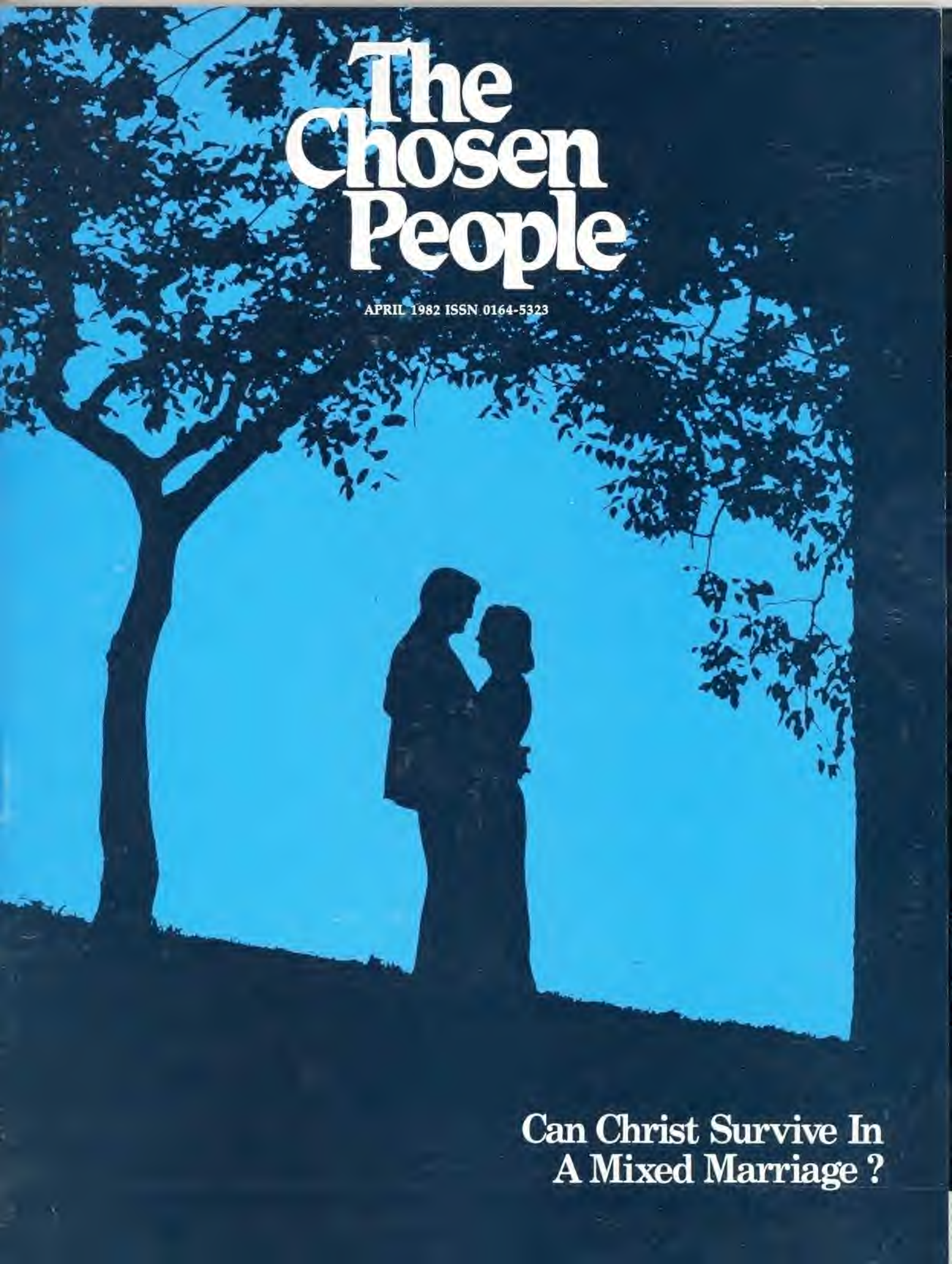


The Chosen People

APRIL 1982 ISSN 0164-5323



Can Christ Survive In
A Mixed Marriage ?



The Chosen People

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Marriage is a relationship that has been sanctified by God. It is the foundation of society. Without the family unit, society would collapse.

Because of its importance, God used the marriage relationship to illustrate His love for Israel and for the Church. Marriage beautifully depicts God's redemptive program.

By the same token, infidelity in marriage, intermarriage (i.e., believer with nonbeliever), and divorce have been used of God in the Bible to illustrate sin. Thus, marriage and the family are biblical barometers for measuring sin in a society.

Today, marriage and the family unit, as we know it, are in jeopardy. The divorce rate is continuing to increase. This year, one out of every three marriages will end in divorce. Families are being torn apart. Children are being forced to take sides, to choose between Mom and Dad. Many children are being raised by a single parent. Some will never know a happy and loving family relationship.

Adding and contributing to these grim statistics on divorce is the increasing problem of intermarriage. By intermarriage we mean the marriage of a believer with a nonbeliever, a Christian with a non-Christian. Increasing numbers of Christians are marrying outside of their faith.


This problem, however, is not just limited to Christians. Increasing numbers of Jews are also marrying outside of their faith. Intermarriage has created a unique mission field for our missionaries. Paul wrote, "... where sin abounded, grace did much more abound" (cf. Rom. 5:20). As these increasing numbers of Jews, Gentiles and Christians find themselves in an unresolvable marriage relationship, many of them are calling upon ABMJ missionaries for help and counsel.

