

# The Chosen People

SEPTEMBER 1982 ISSN 0164-5323

**THIS CHURCH  
OFF LIMITS**

**ENTRY FORBIDDEN  
AT RISK OF DEATH**

UNITED NATIONS FOR WORLD ORDER

**Will The Church Go  
Through The  
Tribulation?**

please see  
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# From the President



SEPTEMBER 1982

## The Chosen People

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**"I don't think it's fair for the Church not to go through the Tribulation!"** This was a statement a young Bible student made at one of our recent conferences on Bible prophecy and the Jew.

When I asked the student, "Why?," his answer amazed me. This young Bible student had been taught that it would be unfair of God to remove the Church from the world before the Tribulation because Christians in the past have suffered. He pointed to the suffering of Christians in the Soviet Union and various other parts of the world. He pointed to the suffering Christians during the Roman era. He reasoned that, since Christians in the past have suffered and Christians in the present are suffering, and the Tribulation will be a time of great suffering, then the Church should not expect to escape it. The young man then added, "We should be preparing Christians to suffer in the Tribulation."

Statements such as these show how little one has really studied God's Word. The Tribulation is not simply characterized by suffering. It is described as the outpouring of God's wrath. It is God's judgment upon an unbelieving, rebellious world. There is a great difference between the righteous chastisement of believers by the hand of God and the wrathful judgment of God upon disobedient men and women. God does chastise His children—whom a father loveth, he does chastise—but He never brings His children under His wrath. That was already accomplished at Calvary, once for all.

Those who argue that the Church must go through the Tribulation because Christians must suffer do not understand the nature of the Tribulation. In this issue of *The Chosen People* magazine, we explain why we believe the Bible teaches that the Church *will not* go through the Tribulation. From a Biblical perspective you'll understand why God will complete His Church and rapture it *before* the Tribulation begins. You'll understand why this is the blessed hope of the believer.

You'll be challenged by Dr. Fuchs's article concerning the first Messianic promise and the hope that it gives to believers today. You'll also be blessed by the missionary stories and testimonies that tell how Jewish people are learning about Jesus, their Messiah and Savior. Certainly these are exciting and challenging days in which we live. The events in the Middle East and the invasion by Israel into Lebanon have once again focused the world's attention on the Lord's return. Events prophesied in the Bible that were to ultimately set the stage for the Tribulation are being fulfilled right before our eyes.

I find it most significant that Russia warned Israel against capturing the PLO leadership in Lebanon. Ezekiel spoke of a northern invasion of Israel (cf. Ezek. 38). Could it be that the PLO is one of the hooks God will eventually use to bring Russia into the Middle East? Indications are that the PLO has received training, munitions and assistance from Moscow.

I believe the days are short. We, as believers, need to share the Gospel with Jew and Gentile alike as we await the upward calling of our Lord. Perhaps we'll soon be hearing those gracious words, "Well done, thou good and faithful servant."

Thank you so much for your prayers and gifts on our behalf. God is multiplying both, and the Gospel is going forth in power to the Jewish community. Let us continue to faithfully serve Him together until that great day when He calls us into His presence.

Shalom, Shalom!

*Harold A. Sevener*

Harold A. Sevener



# *"The Chosen People" Voted Best Missionary Magazine In America By EPA !*

Last year *The Chosen People* was selected as the second best missionary publication in America. This year we are number one!

Why? Certainly winning this award reflects the hard work and dedication of our magazine staff. But, talk to any of them, and they'll tell you the real reason. Two years ago, they decided that since ABMJ has some of the finest missionaries in the world, it should also have one of the best publications in which to tell their stories. Now, you can see the results.

We were so pleased with the tribute the College of Communications University of Illinois gave *The Chosen People* when they selected us as number one. The spokesman for the committee wrote, "There is a meticulous quality to this publication. In all phases it excels, yet avoids slickness. The graphics are incredible, integrated superbly with serious and strong content. Consistency throughout is its landmark. I do not recall marking 'Excellent' so confidently (in virtually every category) in my previous judging."

*The Chosen People* staff. From left to right: James Jones, Andrea J. Robinson, Jonathan Singer and Linda Rotanelli. Not pictured is Editor, Terry Delaney.

We were delighted with their comments because what they said about our magazine reflects how we feel about our missionaries. We thank God for them and for their dedication, which enabled us to win this award.

## **November 1981 Chosen People Wins Award at Evangelical Press Association Convention.**

We were delighted to learn that the Evangelical Press Association selected the November 1981 issue of *The Chosen People* as the second best single theme issue of all Christian magazines this past year. We praise the Lord for this prestigious honor. The fiftieth anniversary issue of the *Evangelical Beacon* was selected as number one. The *Beacon* is published by the Evangelical Free Church of America.

*Leadership Magazine*, a professional journal for ministers published by *Christianity Today* magazine, was awarded the third-place honor. □





Satan won the first battle, but little did he know that he had lost the war.

**T**he study of Messianic prophecy gives us the key to understanding human history. This can clearly be seen in the struggle between Cain and Abel, which is actually a synopsis of history. It is not merely the agelong warfare between the "tiller of the soil" and the "keeper of the sheep"; it is the onslaught of Satan against the revealed will of God.

