

The Chosen People

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The Rabbis' Secret Weapon

**TOP
SECRET**

From the President



JUNE 1982

The Chosen People

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Jewish evangelism stands in the middle of a raging controversy, as the two letters you are about to read demonstrate.

In a letter to the editor of the *Reston Times* in Virginia, Russell Friend-Jones, co-minister of the United Christian Parish, wrote, "I am writing to clarify an important distinction between the Presbyterian religious communities in Reston. In your religious news section last week, the Reston Presbyterian Church announced its 'Christ in the Passover' celebration led by a representative of the American Board of Missions to the Jews, which it apparently supports. It is important to stress that the Reston Presbyterian Church is not associated with the National Capital Union Presbytery, nor with either of the two major Presbyterian traditions represented by it. . . . I want to re-affirm in the strongest terms that we seek dialogue with, and not the conversion of, other faith traditions. We do not support any so-called mission aimed at proselytizing in the Jewish community. . . . The Reston Presbyterian Church is, of course, free to call itself what it chooses and to conduct whatever programs it supports. But it does not represent all, nor even most, of the Presbyterians who live and worship in this community."

A week after this minister's comment appeared, a response by Ruth Bernstein appeared in the same paper. Ruth is a Jewish believer in whose home we have a regular Bible study in the Washington, D.C. area. Here is her letter: "I am writing in response to the Rev. Russell Friend-Jones. As a Hebrew-Christian member of Reston Presbyterian Church, I am a supporter of and responsible for arranging for Rev. Larry Jaffrey's (American Board of Missions to the Jews/Beth Sar Shalom) presentation of 'Christ in the Passover.' I praise God for using the love of Gentile Christians for the Jewish people to proclaim His Word that Jesus Christ is the Jewish Messiah! Our church body is composed of born-again believers from Catholic, Baptist, Methodist, Presbyterian, etc. and Jewish backgrounds. We worship at RPC because God's Word is lived, taught and preached there. There may be churches that are concerned with social issues; however, our church's purpose and function is to proclaim and teach God's Word so we can learn to know and live according to God's will in our lives. It is important to note that Jews are not converted, we are 'completed.'"

Why is the subject of Jewish evangelism so controversial? Because it is on the cutting edge of Christianity. It penetrates society with the truth that the Gospel is to the Jew first, and also to the Greek; therefore, the Gospel is for everybody. Unashamedly, we stand on the principle that without faith in the Lord Jesus Christ the world is lost. Jewish missions and evangelism are certainly not popular causes to support, but they are Biblical ones.

How I praise God for every one of you, members of our *Chosen People* family, who pray for and support the ministry of the ABMJ. Your prayers and gifts make it possible for Jewish believers like Ruth Bernstein to hear and obey the Gospel.

In this issue of *The Chosen People*, you'll be reading more about the controversy that surrounds Jewish mission work. And you will be encouraged and blessed to see how God faithfully answers prayer and blesses us as we honor His will.

Shalom, shalom!

Harold A. Sevener



When Jesus Was Preached in The Synagogue

By DANIEL FUCHS

It has always been God's purpose to offer salvation to all people everywhere. The early chapters of Genesis demonstrate how frequently man failed and how persistently God pursued His purpose. He finally chose a single family to give His gracious promises to, so that the entire world would eventually have the opportunity to receive His grace. →

There was a time in their history when the Jews were missionaries, and the Church of the Lord Jesus Christ should be grateful!

This family grew to become the nation of Israel. They were separated unto God for His purposes, and apart from God and His purposes there is no reason for their long and marvelous history. The great statesman Benjamin Disraeli, who was a Jewish believer in the Lord Jesus Christ, wrote of the Hebrew nation: "They produced no new order of architecture, in sculpture they did nothing, their religion forbade their making graven images. Their mission was to make known the idea of God as a Being, holy, just and loving."

We cannot fully understand the Old Testament Scriptures if we fail to realize that they are the entire basis for New Testament missions. "Go ye into all the world and preach the Gospel to every creature" is latent in the Abrahamic Covenant, "in thee shall all the families of the earth be blessed."

It is not surprising that Dr. George Smith in his *Short History of Missions* begins the history of Christian missions with the call of Abraham. He was the father of all believers, the first to leave his country, his people, and—his father's household in whom all of the families of the earth would be blessed. Dr. Smith says,

"... the God of Glory appeared to Abraham and gave the first missionary call. . . . It has been often repeated since to prophet and apostle by the Angel of the covenant, by the Lord of Glory in the flesh, by the Lord in glory especially to Paul—repeated not less really though in the still small voice, in dream and vision, or in startling providence, to the modern missionary. The call has been always the same, to get out from home, to come to the land of God's choosing, to go to the people who cry for help, to leave kindred and all things for My sake and the Gospel's."