In this issue of *The Chosen People* magazine you will read about the problems of intermarriage. You will see the unique way God has been using our missionaries to witness to those going through difficult problems. You'll understand how God can use the most difficult circumstances of life to bring Jew and Gentile alike to faith in the Messiah, the Lord Jesus.

It has been your faithful gifts and prayers that have enabled us to place trained missionaries in the field who can and will use every opportunity to bring the Gospel to the Jewish people. Thank you and God bless you!

Yours for an abundant harvest,

HAROLD A. SEVENER



*Can
Christ
Survive
in a
Mixed
Marriage?*

by TERRY L DELANEY

Sharon bristled with hostility when she heard who I was. I couldn't say I hadn't been warned...but still I was surprised by the intensity of her anger.

Just a few years before, she had been the president of her church's youth group. Many people in her evangelical church felt she would one day become a pastor's wife or perhaps a missionary. But all those dreams were



past now. They had been sacrificed on the altar of mixed marriage.

Sharon had good reason to be upset by my visit. Her children were now getting older, and she and her husband could no longer ignore the question of what faith they should adopt. But every time they tried discussing the subject, they ended up fighting. So finally, after many bitter conflicts, they had arrived at a simple but less than satisfying solution. Obviously, like so many other mixed marriages, Christ simply wasn't going to survive in this home. Their children would not receive any religious training, and they could decide for themselves what they wanted to be once they were fully grown. Now my presence at their door threatened their uneasy truce.

Sharon's situation is typical of thousands of Jews and Gentiles in our nation today. One survey indicates that the intermarriage rate between Jews and Gentiles has now soared up to 50% in some parts of North America. Even the most conservative Jewish young people are now entering into mixed marriages.

Most rabbis are deeply distressed by this trend. Some point out that the Jewish community lost one-third of its population in the Holocaust and now it's losing one-third of the current generation at the marriage altar. The problem has become so serious that the Jewish federations have already spent more than a half million dollars in an effort to discover why so many of their young people are marrying Gentiles. The answers they've found tend to be inconclusive.

Some point the finger of blame at secular university education. They argue, "The rising intermarriage rate is directly proportional to the record number of Jews attending college." But others refute this claim on the basis of a study conducted at Brandeis University. This university is funded primarily by the Jewish community and its student body is largely Jewish. Yet, two-thirds of the students said they would not object to marrying a Protestant.

Some rabbis are now arguing that since intermarriage is a fact of life, the Jewish community should take active steps to convert the Gentile partners to Judaism. It's precisely at this point that a striking paradox arises. While these rabbis vehemently argue for the conversion of the Gentile partner, they just as vehemently argue that it is wrong to bring the Jewish partner to Christ.

So what is the solution? First, it's important for born-again believers to realize that it is outside of God's will for any believer to marry a nonbeliever, whether they are Jew or Gentile. God's Word clearly commands that believers are not to be yoked together with unbelievers. In fact, Paul teaches that believers who bring unbelievers

into their lives are actually setting up idols in their hearts (cf. 2 Cor. 6:14-16).

More often than not, when such marriages occur, the born-again believers are faced with a number of difficult choices. Do they remain quiet and buy harmony in their home at the price of their children's eternal souls? Or, do they deliberately draw their children to Christ, thereby spiritually alienating their children from their unbelieving father or mother? And, what do they do with the unbelieving spouse? Is it possible to live with someone 40 or so years and never worry about the fact that they are eternally lost? In such marriages, born-again believers face a lifetime of pain and guilt once the honeymoon has ended and they are faced with the consequences of their decision. And even if they try to forget, every Christmas and Chanukah are painful reminders that two cannot become one unless they agree on the basic issues of life. In such homes, Christ is an unwelcomed guest.

Second, every born-again believer should realize that mixed marriages between unsaved Jews and unsaved Gentiles provide a fertile mission field. Some studies indicate that 70% of those marriages end in divorce. Thus, we know that seven out of ten of the people involved in those marriages are looking for answers. Frequently, they are confused, hurt and frustrated by their inability to hold their homes together. They're looking for answers. This provides a perfect opportunity to introduce them to the fact that Christ has the answer.

Recently, one of Larry and Gail Jaffrey's neighbors in the Washington, D.C. area told Larry she had to talk to him. Larry is our Southeastern Regional Director. She knew this and for several years she and her husband have avoided any religious discussion with the Jaffreys. Why the sudden change? Esther, like Sharon, now has a child who is old enough to begin his religious education.

Esther told Larry that she and her husband didn't think their different religious backgrounds created any serious problems when they married. Neither one of them had been particularly religious when they were single, so they couldn't see that it would make any difference after they were married.

At first, it appeared that they were right. Both were busy with their own careers and neither had time for church or synagogue anyway. Even after their baby was born it didn't make much difference. But now that he had arrived at the age where they could no longer ignore his religious education, questions and conflicts had begun to arise. Esther confessed to Larry that she has astonished herself by how strongly she feels about the subject of religion now that she has had to face the

question on behalf of her son.

