his message in two places, in the Valley of Hinnom and in the court of the Lord's house, and its theme is the destruction of the nation in that generation. There is a difference between this chapter and the previous one. There the vessel could be remade; here the earthen bottle is so worthless that it is destroyed. As long as the vessel was pliable, it could be reworked. If baked, it was not possible to remake it; it would have to be broken.

1. The earthen bottle at Hinnom (1-5)

1-5 The Lord commanded Jeremiah to buy an earthen bottle or flask. It was a water decanter. The Hebrew noun is onomatopoeic, giving the gurgling sound of outpoured water. Those dug up in excavations range from four to ten inches in height. Because of its narrow neck it could never be repaired. With him the prophet was to take elders of the people

and elders of the priests in order to lend dignity and solemnity to the occasion. The elders constituted the civil and religious leaders of the nation. They should have been the best prepared to understand the message.

They were probably chosen, because they had lived under Josiah's reformation. It is not necessary to connect them with the twenty-four courses arranged by David (1 Chron. 24:1-4). The prophet is about to enact the final stage of Judah's spiritual hardness. There can come a time in the history of a nation when their constant opposition to God's will must result in their overthrow. Whereas chapter 18 taught the sovereignty and patience of God, this passage treats of the irreversible judgment about to fall on Judah.

The prophet was told specifically the place to go and the way to take. He was to proceed to the Valley of Hinnom by way of the Potsherd Gate. Because of its proximity to the potter's house (18:1) and the dumping of potters' waste outside it, one gate of Jerusalem became known as Potsherd Gate (Heb. *Harsith*, a word which occurs nowhere else). The gate led to the Valley of Hinnom. Because it had been connected with child sacrifice, Josiah made the valley a garbage dump for the city (2 Kings 23:10). It smoldered constantly with rubbish fires.

The New Testament Gehenna for "hell" is a corruption by the Jews for Ge (valley of) Hinnom. The Targum calls it the "Dung Gate," many acquiescing in this and finding it to be the one mentioned in Nehemiah 2:13; 3:13, 14; and 12:31. It should be explained that the King James Version rendering of "east gate" comes from an equating of the Hebrew word

with the archaic word for "sun" (Job 9:7), hence east gate. Jerome preferred a connection with the word for "earthenware," which is probably correct. There is a connection between the name of the gate and the action performed by Jeremiah.

The denunciation of the prophet is addressed to the kings and the people. The plural is used because the message was not only to the reigning king, but to the whole dynasty which was responsible. The place of the calamity is Jerusalem, and the disaster will be such that all who hear of it will be utterly stunned. The tingling of the ears is associated with threats of severe punishments (cf. 1 Sam. 3:11; 2 Kings 21:12).

The sins which brought about the visitation are now enumerated. By their forsaking of the Lord and cleaving to idolatry they have estranged the land (lit. to make foreign), by their offerings to and worship of foreign gods. They have treated it as foreign by making foreign gods at home in it. They made it an alien place by "denationalizing" it, so that it appeared no longer as Israelite. According to verse 4 they brought many innovations into their idolatry. And this type of worship did not develop or enlarge their sensibilities to good, for they shed the blood of innocent people (cf. 2 Kings 21:16). The reference is not to children who are mentioned in the next verse.

Furthermore, one of the most debased forms of idolatry involved child sacrifice. It was done in the worship of Baal and Molech (cf. 32:35). Verses 5 and 6 are almost identical with 7:31, 32.

2. The imminent calamity (6-9)
6-9 By a strong anthropopathism the Lord indicates that the enormities

committed by the nation in sacrificing children had never been enjoined on them, spoken of, nor even entered into the mind of God. It was totally out of and opposed to His will. For these violations of God's law the Lord would so visit with destruction that the place called Topheth (cf. 7:32) or the Valley of the Son of Hinnom would have its name changed to the Valley of Slaughter (cf. vv. 11, 13, 14; Isa. 30:33). Because the valley had water, an invading force would besiege it first, and its defenders would suffer casualties in their attempt to hold it.

When the prophet indicated that the Lord would make void the counsel of Judah, the Hebrew word means "to make empty, to pour out," a play on the word "bottle," which is from the same root. God would make their counsel fall fruitless to the earth. He would empty them of wisdom, which could aid them and the country from the enemy. Some think that at this point Jeremiah emptied the water from the decanter (cf. 1 Sam. 7:6; 2 Sam. 14:14).

The sad prospect before them included death at the hands of their enemies and consumption of their carcasses by birds and beasts. After the horrors and carnage of war had been perpetrated on the nation, passers-by would hiss in amazement at the havoc. The word rendered "plagues" (v. 8) is used of pestilences and literally means blows, referring to their calamities. The verse is substantially the same as 18:16.

As with all wars, famine will run rampant. The stringency will be so great that they will be reduced to cannibalism. The distress of that hour will override all natural and normal affection. This prediction was literally fulfilled in 586 B.C. when the Babylonians invaded under Nebuchadnezzar, and when Titus destroyed the city with his Roman legions in A.D. 70. Cf. Lev. 26:29; Deut. 28:53-57; 2 Kings 6:28, 29; Lam. 2:20; 4:10.