Quoted by Samuel M. Zwemer, *Into All the World*, p. 9.

Abraham obeyed God and because of this, the nation of Israel became the most strategic missionary center in all history,

"... the land chosen by God's providence to be the cradle of Old Testament prophecy, the Messiah's birth-place and the focus of apostolic missions. Abraham was not only the heir of God's promise for world-wide salvation, but he was the recipient of a covenant of grace.

"The Gospel was before preached to Abraham (Gal. 3:8). God gave Himself to him, as He had never done to man before, in a covenant, made not with the race, as in Noah's time, to save the bodies of men, but with the spiritual father of all who should believe. Next to the gift of His own Son, in the Incarnation and its message to the virgin mother and the watching shepherds, there is no such example of God's grace to sinful man as the first of all covenants, the conditioned pledge to Abraham, and through him to the whole race."

Ibid, pp. 9, 10

The promise of the coming Messiah is the unifying message of the Old Testament Scriptures. The first promise was that He was to be the Seed of the Woman (Gen. 3:15), then the Seed of Abraham, then of David. These prophecies, like a pyramid, rise from a broad base and then become more definite as they are built higher and higher. They become very clear in the books of the later prophets, particularly Isaiah, Jeremiah, and Daniel. With the increasing clarity of the Messianic prophecies, there is an increasing emphasis on the universality of the Gospel. Isaiah not only gives the clearest picture of the Messiah, he is also the most definite in his teaching that this Gospel is also to the Gentiles.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:10).

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42:6).

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:2, 3).

The Book of Isaiah redounds with this truth. It's also in the Psalms: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (72:8). And it's in Micah: "... the law shall go forth of Zion, and the word of the Lord from Jerusalem" (4:2). God intends His people of Israel to be a missionary people.

There was a time in their history when the Jews were missionaries, and the Church of the Lord Jesus Christ should be grateful! The later prophets of the Old Testament were not only very clear about the coming Messiah; they also foretold the time when, because of sin, the Jewish people would go into captivity. This was fulfilled in the Babylonian Captivity. Although there have been two major returns of the Jews to the land of Israel since then, the vast majority of Jews are still in the Dispersion. When we look back to the Babylonian Captivity, we realize that even during this terrible judgment God was still in control. While in the possession of their own land and Temple, the people repeatedly fell into idolatry. During the Captivity, they saw, first-hand, the vileness of the heathen cults in Babylon. That's when they longed to reestablish the true worship of God in Jerusalem. The Babylonian Captivity put "iron into the spine" of the Jewish people. Idols were never again openly tolerated.

The Jews realized that their predicament came because they had disobeyed God's Word. Consequently, study of the Scriptures became a passion to them. Later, synagogues were built for the worship of God and the study of the Scriptures. In every city of the Dispersion all



over the world, wherever there were Jewish people, there were synagogues. Every synagogue became an island of witness to Jehovah in the midst of a sea of paganism. Later, around 266 B.C., the Scriptures were translated into Greek. It was then that the Jews became missionaries, and they were successful.

"It is utterly impossible to explain the large total of Jews in the Diaspora by the mere fact of the fertility of Jewish families. We must assume, I imagine, that a very large number of pagans and in particular of kindred Semites of the lower class, trooped over to the religion of Yahweh."

Adolf Harnack, *Missions and Expansion of Christianity*, vol. 1, p. 8.

Our Lord and the Apostle Paul refer to this missionary zeal (see Mt. 23:15 and Rom. 10:2). This is one of the reasons Israel's rejection of the Gospel meant salvation to the Gentiles (see Rom. 11:11). The zealous Jewish missionaries carried the Old Testament in the Greek language to the four corners of the Roman Empire.

"It was from these 'cells' of Abraham's race and their worship that the field was tilled all over the empire for the sowing of the Gospel. There were synagogues in every town—which the apostles and evangelists used as pulpits. There was a widespread knowledge of the Old Testament. The very presence of the Jewish community was an impressive apologetic on behalf of monotheism and ethics. In short, the spread of Judaism anticipated and prepared the way for that of Christianity. This was one important element in what the Apostle Paul calls 'the fulness of time.' 'When the fulness [*pleroma*] of the

time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons' (Gal. 4:4, 5)."

Samuel M. Zwemer, *Into All the World*, pp. 13, 14.

With these truths we can readily understand how, in the past God used the missionary zeal of the Jewish people for the "salvation of the Gentiles."