Naturally, the advantage Hebrew-Christianity has to offer is that children of mixed marriages will grow up in the best of both faiths. They will learn to love their Jewish heritage, the God-given Jewish holy days and the many beautiful traditions that surround their culture. At the same time, they will have salvation through our Lord Jesus, the Messiah, and they will have a sure hope for the future of their nation, Israel.

This is the message that the Jaffreys will share with their neighbors, and it is a message that ABMJ missionaries share with such couples over and over throughout the world.

Finally, it's important for born-again Christians to realize that there's a third kind of intermarriage that is perfectly acceptable to God. This is a marriage between Jewish and Gentile believers in Christ. Naturally, this assumes that the couple has determined that it is the will of God for them to come together as husband and wife.

One vitally important factor that young couples contemplating this kind of "mixed marriage" should consider is how they will maintain a Jewish identity for their children? Is the Gentile partner willing to join Ruth and declare, "Thy people shall be my people, and thy God my God"? Will the Gentile partner take special care to see that their children are raised within the context of their beautiful heritage as a matter of identification with and testimony to the Jewish community? Or, is the Jewish partner expected to forfeit their Jewish roots as the price of the marriage? Even if the Jewish partner were willing to pay this price, they do not have the right to exclude their children from their Jewish heritage. Thus, the couple must find a way to build a Jewish home with Christ at its center.

We share the rabbis' deep concern over the high rate of intermarriage in the Jewish community today. But unlike the rabbis, we do not believe these mixed marriages will bring about the final destruction of the Jewish community. God has promised that His people will not disappear into the sea of Gentile nations. They will survive.

Jewish and Gentile believers can raise children who love our Lord and at the same time identify with their Jewish heritage. Born-again believers who have fallen into mixed marriages with Jewish people must be encouraged to gently share their faith with their unsaved Jewish partners and children in a spirit of love.

Finally, we must all realize that the hearts of unbelieving Jews and Gentiles who have entered into mixed marriages are truly "a field ripe unto harvest." □



BETRAYED

I Didn't Know What To Do When My Whole Family Came To Christ

By IRVIN GARODNICK

"You want to marry a Gentile!" The pain and anguish in my parents' grief-stricken voices seemed to cut like a knife, deep into my soul. We were an Orthodox Jewish family, and my parents had never known of a Gentile marrying into our family before. They were shocked!

I loved Mary, however, and we were determined to get married no matter what the cost. The only question that remained was how we could pacify my parents. Mary decided that she would convert to Judaism since her religious affiliation didn't mean anything to her anyway. She only went to church to please her mother.

In the tradition of the Jewish conversion rituals, Mary underwent the ceremonial washing called the *mikvah*. This bath of purification made her a full-fledged Jewess. She was then given the Hebrew name *Miriam*.

Shortly after the *mikvah* Mary went to live with my parents in New Jersey, where she was taught the Orthodox customs pertaining to Jewish dietary laws and the Holy days. This was to prepare her to be a "good Jewish wife." It also reassured my parents that I would not have any Christian influences in my life. Little did they know the exciting future that God had already planned for me!

After we were married, we kept a kosher home, observed the Sabbath and attended the services in synagogue.

Mary and I brought up two sons.

Both were circumcised in the Jewish tradition, just as I was, on the eighth day. William was Bar Mitzvah, but with Max we procrastinated in providing religious training.

When Max reached his adult years, he followed in my footsteps and married a Gentile, but unlike his mother, she was a born-again believer. Naturally, she was sharing her belief with him from the New Testament. In my parents' home, this book had been considered "taboo." So when Max told me that he was reading it, I was a little upset. And when he told me that he had committed his life to Christ, I was even more upset.

A short time after I got this news from Max, I heard that my younger son William also accepted Jesus and was baptized. Now I was totally confused. I felt betrayed and hurt, but I wasn't sure what I thought.

One day William sat down with me and tried to gently explain what he believed. "Dad," he began with more honest sincerity in his voice than I had ever heard, "It isn't possible to separate God from Jesus. They are actually one. Jesus is God, Who came to die here on earth in order to save us."

"Save us from what?" I angrily asked.

"We're all sinners, Dad," William explained, "God sacrificed His Son's life because of the great love He has for us, even though we have disobeyed Him since the beginning of time."

These words only confused me more. But William and Max were

patient with me, and they didn't try to push me into accepting their new beliefs. They simply lived, what appeared to me, new lives. They had a more joyful attitude toward life now, and their concern for their mother and me had increased tremendously.

"How could Jesus have made them better sons?" I asked myself. "This is not possible," I thought, "that someone I don't even think exists could change them so much!" I let my questions go, however, telling myself that it was all too much to understand. "It's just a phase they're going through." I found myself frequently repeating this excuse in order to retain some sanity.

It wasn't until my wife began believing too, that I felt like all the walls were tumbling down on me. At first I tried accusing my sons. "They've been filling her head with all that trash," I told myself. But deep within my heart I knew I was wrong. Her sudden interest in Christ grew out of a totally different situation, and it was one neither of us could ignore.

For nearly 15 years, my wife had suffered from a chronic back ailment. Through these years she spent a great deal of time in hospitals. But nothing seemed to cure the unrelenting pain. Then, during her last hospital confinement, an elderly gentleman she had never seen before approached her bed and asked if he could pray for her. My wife hesitantly nodded, "Yes." He knelt down at her bedside and

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Jesus the Jewish

It was the night of the Last Supper, the groom had announced a new covenant with the one who would become His bride, the purchase price would be His blood shed for the remission of His bride's sins.