3. The destruction of Judah (10-13)
10-13 After the message of doom the prophet was commanded to break the bottle in the sight of the elders who accompanied him. The imagery was known from Psalm 2:9. This was another illustrated oracle (cf. 13:1-11). The gravity of the act lay in the fact that the actions of the prophet were

seen not merely to illustrate God's acts, but to inaugurate them, so to speak. It was more than dramatization or play-acting; it was seen as actually activating God's word of destruction. This explains Pashhur's violent reaction and persecution in 20:1-6. By his act the prophet was attacking the very existence of the nation.

In the Near East it is still the practice to break a jar near an individual and utter the hope that he will similarly be broken. As a comparison the Egyptian practice of writing on clay vessels the names of enemies and breaking them at a sacred place, has been suggested. Such action was intended to bring about the downfall of the enemies.

Thus the fate of the nation was dramatized by the prophet. The thrust of the symbol was to show the irrevocability of the nation's ruin. They knew of no way to mend a broken bottle. It was thrown away. So Israel will be rejected, because she failed to repent. Thus there is a clear distinction between the symbol in this chapter and that of the previous chapter. Clay can be shaped and reshaped, but broken earthenware is useless and cast away. In their downfall the dead will be so numerous that even unclean Topheth will have to be used for burial.

Topheth was a place of uncleanness (cf. 7:31), made such by their base idolatrous practices. Now the homes of the city would be made unclean by corpses as their idolatries had made Topheth a place of defilement.

Furthermore, the homes of the city and the palaces of the kings would be defiled, because they would be full of dead bodies (cf. 33:5; 2 Kings 23:10). Even the roofs of their houses had become places of religious corruption. The flat roofs allowed for various activities (cf. Judg. 16:27; 1 Sam. 9:26; Neh. 8:16; Acts 10:9). Idolatry was practiced there (cf. 32:29; 2 Kings 23:12; Zeph. 1:5). On their roofs they worshipped the starry host of heaven, a form of worship brought from Mesopotamia where it flourished. At Ras Shamra tablets (*The Legend of Keret*, pp. 39, 45) have been found with a ritual for offerings on the housetops to the heavenly bodies.

4. The message summarized (14-15)
14-15 Because the last two verses are in the third person, many writers believe the section is from Baruch's memoirs. In the court of the temple area to which the prophet had returned from Hinnom, he repeated his message of doom. The summary of his message gave the meaning of the act he had just carried out. The crisis is pictured as rapidly approaching. The reference to "all its towns" is strange; the Hebrew is "this city and all its cities." The meaning is probably Jerusalem and the cities of Judah. The text may point to the suburbs or environs, but the usual wording is not here. The cause of their calamity was their stubborn refusal to listen to God's warnings. The stiff neck is a figure from unruly oxen who resist a yoke. In



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Stephen's memorable address he accused his people of the same sin (cf. Acts 7:51).

The Personal Word

It is unparalleled in the literature of the world that a threefold theme should be susceptible of such varied and repeated treatment as is distinctly found for sin, ruin, and judgment. The prophet Jeremiah is a past master in the area. Idolatry was an obsession

with Israel from Egypt, in the wilderness at Mt. Sinai, through their wanderings, and all their sad subsequent history. Their concept appears to have been that it was better to worship a helpless and useless image, which was visible, than the omnipotent and able and gracious God, who is not visible to the human heart and eye. But transgressing the clear bounds set by God, they could only expect ruin of their spiritual lives

and subsequent condign punishment. God is loathe to punish, so He reiteratedly pleads with His people to obey and escape chastisement. The message is the same today. God is not desirous of condemning any soul, so He sends the message of redeeming grace for needy Jewish and Gentile souls. Have you found your niche in this glorious, eternal program of the living, loving God?



QUESTIONS AND ANSWERS

by DR. HENRY J. HEYDT

QUESTION: Why did Christ ask the questions of the Pharisees (Mt. 22:41-46), and why could they not answer Him? "While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he: They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

ANSWER: The occasion was the triumphal entry of the Christ into Jerusalem in the fulfillment of Zech. 9:9 and the events which followed (Matthew 21). The Pharisees had taken counsel how they might ensnare Him in their talk (22:15). They were defeated on the issue of paying tribute.

Next, the Sadducees tried and failed on the subject of the resurrection (22:23-33), causing the multitude to become even more astonished. The Pharisees became desperate and one of them, a lawyer,

questioned Him again regarding the greatest commandment of all.

Almost any answer could have been fatal since the people were divided on the issue, but again they were stymied. As they put their heads together to decide what to do, it was their turn to be questioned.

The first question Christ asked was a leading one, "What think ye of Christ? Whose son is he?" The Lord directed them to the only possible answer for them. He had to be the son of God or the son of David. They were on the horns of a dilemma and selected the one that seemed to release them.

"The son of David," was the answer. But no matter. David had called Him his Lord (Ps. 110:1), and they were pinned. To answer Him would have been to admit His deity, so the Pharisees withdrew.

QUESTION: Will you please explain Jeremiah 7:29, "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation. . .?"