It's a tragic fact of history that the early Church viciously turned on the Jews and persecuted them. Only until just a few years ago the Jews have avoided all missionary efforts. Since the early 1970s, however, a gradual change has been taking place—many rabbis are now seeking converts. We welcome these efforts. I believe that our Lord will use this phenomenon in the future just as He did in the past.

There is another aspect of Judaism's new efforts. There is a growing movement which we call "anti-missionary missionaries." Actually their thrust is not based on Gentiles becoming Jews but on Jews becoming better Jews. It is hoped that more extensive studying of the Scriptures will indoctrinate Jews against the missionaries of other beliefs. It may surprise you to learn that I am very happy and excited about this movement. All Jews should be studying the Scriptures. This movement should bear much fruit for Christ in the future!

The time is coming when 144,000 Jewish missionaries will preach the Gospel unto "all the world," with the result that "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9) will stand before the throne ascribing salvation to God and to the Lamb. Perhaps some of them are getting practice now! □



***THE TREASURES
OF GOD
CONCEALED
IN A NAPKIN***



by ISRAEL COHEN
(Missionary, NJ)

“...he unfolded the napkin at his place setting and carefully proceeded to place the booklet inside it, as if he were protecting a valuable treasure.”

This really isn't the place for such a discussion," the elderly Jewish man chided as he peered at me over his coffee cup. But, it didn't matter where we were. As far as I was concerned, this kind of conversation was not reserved for any particular location. For me, there can never be a wrong place to talk about God.

As we sat there looking at each other, I felt strangely comfortable. He had a familiar way about him. It was almost as though I had known this man all of my life.

When he first walked through the door, he was greeted like an old friend by all the restaurant staff. But then he sat down alone and quietly sipped his coffee.

I had come to the Howard Johnson's with my co-workers at the close of another busy day. We were just winding down the evening and our discussion somehow drifted onto the topic of names. One of my co-workers asked me if I'd ever want to be called "Izzy." I don't have a quiet voice, so it would have been easy to hear my answer, even all the way across the restaurant. "My name is Israel," I retorted. "No, I wouldn't ever want to be called Izzy." We laughed together at my startling reaction.

At this, the elderly gentleman stood up and walked over to our table. He wore a pair of pants that looked like they had been part of his attire for at least 35 years. His shirt was elaborately decorated with food stains and his jacket hung loosely over his protruding belly. Suspenders and a belt were necessary to hold up the pants, which had no button at the top. But he didn't seem the least concerned about his appearance. He tapped me lightly on the shoulder and, with a smile, he casually asked, "Are you Izzy?" Before I could give my name preference again, he continued, "That's my

name—Izzy." Obviously, he had not appreciated my reaction to the name. To be certain, I understood what he was trying to communicate. He proudly punctuated his statement with a final, "My name is Izzy!"

I didn't wish to argue about our names, but I did have a deep desire to share with him the name of God. So I suggested that we return to his table where we could talk privately.

When we sat down, I said, "I'm glad your name is Izzy. It really is a nice name. But there's another name I want to talk about." I quoted Acts 4:12, "... for there is none other name under heaven given among men, whereby we must be saved." "It's the most special name you'll ever hear," I told him.

His eyes lit up and he asked, "Oh yeah, really? What name is that?" I could easily see that he could not contain his curiosity.

"Jesus," I answered sincerely. But, immediately, his enthusiasm evaporated into a disappointed sigh. Then, he looked aimlessly down at the table to get his eyes off me. He obviously wanted to change the subject.

Izzy was a fascinating man. He loved to talk and he was full of a warm, rich Jewish humor. Although he found many little things to discuss, he carefully avoided telling me anything about himself. He said nothing about his family or even if he had one. I didn't know where he lived or what kind of profession he had been in. All that I could sense about his past was wrapped up in the two weather-beaten hands with which he cradled his coffee. They told me that he had lived a rugged life. And I could easily see behind his grin that he was going through some hard times.

When Izzy's conversation slowed down a bit, I asked him, "If you died

now, would you be sure that you were going to heaven?" I could see my question had caught him by surprise as he responded, "Uh, heaven?" Then, without waiting for any explanation, he continued to talk. It was an obvious ploy to keep me from pressing the question further. I tried to ask him about his life, but he only talked about general topics like politics and the economy. Still, I enjoyed listening to him and I could see that he needed some company. It had probably been a long time since he shared a restaurant table with someone and had a nice conversation.

It was also obvious that he was suffering from 70 years of typical Jewish fears about Jesus. For someone like me to suddenly introduce the subject of Jesus was simply mind boggling. I'm sure no one had ever discussed the subject with him before.

I waited for my opportunity to interrupt his conversation to reintroduce the subject of Jesus, which he was so carefully avoiding. When he opened his mouth to take a bite of his English muffin, I seized the opportunity. "Izzy," I said, "I'm Jewish and I believe that our Messiah has come. I believe He's Jesus."