This past year I have had the joy of officiating at several Hebrew-Christian weddings. These ceremonies were between Hebrew-Christians and their non-Jewish partners. In each case, the Jewish believer longed to testify for the Lord and was eager to show his family that a Hebrew-Christian is still a Jew. As I counselled the couples, we decided upon a special service in which all participants would demonstrate the love of their Messiah to their loved ones. As a result, hundreds of Jewish people heard the Gospel for the first time at these weddings.

These weddings were actually Jewish ceremonies. I had to explain the significance of several unusual facets of this service to the Gentile-Christian guests. For instance, there were two candles and a goblet of wine on a table. The Gentile-Christians present appreciated the opportunity to learn about the Jewish customs. The candles were explained as a symbol of the Jewish home. Each Sabbath, our Lord's mother, Mary, began the Sabbath service with the lighting of these candles. I reminded them that the wine at the wedding was a very familiar item to our Lord. In fact, it was an integral part of the betrothal service when a covenant was sealed between a bride and groom and an actual purchase price was agreed upon. Every bride was "bought with a price!"

There is a big difference between a biblical "betrothal" and a modern "engagement to marry."

"The term 'betrothal' in Jewish law must not be understood in its modern sense; that is, the agreement of a man and a woman to marry, by which the parties are not, however, definitely bound, but which may be broken or dissolved without formal divorce. Betrothal or engagement such as this is not known either to the Bible or to the Talmud, and only crept in among the medieval and modern Jews through



the influence of the example of the Occidental nations among whom they dwelt, without securing a definite status in rabbinical law.

"Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2-7), which were conducted by members of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age); but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation.

"After the betrothal a period of twelve months was allowed to pass before the marriage was completed by the formal home-taking."

The Jewish Encyclopedia,
Vol. III, p. 126.

h Bridegroom

by DR. DANIEL FUCHS



An ultra orthodox wedding ceremony

Normally, after initial arrangements had been made between the bride's and groom's families, the groom would leave his father's house, accompanied by the "best man" (in John 3:29 he is called the friend of the bridegroom). They would go to the bride's home to seal a covenant between themselves.

"The first step toward marriage was betrothal, involving the consent of the parent or guardian of the girl and the payment of a price. The act of betrothal is expressed by the Hebrew word 'aras'; the price paid, by 'mohar.' "

The Jewish Encyclopedia,
Vol. VIII, p. 337.

The covenant was sealed by the drinking of wine. The groom paid the purchase price. Then he left the house of his bride for a time (usually about a year) during which the groom would be preparing an apartment in his father's house.

"After betrothal the bride was subject to the same restrictions as a wife (Deut. xxii. 23-24). Of the marriage ceremony little is known; it is not mentioned at all in the story of Isaac, while in that of Jacob (Gen. xxix.) a marriage feast and a nuptial week are spoken of. The central features in later times were the wedding-procession and the wedding feast. The bridegroom in festive attire and accompanied by his friends went to the home of the bride, whence she, likewise in bridal garments, veiled, and accompanied by her companions, was led to the house of his parents (Isa. lxi. 10, Judges xiv. 10-11; Jer. ii. 32; Isa. xlix. 18; Ps. xlv. 8-15). The procession was enlivened with songs by, or in praise of, the bride and bridegroom, and was lighted, if in the evening, by torches or lamps (Jer. vii. 34, xvi. 9, xxv. 10; I Macc. ix. 37-39; Matt. xxv. 1-12; comp. Ps. xlv. and the Canticles, pos-

sibly representing such wedding-songs). There followed the nuptial feast in the house of the bridegroom, and the subsequent festivities sometimes continued for several days (Matt. ix. 15, xxii. 1-14; John ii. 1)."

The Jewish Encyclopedia,
Vol. VIII, p. 126.

It must have been a long year while the bride waited for her beloved to come the second time, this time for the home-taking! At an unannounced day but sometime near the end of the year, the groom and the best man would leave the groom's father's house, forming a procession which would lead to the bride's house.

"Usually the marriage took place at the home of the bride's parents, and was celebrated by a feast, to which friends and neighbors were invited and which lasted seven days (Gen. 29:22, 27). . . . But the essence of the ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. There seems, indeed, to be a literal truth in the Hebrew expression to take a wife (Num. 12:1; I Chron. 2:21, marg.), for the ceremony appears to have mainly consisted in the taking. After putting on a festive dress, placing a handsome turban on his head (Isa. 61:10, A. V. 'ornaments') and a nuptial crown (Cant. 3:11), the bridegroom set forth from his house, attended by his groomsmen (A. V. 'companions,' Judge. 14:11; 'children of the bride-chamber,' Matt. 9:15), preceded by a band of musicians or singers (Gen. 31:27; Jer. 7:34; 16:9; I Macc. 9:39), and accompanied by persons bearing flambeaus (II Esdr. 10:2; Matt. 25:7; comp. Jer. 25:10; Rev. 18:23, 'the light of a candle'). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. 25:6), he conducted the whole

Only God Know

continued from previous page

party back to his own or his father's house, with every demonstration of gladness (Psa. 45:15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Matt. 25:6). The inhabitants of the place pressed out into the streets to watch the procession (Cant. 3:11). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. 29:22; Matt. 22:1-10; Luke 14:8; John 2:2), and the festivities were protracted for seven, or even fourteen, days (Judg. 14:12; Tob. 8:19). The guests were provided by the host with fitting robes (Matt. 22:11), and the feast was enlivened with riddles (Judg. 14:12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was 'fulfilled' at hearing the voice of the bridegroom (John 3:29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. The last act in the ceremonial was the conducting of the bride to the bridal chamber."