ANSWER: Since the cutting off of hair was a sign of mourning (Jer. 16:6; 48:37) some interpret Jerusalem here as addressed under the image of a woman who, because of the loss of her children, deprives herself of her chief adornment to bewail her bereavement. But this

misses the point of the Hebrew since the regular word for hair (*se'ar*) is not used here. It is the word *nezer* which means to set apart, dedicate. It refers in the first place to the separation of the Nazarite who left his locks unshorn. It came also to be used for the chaplet or garland of royalty and is translated consecration, crown, separation and hair (Jer. 7:29). The context of Jeremiah 7 quite clearly refers to the sin of the nation (verse 28) and especially the tribe of Judah (verse 30). The royal significance may therefore be intended. The capital city is addressed and told to remove her diadem since through her disobedience she no longer represents the Lord and He has rejected her. However the Nazarite interpretation also applies. All the days of his separation he was not to cut his hair and he was especially not to be contaminated with death. If he was thus contaminated he must shave his head (Numbers 6:5-9). The holy city had lost her consecration and had become defiled with the dead body of sin. Now her hair was to be cut off and all pretension of being God's representative removed. Only lamentation was in order.

Dr. Henry Heydt has served for many years with the ABMJ. He is the author of the CHOSEN PEOPLE QUESTION BOX II.

A STUNNING BLOW was delivered to Hebrew Christians by the Israeli High Court of Justice in March when a three-man court handed down a seven-page ruling in the case of Mrs. Eileen Dorflinger vs. The Minister of Interior.

In essence, the Court ruled that belief in the divinity of Christ (or a refusal to deny it) accompanied by baptism was evidence that a Jewish person had embraced the Christian religion, and was *therefore* ineligible to apply for Israeli citizenship or residence on the basis of the Israeli "Law of Return."

This law, as amended, grants Jews, their spouses (even if Gentiles) and their descendants to the third generation, automatic rights to citizenship and residence in Israel with all the material benefits and privileges which are offered to new immigrants, except for certain categories of persons. There are two main disqualifiers: Persons with criminal background or associations, and those who are "members of another religion" (other than Judaism).

Mrs. Dorflinger insists that her acceptance of Jesus as Messiah did not constitute a change of religion, and that she was not a member of any Christian denomination. However, during the course of the legal proceedings, the Israeli Ministry of Interior produced affidavits proving that Mrs. Dorflinger and her children had been baptized.

The Court did not find her statements sufficient to refute the claim of the Ministry of Interior that she was a member of another religion, nor did

anyone deny that according to halacha (Jewish religious law) she was still Jewish. The Court based its ruling *not* on Jewish religious criteria, but on the basis of Christian standards, which it was stated dealt with the question before it.

"It is not difficult to find the answer to this," Justice Alfred Vitkon, the presiding justice, wrote. "It is clear that she was baptized with a baptism which is by all opinions an act which symbolizes adherence to the Christian religion; but what is even more important is that with regard to the question of whether she believes in the divinity of Jesus, she gave an evasive reply."

(In her original replies to questions by the attorney for the Minister of Interior, Mrs. Dorflinger had been advised to avoid theological entanglements over the nature of the Deity. Subsequently, with the prodding of the Court, she had submitted a lengthy statement based primarily on biblical texts affirming her belief in what the Scriptures of the Old and New Testaments teach about Deity, the Messiah, and Jesus.)

Citing Professor David Flusser of the Hebrew University (a Jewish specialist in Christian history) and Rabbi Abba Hillel Silver, a leading American Reform personality, the Court agreed with them that it was a basic Christian belief in "the idea of God incarnate" that had signified the breach between Judaism and Christianity and their followers.

The claim of the petitioner that there were multitudes of modern Jews inside and outside of Israel who had abandoned all forms of Judaism, including some who even practiced various forms of non-Jewish religion (T.M., Jewish followers of the Guru Maharashi, etc.), and the blatant pluralism of modern Jewish life and religion, were ignored in the ruling.

Likewise, her claims that New Testament faith was Jewish, underlined with copious citations from the Old Testament, were dismissed as "enthusiastic."

In a supplementary opinion by Justice Meir Shamgar, it was remarked that, while there was full religious freedom in Israel for a person "to serve his God in his own way, . . . this did not mean that the petitioner had the right to compel the respondent (Minister of Interior) to accept her innovations and definitions contrary to the Law (of Return), and to regard her as a Jewess."

Justice Shamgar also asserted that there were other ways of settling in Israel apart from the Law of Return, which intimated that she might apply for residence as a Christian.

—M.B.

—Reprinted from *The Hebrew Christian*, Summer 1979
"News from the Homeland"

dateline **JERUSALEM**

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3. *There's only one God. How can you believe in the Trinity? (J28)*
4. *Why should I change my religion? (J49)*
5. *I have direct access to God. How can any man atone for the sins of another? (J20)*
6. *If Israel is our promised land, how come we have so much trouble keeping it? (J05)*
7. *What is a Christian anyway? (J07)*
8. *How can you believe in a Virgin Birth? (J22)*
9. *How do you know the Messiah has come? (J03)*
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