"Jesus!" he laughed after swallowing hard. "Ach," he scratched his throat with the last syllable, sparing no displeasure. That's when he told me that it wasn't the place for such a discussion and conveniently changed the subject again.

After a few minutes, however, he cut himself short and looked at me with a great curiosity once again. Then he said, "You look like such a nice Jewish boy. You really believe in this Jesus nonsense?"

I was so pleased that he was asking me this question. I told him my testi-

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THE RABBIS' WEAR

By HAROLD

The message of the Gospel is sure to anger many people. But should the methods we use be a stumbling block as well? Even though this should be an important issue in the Christian community, it is seldom considered.

Perhaps this issue comes into its sharpest focus in relation to Jewish evangelism. Rabbis are angry. Many Jewish people are offended. And, even some Christians feel a bit uneasy when the subject of Jewish evangelism arises.

Through the years we have been careful to examine and re-examine our methods of proclaiming the Gospel for at least two reasons. First, we want to be the most effective Jewish mission in the world. Second and equally important, we do not want to offend anyone by dishonest or deceptive methods (cf. 1 Cor. 10:32-33).

Historically, the Gospel has always been proclaimed in a Jewish context.

It was preached to the Jew first by Jewish believers, using Old Testament Scriptures familiar to the ears of their Jewish listeners. From a New Testament point of view, the message was always proclaimed in a Jewish context. It was only after great numbers of Gentiles came into the Church that the methods of proclaiming this message were adapted for the Gentile converts (cf. Acts 15:19-21). Note that it was the method that was adapted and not the message. There can be no compromising the Gospel message (cf. 1 Cor. 15:1-4; Gal. 1:6-9).

For almost two thousand years, the method of evangelism has been adapted for Gentile ears. The Gospel has gone forth in power to all the world, but it has been primarily aimed at the larger Gentile community. In many cases it has not followed the scriptural injunction "to the Jew first, and also to the Greek" (cf. Rom. 1:16). Sad to say,

in many instances the Gospel has not been to the Jew *at all!* By misplaced allegiance to theology and methodology, some ministers have excluded the proclamation of the Gospel to the Jewish people.

However, God is faithful. In these last days, since the establishment of the nation of Israel, hundreds, yes, thousands of Jewish people have professed faith in the Lord Jesus Christ. The seed that was planted among the nations is beginning to bring forth fruit among the remnant of Israel (cf. Rom. 9-11). Increasing numbers of Jewish people are professing faith in the Lord Jesus Christ. This has caused a severe reaction in the Jewish community. Many rabbis see Jewish believers in the Messiah as a threat to the survival of Judaism. Other rabbis see Jewish believers as a people who want to become Gentiles, while still others cannot explain them at all.



THE SECRET UPON

BY WEVER

The growing uneasiness of many Jewish leaders was reflected in a recent article that appeared in the *Jewish Exponent* of Philadelphia. This seven-page report on Jewish missions was titled "Their Mission: Converting Jews." Interestingly, the cover was a photographic montage of many of the tracts published by the ABMJ. In this special report, Michael Masch points out that today's missionaries tend to disguise themselves in the customs and traditions of Judaism. He states, "Perhaps it is not surprising that the most fervent missionizers of Jews tend to be of Jewish ancestry themselves. For example, the American Board of Missions to the Jews, the granddaddy of most contemporary Christian missions, was founded in 1894 by a Hungarian immigrant named Leopold Cohn, a man reputed to have been a former rabbi." In making this charge, the writer only confirms that we are

using, and always have used, New Testament methods to proclaim the Gospel in a Jewish context. Just as Rabbi Saul of Tarsus brought the Gospel to his people, 1900 years later Rabbi Cohn brought the Gospel to his generation.

This has been the consistent methodology of the ABMJ and, I believe, that which has contributed to our success and to God's blessing upon our ministry. However, the Jewish community feels that we are using unfair tactics. The Department of Interreligious Affairs of the Union of American Hebrew Congregations has recently produced a "Sixteen Unit Lesson Plan on Reform Judaism's Response to 'Hebrew/Christian' Missionary Movements and the Cults." This "Sixteen Unit Lesson Plan" is to be used as a teaching guide in synagogues to offset what the Jewish community feels to be a threat from Christian missionary

movements and the cults. In the introduction, Rabbi Balfour Brickner, director of the Department of Interreligious Affairs of the UAHC, states, "Whether this [phenomenon] is a serious threat to Jewish survival or just a temporary problem is as yet unclear. What is clear, however, is the realization that whatever this latest effort may ultimately mean, Jewish young people particularly need to know now what and how to respond to the blandishments and confused teachings about both Judaism AND Christianity that these groups present. In many instances, the 'truths' that these groups offer distort and confuse both Judaism and Christianity. Their efforts anger Jews and embarrass many in the 'mainline' Protestant community."