Unger's Bible Dictionary,
Merrill F. Unger, pp. 698-699.

It was the night of the Last Supper, the Groom had announced a new covenant with the one who would become His bride, the purchase price would be His blood shed for the remission of His bride's sins. Shortly thereafter the covenant would be sealed, the Groom was soon to leave His bride's house. The believers were saddened. The Groom said,

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn. 14:1-3).

The impact of this truth becomes more deeply appreciated when we understand the Jewish wedding rite. □

by MARTY WALDMAN
(Missionary, Dallas)

It has been said that love is blind. But sometimes it's nearsighted too!

When Randi married Howard she was certain that their different religious backgrounds would never create any conflicts between them. She respected his Jewish faith, and he wasn't bothered by the fact that she was a Christian. Since neither were active in their faith, it wasn't anything to worry about.

For the first year of their marriage, this convenient little formula worked perfectly. But then, the unexpected happened. Howard found Jesus! This was something that completely baffled Randi. She knew that Gentiles were supposed to believe in Jesus—but *Jews?*

As Randi watched changes take place in her husband's life, she knew that this topic they had avoided so well would now have to be confronted. It had become too much a part of Howard's life to be ignored.

Randi had grown up in a church-going family, but no one had ever told her she could have a personal relationship with Jesus. Inwardly, she had to admit that she had always had a desire to be close to the Lord. Now Howard's new belief was challenging her to look at her own relationship with God.

She was especially puzzled by the fact that Jewish people had to come to Jesus too. Like so many others who have been raised in liberal churches, she had always felt that the God of the Old Testament was sufficient for the Jewish people. But now as she began studying the Scriptures, she discovered that all men—Jew and Gentile alike—are lost in sin. Suddenly, Randi began to sense her need for salvation.

One year after her wedding, Randi yielded her life to Christ. One month later, I had the privilege of baptizing this lovely young couple.

Now, everything had seemed to fall into place for Randi. Life had given her more than she asked for—a good husband, a nice home, and a marriage united in Christ. It seemed that nothing could go wrong.

But Randi had forgotten that her husband was still Jewish. To be sure, he had accepted Christ and he loved the Lord more than anything else in the world. But, he also had ancient roots leading back to Israel. The Lord began speaking to him about sharing the Gospel in his ancient homeland—and he was listening!

Randi had to admit that her husband knew how to turn their lives upside down. First, he had come to Christ, changing their marriage relationship into something totally new. Now, he wanted to move to a strange land halfway across the world! What next!

Naturally, she had a lot of reservations. What about their family and friends? How would they support themselves? Would it be dangerous living in Israel surrounded by so many hostile Arabs? But Randi could see



...s the Future.

that, just like his commitment to Jesus, this was not a fleeting whim to Howard. He was serious!

Seemingly, Howard and Randi had come to an impasse on the issue. It was one thing to have their home united in Christ. But it was another to move halfway around the world to an uncertain future. "Maybe the Lord has spoken to Howard," Randi thought to herself, "but, He hasn't spoken to me."

Unknowingly, God used my wife and

I to resolve the disagreement when we returned, full of enthusiasm, from a trip to Israel. I explained that in Israel

we felt as if we were living right in the middle of divine history. Howard's eyes lit up as he listened. When I expressed the strong feeling of destiny that seeing this land had brought to me, he nodded his head vigorously. At the same time, the Lord was working in Randi's heart.

"Okay, I guess I'll agree to go to Israel—but only as an experiment, just to see if we'd actually want to live there," Randi announced.

It wasn't easy telling their parents. Randi's folks were at a loss to understand why it was so important for the couple to go. In spite of their confusion, they gave their blessings. But, when Howard tried to explain to his parents that they were going to visit Israel with the hope of living there, their reaction was totally unexpected.

Howard was really puzzled. When he had announced to them that he planned to marry a Gentile, they readily gave their blessing. And when he had told them he believed in Jesus, they simply informed him that he was the first of his family to do "such an

unheard-of thing." But, now they were angry and upset.

"Don't be ridiculous!" they argued. "That's a dangerous part of the world to be in right now!" But the couple couldn't be dissuaded from their God-given dream.

When Howard and Randi arrived in Israel, the vision of sharing the Gospel with the Jewish people gripped their hearts. The same Lord who had given them a new life, had also given them a new land in which to share their faith. □

"One Man's Ceiling Is Another Man's Floor"

Have you ever heard it said that "One man's ceiling is another man's floor" or "One man's bathtub is another man's lake"? Well, whichever way you want to say it, it's still true: The variety of personalities that can be found in the human race is incredible!

I'm sure that the way you laugh, smile, sigh and cry is very different from the way I do. The fact is, we're all individuals and so we react individually.

Because we're all so different from one another, the things that attract us are different too. Our needs vary, depending upon who we are. ABMJ missionaries like Marty Waldman and Robert and Althea Miller know how to approach the needs of different people. They base their desire to get to know these people individually upon the most vital need of all—introducing them to Christ.

Won't you help support our ministry, as we reach out to the Jewish people with the message of Jesus, the Messiah?

Yes, I will keep ABMJ's missionaries in my prayers.

I also enclose \$ _____ in support of ABMJ's ministry.

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When Her Husband Walked Out...God's Son Walked In



By ROBERT AND ALTHEA MILLER
Missionaries, Orange County, Ca.

Divorce! The word tore through Linda's mind leaving a deep wound in her soul. Maybe the marriages of millions of others had succumbed to this fatal malady of the American home, but Linda couldn't believe it was happening to her. How could it be true? She had been raised in a conservative Jewish home and all her life she had thought divorce was something that only happened to the non-religious.

She was overwhelmed. How could she support her little family? How could she possibly succeed in her new

role of being both mother and father? It suddenly seemed as though her whole life had come unraveled.

Fortunately, Linda knew a very special couple who always seemed to be available when she needed help. Linda didn't know what made this couple so different, but she knew their greatest pleasure in life was helping others. So she turned to them.

Harry and May shared her grief and then they shared the secret of their giving spirit—it was the Spirit of truth, the truth of Jesus. Linda heard about how much God loved her and what Jesus did for her. She politely received these words simply as an attempt to comfort her. As a Jewish

woman, she was convinced that Jesus was "only for Gentiles," but she had to admit to herself that she was startled to hear that Jesus was Jewish. So she listened carefully as Harry and May explained how we can be sure that Jesus was the Messiah.

Harry and May looked after Linda's children and shared their meals, making it clear to her that they considered it important to see her life get back into order. They helped her to rearrange her priorities, to find employment and to seek permanent care for her little ones while she worked.

It was not long before Linda found herself asking more and more questions about what it was that gave Harry and May such joy in their lives. With patience and self-giving, this couple introduced her to the Bible—the Word of God. They were able to show her passages from Psalms that gave her peace, and then they began to share with her the words of everlasting hope—the promises that the Lord Jesus made. Harry and May told her what this Messiah named Jesus meant to them. He was the driving force behind their love and unusual caring. Still, Linda said to herself, "Jesus might be good for them, but I'm a Jew."

Harry and May had previously been shown some Scriptures that were particularly good to share with Jewish people. They, in turn, shared them with Linda. When she read them, she began to think about the possibility that Jesus might be for her too. She was deeply moved when she read that salvation was a free gift to anyone who would receive it.

The Lord touched her heart at that moment. Suddenly, she wanted to give her life to Christ. In faith, she asked Him to come into her life.

When she allowed God to step in and take control, she suddenly found strength to cope with all the new responsibilities that had been thrust upon her. The tragedy of her broken home led her to the one Person who could put her shattered life back together. *She had found her Messiah.* □

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asked the Lord Jesus to heal her. Suddenly, Mary felt great relief and by the end of that year, she was completely healed of the pain that had plagued her for so many years.

Naturally, questions began to arise in my mind. "Could Jesus really be a Changer of lives and a Healer of the ill?" "Did He really exist, after all? Or was all this just some ridiculous coincidence?"

As a former instructor of modern languages, my primary interest in the Bible had always been slanted toward linguistics and comparative philosophy. But now I began to study the message of the New Testament. I was surprised to discover that Jesus had fulfilled so many of the Old Testament prophecies concerning our Messiah. I had to admit to myself that it was interesting, but I still wasn't ready to accept Jesus as my Saviour.

Then, the really unexpected happened. Mary had been attending a Baptist church, and one day, she told me she had accepted Jesus. Shortly after that she was baptized.

Finally, my wife coaxed me into

attending church with her. One Sunday I went forward to make a public confession of faith, but after I had done it, I began asking myself, "Did I do it just to make Mary happy? Or do I really believe?"

A couple of weeks later, when Mary was not at church, one Sunday, I once again went to the altar. This time, I asked to be baptized. I had finally realized that sin was a problem for all mankind, including myself. I knew that I needed a Saviour and that I had needed Him all along. But it took the opening of the eyes of my whole family to make me see that I had fallen away and rejected God. Now I knew that the keeping of the law was not enough to redeem me. God was the only One who could save me and He did, by giving Jesus to die for me. I was overwhelmed by God's love, and I then knew that what I was announcing that morning was, "Yes, I accept Jesus Christ as my personal Lord and Saviour."

How I thank God for the blessing He has given our family by bringing us together by the strongest bond of all, the eternal bond of Christ's love. □

It wasn't until my wife began believing too, that I felt like all the walls were tumbling down on me. At first I tried accusing my sons of "filling her head with all that trash." But deep within my heart I knew I was wrong.

Good Samaritan Robbed on Way to Post Office

It could only happen in Washington, D.C.! The federal government decided to get nonprofit organizations to help the needy, abandoned by recent budget cutbacks. But then, they boosted postal rates to nonprofit organizations up to a whopping 142%. Now some experts estimate as many as 7,000 nonprofit organizations will be forced to close their doors across America. The survivors will be so busy trying to stay afloat that they won't have the time or money to help the poor. It's almost like sending the Good Samaritan to rescue the poor and then mugging him on the way to the post office! In ABMJ's case, the mailing cost for *The Chosen People* magazine jumped to the full amount—142%. Thus, in only one month our monthly postage budget for *The Chosen People* soared from \$2,200 to \$5,324. Please pray that the Lord will enable us to meet this unexpected increase. We praise Him because we know that He is able.