It is interesting to note that there is a deliberate attempt to connect Jewish missionary work with the cults. By

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Free at last! Maybe Bar Mitzvah marks a spiritual milestone in the lives of some Jewish boys, but for me, it spelled freedom. The wishes of my conservative Jewish parents were now fulfilled. I was no longer required to attend the bi-weekly Hebrew school at our local synagogue. Now, I could go about the business of being a "normal" teenager.

But, somehow in the midst of my new-found freedom, I sensed that I had not lost the "old friend" who had been with me since childhood. It was the spiritual part of me that was always there. No matter how hard I tried, I couldn't escape it, and, even more frustrating, I couldn't even define it. It was like having another person living inside of me, just waiting to be discovered.

Throughout high school and for at least six years in the Navy, I felt content with my brand of Jewishness. Although I was only a part-time Jew, I felt that I was one of God's chosen people and that He certainly would be pleased with my moral life. I always attended the Passover Seders and Yom Kippur services and had a definite pride in my Jewish heritage. I often thought, "No one has a better way to worship God—not even the Christians. They are, after all, only Gentiles."

I first learned the ignorance of this statement when I met a true Christian. While in the Navy, we were brought together on the coast of Malaga, Spain. Long hours at sea together gave us a good chance to get to know each other well. Day by day, our friendship grew, and yet I remained unaware of the very force that motivated his entire life. Finally, before my friend was transferred, he poured out his heart, and shared his faith in Christ with me.

Somehow, as he spoke, I sensed I was beginning to discover a small clue to the puzzle that had plagued me for so many years while I was growing up. Thus, the first seed had been planted.

The topic of "religion" soon became a source of constant intrigue for me. I devoured all the books I could obtain on various theologies and beliefs. But it wasn't long before I narrowed my studies down to Judaism and Christi-



THE MOST JEWISH THING I COULD EVER DO

TESTIMONY OF JERRY KAPLOWITZ

anity. They seemed to present the most logical doctrines. And yet, even the thought of believing in Jesus Christ seemed equivalent to joining the "enemy," and I had no desire to be called "traitor" by my Jewish family and friends.

But I had to find out if the reactions I expected were only unrealistic fears in my mind. So, I told my mother of my spiritual quest. At first she was interested to hear about my search, but then, when I mentioned Christianity, she suddenly became uneasy and told me that she wasn't interested in discussing it any further.

I can't say it was hard to understand my mother's reaction. I had expected it all along. "Believing in Jesus," I told myself, "is too difficult for any Jew to understand." My spiritual search was now being detoured by that anticipated wall of fear. My family and all my Jewish friends reacted harshly to me whenever I tried to share anything with them about Jesus. Even though I hadn't come to believe in Jesus yet, they still felt threatened by my serious discussion about Him. "You're a Jew," they told me, "this Jesus idea is totally ridiculous. And Jerry, *you're* ridiculous for even thinking about it." It seemed I had come up against an insurmountable barrier. I didn't want to continue to hurt anyone so I stopped talking about my search. In fact, I totally stopped searching!

Peace in my family was eventually restored, as I tried to ignore this "supernatural shadow" I had just begun to discover.

But after only a short time had passed, another Christian came into my life. This upset me because it reminded me of the spiritual search I had just given up. I had been struggling to hide that spiritual self so that I would never have to be confronted by it again. But soon many of my closest friends were Christians, and they made no attempt to keep their faith to themselves. It seemed they were always telling me about Jesus—how He loved me and how He wanted me to search my heart again.

"What's going on?" I asked myself. Part of me desperately needed to

resume that search for the truth. But the other part of me struggled with the pain I sensed would lay at the end of my search if I came to Christ.

These Christian friends gave me several books about believing in Jesus. These books became my guides back into my journey, and the Bible became my map. I was amazed as I saw the wonderful Word of the Lord unveiled before me!

Messianic prophecies of the Old Testament in Genesis, Psalms, Isaiah, Zechariah and Micah opened my eyes to the startling truth I was learning about in the once-forbidden New Testament. My heart was filled with joy as I sensed my journey was reaching a definite conclusion.

Yes, without a doubt, this Jesus *was* the Son of God! He *was* the very Saviour whose coming was foretold by the prophets! Now all that remained for me was to receive Jesus personally, as my Messiah and Saviour. It seemed like an easy thing to do—to pray to Him and tell Him that I believe and to ask Him to forgive my sins. But, for some reason, I couldn't do it. I simply could not make that final commitment.

Frustration was building within me. Why was it so hard to understand? The idea of a Jew believing in Jesus just seemed unreal. Confusion tore at my soul and almost caused me to abandon these exciting discoveries about Jesus once again. But, I couldn't. God would not allow it to happen a second time.

Just as I was beginning to climb back into my comfortable shell, God brought Irv Rifkin, an ABMJ missionary, into my life. A warm friendship quickly grew between us. We got together often for Bible study, and he introduced me to many other Jewish people who believed in Jesus. Finally, I realized that it's okay to be Jewish and believe in Jesus as the Messiah. In fact, that's just what God wants for all of His people. I was beginning to see that believing in Jesus is absolutely the most Jewish thing I could ever do.

I accepted Jesus Christ as the Lord of my life. The mystery had been revealed and I knew the truth. My journey was completed, my whole life was just beginning. □

Life's Biggest Decision

It's easy to decide what shirt you're going to put on in the morning, especially if you've only got one.

It's also easy to decide if you want hamburgers or oysters for dinner, especially if you're allergic to oysters.

But, chances are, many decisions you'll have to make throughout your life will require a lot more serious thought than these.

When you recall the day you received the Lord into your life, you can probably remember a million thoughts that went racing through your mind. You probably reached a point when you felt ready to make your big decision.

Putting your whole life into God's hands is a serious thing to do. That's why ABMJ missionaries like Jim Bates and Israel Cohen want to be sure that the people they are reaching for Christ seriously consider the Gospel. After all, receiving Jesus as Saviour is the most serious decision a person will ever make in his or her life.

We hope that you will continue to uphold our ministry with your gifts and prayers as we reach out to Jewish people around the world with the Gospel.

SEND TO:

ABMJ, P.O. Box 2000,
Orangeburg, N.Y. 10962

- Yes, you can count on me to uphold the ministry of ABMJ in prayer.
- Please find enclosed \$ _____ in support of ABMJ's outreach to Jewish people throughout the world.

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A black and white photograph of a park path lined with trees, with a bench in the foreground and a person walking in the distance. The path is covered in fallen leaves, and the trees are bare, suggesting an autumn or winter setting. The overall mood is quiet and contemplative.

*SHE LOST
HER JOB
and found
her Messiah!*

Barbara could sense something was terribly wrong when she heard her aunt's voice on the phone. "What's wrong, Aunt Marilyn? What in the world has happened to you?" Barbara asked with concern in her voice.

"I've just lost my job," she sobbed. "Now I just don't know what I'm going to do with myself," she confessed. Barbara quietly listened as her aunt's voice became flooded with tears as she said, "I'm so unsure about my whole life!"

Barbara is a Hebrew-Christian, and when she heard her aunt's distress, she had reason to feel that perhaps her aunt was ready to hear about the Messiah. In fact, it seemed like the perfect opportunity.



Barbara's husband, a Gentile-Christian, suggested that she visit her aunt, who lived south of Boston, right away and try to bring her comfort. It's a long way from Florida to Massachusetts, but Barbara knew that if she could be a messenger of God's love, it was certainly worth the trip.

When Barbara arrived, she called us on the telephone because she knew she would need the help of other believers. I could hear the excitement in her voice when I told her the times our Bible study meets. She immediately responded, "We'll be there!"

It's not very often that the Lord sets up a situation so smoothly. Everything was falling nicely into place. In the course of that one week, Barbara had convinced her Aunt Marilyn to visit our fellowship with her. The following Monday evening, Barbara, her aunt and two other friends came to our Bible study.

Marilyn listened quietly throughout the study. Finally, at the end, when I asked if anyone had any questions, she spoke right up. "I don't understand very much about the Bible," she admitted hesitantly, while quickly glancing over each person in the group, "but I've noticed there's something different about you people!"

After the Bible study, she wanted to mingle and become a little better acquainted with these people who she thought were so "different." She asked some people who had been sitting around a table what they had been writing. They told her they were taking notes in order to understand

the Bible more clearly. In her conversations, she heard many testimonies of the Jewish believers who had come to accept Jesus as their Messiah.

I smiled as I watched Marilyn approach people, on her own, and ask, "So, you're Jewish and you believe in this Jesus stuff?"

By the following week, Barbara had to leave her Aunt Marilyn to return home. But, she had already opened the door enough for me to step in and begin meeting with Marilyn on a regular basis. I found that she warmly received me as a new-found friend.