QUESTION: When Moses married the second time we are told he married an Ethiopian. Does that mean she belonged to the colored race? What was her name?

ANSWER: Josephus, in *Antiq.* Book 2, chap. 10, tells the story of how Moses married the princess Tharbis, the daughter of the King of Ethiopia. She happened to see Moses as he led the Egyptian armies against the Ethiopians, and greatly admired the subtlety of his undertaking, and believed him to be the cause of the success of the Egyptians' warfare against the Ethiopians. She fell deeply in love with him, and sent the most faithful of her servants to discourse with him upon their marriage. He thereupon accepted the offer, on condition that she would procure the delivering up of the city. But Num. 12:1-2, where we read of Miriam speaking against Moses "because of the Ethiopian woman whom he had married," does not mention "Ethiopian" in the original, but "Cushite." In Scripture, the land of Cush is identified sometimes with Ethiopia. See Gen. 10:6, where Cush is recorded as a son of Ham. Again the Scripture refers in the very next verse to six Arabic tribes as being the sons of Cush, then, in v. 8, Nimrod, representing Babylonia, appears as his descendant. So it is possible that the Ethiopian woman Moses married may have been Arabian. Miriam was jealous of the woman because Moses had thus married a foreigner.

QUESTION: Kindly explain I Cor. 7:14-15.

ANSWER: 1 Cor. 7:14 teaches that marriage is a divine institution and therefore a compact for life. Thus, if the believing wife's husband is still the same heathen as when they were married, before her conversion, she must not divorce him, because he is sanctified to her by the holy union of marriage. As a child of God that

divine institution is to her sacred, which her heathen husband cannot defile. If it were not so, then their children would not be of the holy seed as in Isa. 6:13, but common and unclean, as heathen children are generally called.

1 Cor. 7:15 teaches that when threatened with desertion, the believing wife, while not in bondage, is not enslaved to the unbelieving husband, yet must try as much as possible to prevent his departure by endeavoring to bring about reconciliation and peace.

QUESTION: Please explain 1 Cor. 7:15 and 27, 28.

ANSWER: 1 Cor. 7:15 certainly means that the believing husband or wife is never to take steps to separate, but if the unbeliever wishes to leave, there is no obligation to try to hold him or her. Luther argued that the Christian partner was thereby free to marry again. Many, like him, feel that the reference to not being under bondage means to the marriage vow, that is, released to marry again. Others are persuaded that the reference is simply to the immediate case without any reference to remarriage.

1 Cor. 7:27-28 is prefaced by the statement that it is Paul's own judgment (verse 25), and this is very precious because his advice was especially applicable to that day (verse 26). Had it been a command of the Lord the difference in circumstances in the missionary program today would not have altered it. Now, at least in the majority of cases, it is better for the servant of the Lord to be married.

QUESTION: Is it right for divorced people to remarry if they are not to blame?

ANSWER: The question of divorce and remarriage is quite complex. It would seem from the illustration used by Paul in Rom. 7:1-3 that only the death of the husband or wife would allow remarriage. However, since the

penalty for adultery under the law was death (Lev. 20:10), there are those who feel that potentially God considers this to be the case; and the guilty party is considered dead to the innocent one who is, therefore, free to remarry even though the actual penalty has not been carried out.

QUESTION: Can you tell me why Judah was chosen instead of Joseph to head the line of the Messiah?

ANSWER: Judah was not chosen in the place of Joseph who was Jacob's eleventh son, but in place of the first three—Reuben, Simeon and Levi. Reuben lost the rights of primogeniture because of his sin related in Gen. 35:22 (see 49:4). Simeon and Levi lost theirs because of their self-will and anger (see 34:25-30; 49:5-7). Judah was next in line, and there was no cause of withdrawal in him. On Gen. 49:8 the Midrash says, "...because Judah acted worthily and saved Tamar and her two children from death, and saved Joseph from death. . ." He also was willing to be surety for Benjamin (43:9) and took the leadership in confession and pleading (44:14-17). Joseph, of course, was greatly loved and actually received a double portion of inheritance through his sons Ephraim and Manasseh when they were later given two tribal domains according to the law of the firstborn in Dt. 21:15-17. Reuben, Jacob's firstborn was born of Leah whom Jacob loved less, while Rachel, the wife he loved more was barren (Gen. 29:30f). Later Rachel gave birth to her firstborn, Joseph, and died when she gave birth to Benjamin (Gen. 35:16f). According to 1 Chr. 5:1 and 2 the double inheritance which should have been Reuben's (the son of the hated) was transferred to Joseph for the reason there given. It is, however, expressly stated that this did not include the reckoning of the genealogy thus explaining why it was that from Judah who "prevailed above his brethren" the royal lineage should come.

ABMJ IN YOUR TOWN

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Dr. Daniel Goldberg: Apr. 4, Christ Community Church, Canoga Park; Apr. 11, New Life Baptist Church, Rosemead; Apr. 18, Trinity Lutheran Church, San Pedro; Apr. 18, Valley Baptist Church, Rowland Heights; Apr. 25-28, Prophecy Conference, First Baptist Church, San Francisco.