She and her husband, Hal, soon began meeting with me every Tuesday evening to study the Scriptures. They were both happy to be learning the Old Testament stories and to be finding out interesting things about their Jewish heritage. Although they were leery, at first, of the New Testament, they soon began to see the connection between the Old and New Covenants. It was so exciting to see God opening their hearts to Him!

After several weeks of studying together, I invited this curious Jewish couple to hear Sam Nadler (ABMJ Northeast Regional Director) speak at a local Hebrew-Christian gathering. Sam gave an invitation after his message for people to receive Jesus into their hearts. But there was no outward response from Marilyn or Hal at that time.

After the meeting, it was time for a *nosh* (snack) in the typical Jewish custom—some coffee and cake. I introduced Marilyn and Hal to Sam and told him how we had met through

their Hebrew-Christian niece in Florida. Sam spoke to Hal, while Marilyn and I circulated among the others at the meeting.

As Sam and Hal wandered over to a quiet part of the room, Hal told Sam that he had silently received Jesus into his heart during the invitation. Sam called me over, and Hal told me of his decision to accept God's free gift of salvation.

But what about Marilyn? Was she ready to come to Christ too? When I spoke to her she said that she had understood everything that had been said. She knew that she needed the love that only the Messiah, Jesus, could give to her and the peace that comes only from Him. But she was not ready to make such an important commitment yet.

"I'll think about it when I get home," she promised as she was leaving. But her decision didn't diminish my joy over Hal's salvation. Somehow, deep down in my heart, I knew she would soon be coming to Christ too.

As I watched the couple leave that evening, I marvelled at the way God used Marilyn's unemployment to His glory. I prayed for the seed of salvation to take root in Marilyn's heart and for Hal to grow in his new Christian walk.

The next day, at 4:00 P.M. I received a call from Marilyn. She was exuberant as she asked, "Where have you been all day? I have news to tell you!"

I praised the Lord at the sound of her voice, for she was telling me just what I had expected to hear "Jim," she said, "I've asked Jesus to be Lord of my life, and I feel 'different' already!" □

"I've just lost my job," Marilyn sobbed. "I'm so unsure about my whole life, I just don't know what I'm going to do."

TREASURES OF GOD

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mony and then I added, "Izzy, believing in Jesus is the most important thing I've ever done. He was Jewish and He is our Messiah. So how could I go wrong believing in Him?"

As I shared the Gospel with Izzy, I knew he didn't want to listen at the moment. He was afraid that he might hear something he was taught all his life not to listen to. But the seed was being sown.

When I saw him fidgeting in his seat, checking his bill and consulting his pockets for change, I felt it was the right time to make one last gesture for

Christ. I presented a special booklet to him about the true meaning of life and how only God's love can make life truly happy. As I gave him this explanation, he slowly fingered through the booklet, occasionally lifting an eyebrow when he found something interesting. I rejoiced to see that he was interested, although he looked a little embarrassed. I was sure that what he was reading about Jesus was totally foreign to him, so I gave him nothing else.

Before he stood up, he unfolded the napkin at his place setting and carefully proceeded to place the booklet inside it, as if he were protecting a valuable treasure. Then, once the

booklet was neatly concealed in the napkin, he slid it into the inner pocket of his worn green jacket. I also gave him my telephone number, which he placed in the same pocket.

"Izzy!" I called after he left me with a cheerful, "goodbye." "Will you remember to read what I gave you?"

"Don't worry. I will," he assured me as he walked over to the cash register.

Please join me in praying for Izzy. Pray that when he reads the booklet, the Lord will speak to his heart. Perhaps Izzy's only contact with salvation is that small treasure he tucked away in a napkin. Pray that he may soon tuck away its truth in his heart. □

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: Why should we now conduct the Jewish mission as a separate kind of mission work when the only way back to God for salvation—for both Jew and Gentile—is one and the same?

ANSWER: We feel that Jewish mission work is just a part of the Lord's entire missionary program. There are many missions dedicated to some special aspect of this vast program, such as the one to the lepers, another to the Chinese boat people, to the American Indian, the Africans, etc., etc. The way of salvation is the same for all these peoples, but the approach varies. Our western way of life is often resented by the peoples of eastern lands. How to reach them for Christ becomes a matter of special care which surely the Holy Spirit directs. Religious differences need probably even more attention than national or racial differences. Anyone doing extended missionary work among Roman Catholics will tell you what a help it is to know about their beliefs and background. So it is with our Jewish people. It is in a very real way a separate kind of mission work. Paul knew what this meant even though he was especially a minister to the Gentiles (Rom. 15:16).

QUESTION: Please explain your position regarding Jews and missions, especially relating to the question of

their being the only missionaries who can save the world and that therefore our chief task must be to convert them.

ANSWER: This is not our position at all. Although we understand that the great commission was given directly to the eleven disciples (Mt. 28:16), we believe it was given to them as a representative group of all believers, Jews and Gentiles, the middle wall of partition being broken down (Eph. 2:14). The sequence is very clear. The disciples were to make disciples of *all* nations who, in turn, were to do whatsoever the Lord Jesus Christ commanded. This certainly included the commission itself, and the fact is therefore established that *all* believers are to be instrumental in spreading the gospel. The preaching of the gospel to the Jews has been sadly neglected through the centuries so that there is among this people a mission field as vast as the world, for they are scattered throughout the nations of the world. We maintain simply that the Jews were the *first* evangelists not the *only* evangelists, and that there is a large potential in this area for present world evangelism. Jews who come to know the Saviour are usually enthusiastic missionaries so that it has been said that to win a Jew to Christ is to make a missionary. The great stress we lay upon the need for Jewish

evangelism is due to the fact that not too many voices have been raised to this end. We do not, nevertheless, wish to give the impression that Jewish missions are the only missions.

QUESTION: Please explain Lk. 17:21, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

ANSWER: The Pharisees were thinking in the terms of the Davidic kingdom when they asked the Lord when the kingdom of God would come. In His answer He points them to the fact that the kingdom of God is spiritual and will not come with the observation of external phenomena. It is an inner thing, "within you" (*entos humon*). *Entos* does not mean "in the midst of." The Greek word for this is *mesos*. *Entos* means in, inside of. The only other use of this word in the New Testament is in Mt. 23:26 where the meaning is evident. The emphasis is not to be put upon the "you" as though the kingdom were within the Pharisees, but upon "within." It is *within* you, it is an inner thing, it is spiritual. It is to be remembered that this is not to be taken as a denial of the future establishment of the earthly kingdom in Israel as we learn from the teaching of the Lord Jesus Christ elsewhere.

SECRET WEAPON

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doing this, members of the Jewish community are hoping to discredit the message of the Gospel. In fact, the Jewish community has established a special task force, chaired by Dr. Seymour P. Lachman, called the JCRC Task Force on Missionaries and Cults. Recently Deputy Education Minister Miriam Glazer-Ta'asa was appointed to head a committee to investigate what was called "the growing activities of cult and missionary groups in Israel."

In other words, if you cannot attack the message, attack the methodology of the messenger. Recently, Rabbi

Yechiel Eckstein, national codirector of interreligious affairs for the Anti-Defamation League (ADL) of B'nai B'rith, demonstrated this strategy. Speaking before a group of Southern Baptist ministers in Fort Worth, Texas, he urged Baptists to publicly condemn the techniques of such organizations as the American Board of Missions to the Jews, calling them "offensive."

Such attacks on the methodology used by the ABMJ in reaching Jewish people with the Gospel are an old debating tactic. If you are losing the argument, attack the person. This is what Rabbi Eckstein and many others have done. In fact, it is one of the favorite secret weapons of many rabbis.

They have deliberately forgotten the fact that the Gospel was first given to the world in a Jewish context. If one adopted their position, Jesus and Peter, Paul and all the other apostles would suddenly become disenfranchised Jews. Thus, we would find ourselves worshipping a Gentile Saviour and following the teachings of a Gentile book called the New Testament. Thank God, Rabbi Eckstein and his colleagues are wrong!

This is the reason we believe that not only our message of the Gospel is right, but our methods also. And as long as we continue to be effective in bringing Jewish people to Christ, we expect the criticism of both to continue. □

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Dr. Daniel Goldberg: Jun. 6, First Assembly of God, Monrovia; Jun. 20, Evangelical Methodist Church, Pacoima; Jun. 20, First Baptist Church, West Los Angeles; Jun. 27, New Pleasant Grove Baptist Church, Pacoima; Jul. 4, Pauma Valley Community Church, Pauma Valley; Jul. 18, Desert Evangelical Church, Palm Desert; Jul. 18, Greenleaf Avenue Baptist Church, Whittier; Jul. 25, First Baptist Church, Simi Valley; Jul. 25, East Whittier Baptist Church, Whittier.

Donna Jean Wood: Jun. 6, Calvary Baptist Church, Whittier; Jul. 11, Faith Chapel, Westminster.

TEXAS

Dr. Thomas McCall: Jun. 5, Beth Sar Shalom, Houston; Jun. 17, Park Tower Baptist Church, Plano; Jun. 27, First Assembly of God, Denison; Jul. 18, Bethel Baptist Church, Kilgore; Jul. 18, Oakland Heights Baptist Church, Longview.

CANADA

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Jean Rees, Hugh Waddy: Jun. 12-13, Glad Tidings Church, London.

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