Donna Jean Wood: Apr. 4, Evangelical Free Church, Camarillo; Apr. 18, Church Of The Nazarene, Covina; Apr. 25, First Baptist Church, Garden Grove; May 2, First Brethren Church, Whittier; May 9, First Baptist Church, Canoga Park; May 23, First Christian Church, Inglewood.

MARYLAND

Rev. Larry Jaffrey: Apr. 1, Forcey Memorial Church, Silver Springs; Apr. 4, Faith Bible Church, Elkridge; Apr. 8, Henson Valley Christian Church, Oxon Hill; Apr. 9, Aldersgate Wesleyan Church, Falls Church; Apr. 11, Fredericktowne Baptist Church, Frederick.

PENNSYLVANIA

Rev. Larry Jaffrey: Apr. 11, Summit Mills Brethren Church, Meyersdale.

SOUTH CAROLINA

Rev. Larry Jaffrey: Prophecy Conference, Columbia Bible College, Columbia.

TEXAS

Dr. Thomas McCall: Apr. 4, First Methodist Church of Garland, Garland; Apr. 7, First United Methodist, Carrollton; Apr. 8, Park Cities Baptist Church, Dallas; May 7, Shooks Chapel United Methodist Church, Sulphur Springs; May 16, Faithway Baptist Church, Irving.

VIRGINIA

Rev. Larry Jaffrey: Apr. 2, Barcroft Bible Church, Arlington.

PROPHETIC CONFERENCES

CALIFORNIA

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VIRGINIA

Rev. Larry Jaffrey: Apr. 18-21, Grace Brethren Church, Covington.

CANADA

Rev. John Bell: Apr. 9-14, Alliance Church, Fort Saskatchewan, Alberta; May 6-9, Geary United Baptist Church, Oromocto, New Brunswick.

Dr. Charles L. Feinberg: Apr. 11-14, Parkside Missionary Church, Calgary, Alberta; Apr. 15-18, Alliance Church, Edmonton, Alberta.

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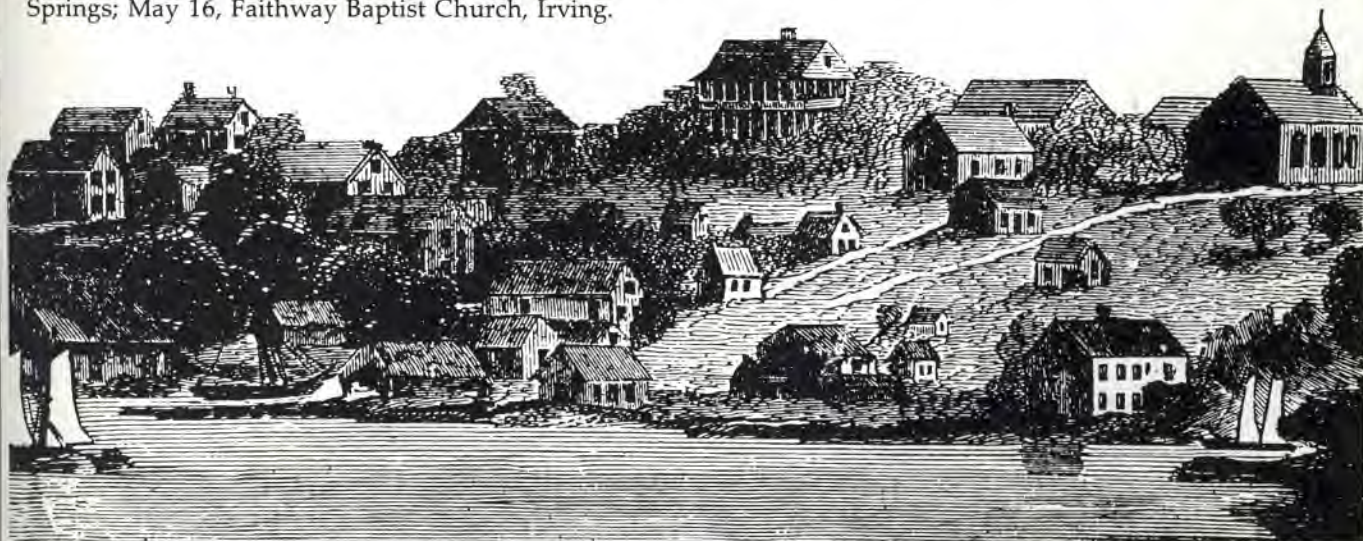
Prophetic Conferences & Passover Demonstrations: Apr. 4-28, Dr. Alexander Marks. For complete details write or telephone: Beth Sar Shalom Mission, PO Box 4400, Station D, Hamilton, Ontario, L8V 4L8, (416) 388-9040.

Dr. Paul Feinberg, Rev. Victor McWilliams, Rev. John Bell: May 1-5, Central Baptist Church, Full Gospel Church, Evangel Assembly, Nova Scotia.

Dr. Paul Feinberg: May 6-9, Fellowship Baptist Church, Melvern, Nova Scotia.

Dr. John Feinberg: Apr. 9-11, Rockcliffe Gospel Temple, Owen Sound, Ontario.

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