With the first sin God gave the first prophecy of the One Who would redeem from sin. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This promise was not given to Adam and Eve; it was given to Satan. The enmity between the serpent and the seed of the woman is not between Satan and man. The seed of the woman is the Messiah, not the human race. The battle is between Satan and God's promised Deliverer. The lines were drawn. Down through history, mankind has chosen between "the way of Cain" and the promise of Him Who would "bruise the head" of the serpent. Cain was the first of that line who would rebel "against the Lord and against His Anointed." Abel was one of those saints who, for the thousands of years from Adam to Abraham, were encouraged, comforted and saved by faith in the promised Messiah (see Heb. 11:4).

Eve believed God's promise. When her first son was born, she named him "Cain" (from the Hebrew *kanah*, to get). She actually said, "I have gotten a man—Jehovah" (Gen. 4:1), so reads the Hebrew text and the translations by Luther, Philippi and others. She believed that the birth of her son was the fulfillment of God's promise of the seed who was to bruise the head of Satan!

"This expectation was, if we may be allowed the comparison, as natural on her part as that of the immediate return of our Lord by some of the early Christians. It also showed how deeply this hope had sunk into her heart, how lively was her faith in the fulfillment of the promise, and how ardent her longing for it. But if such had been her views, they must have







# CAIN & ABEL DEATH'S FIRST VICTORY

By Dr. Daniel Fuchs

been speedily disappointed. Perhaps for this very reason, or else because she had been more fully informed, or on other grounds with which we are not acquainted, the other son of Adam and Eve, mentioned in Scripture, was named *Abel*, that is 'breath,' or 'fading away.' "

Alfred Edersheim, *Bible History*,  
Vol. 1, p. 24.

"Abel was a keeper of sheep, but Cain was a tiller of the ground" (Gen. 4:2). Each brought an offering to the Lord. Cain brought the fruit of the ground and Abel brought "the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had no respect" (Gen. 4:4, 5). Instead of finding out the reason for his rejection, Cain yielded to anger and jealousy. In loving mercy, God remonstrated with him but Cain was adamant. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Gen. 4:8).

And so death had its first victory. Satan won the first battle—but little did he know that, in winning the battle, he lost the war! If death had not become a part of human experience, Paul could never have written, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). If there were no death, then Christ could not die for our sins! Even in its seeming victory, the mercy of our Lord was shown. The first of our race to die was not the wicked Cain, but the righteous Abel. Even in his death, there is an allusion to the resurrection. Cain killed Abel, but Abel still lives. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Abel is still preaching history's longest sermon!

It is from the New Testament that we see the deeper meaning of the story of Cain and Abel. In the garden of Eden, fellowship with God depended on perfect obedience. Adam fell, and no longer could man depend on obedience for salvation. In love and mercy, God opened another path—the way of faith. God gave the promise of the Messiah, and in this promise there was the Gospel. The Deliverer's miraculous birth was foretold—He was to be the seed of the woman. His sufferings were prophesied: "Thou shalt bruise his heel." And His final and complete victory was assured: He "shall bruise thy head."

From that time on, man could either embrace this promise by faith or else reject it and turn away from the Redeemer. At the beginning of human history, the two differing ways that have always divided mankind were

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Intense loneliness is a constant companion, and there's no escape. It got so unbearable at times that I would begin to ask myself if

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# BELIEVING BEHIND BARS

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TESTIMONY  
By RICHARD GILLILAND

I had no idea what was going to happen to me as I awaited my sentence. I could almost see the possibility of being sent to prison for life. My attorney seemed hopeful that I would only receive six years in prison. But, I really had no idea what to expect. To say the least, it was a time of great stress for me.

I felt like my life was draining away, but that I was absolutely powerless to stop it. I tried hard to blot the thought from my mind and think of something—anything that would be better. As I thought, I remembered a few ideas I

had heard about God somewhere along the way, and I wanted to latch onto them. Since I was Jewish, I only knew a little about Jesus, but it was enough to make me feel that I wanted to commit my life to Him.

In all the 40 years of my life, I had never entertained a thought about Jesus. I considered myself Jewish, but I never wondered what it really meant. Yet, right there and then I truly believed that Jesus was Lord and I put my trust in Him.

I guess it sounds simple, right? Well, it really wasn't. Shortly after I accepted Christ, I was given a 30-year prison sentence. Although I knew this



from the vulgar language and the mean-spirited men.  
I truly believed in Jesus as my personal Savior.



was going to be a test of my new-found faith, I felt sure that I could make it through with the Lord's help.

So, I bravely lifted my head and walked into the cell. I said one of my first prayers there; "Lord, this is it. Here I am. Maybe you have something better for me in prison than in society." I thank God now as I see how He brought comfort to me in those initial moments of adjustment.

Soon after being sentenced, I was taken from the county jail to a prison where I was given a job to do and permitted to attend church services each week. In those early days of prison life, the Lord helped me to

grow by leaps and bounds. Within six months, a Christian men's fellowship began in the prison. I was deeply involved in all their activities and spent many hours in my cell praying to God.

Naturally, there have been times of severe testing. Even under the most ideal conditions, serving time is difficult. Intense loneliness is a constant companion, and there's no escape from the vulgar language and the mean-spirited men. Yet, I knew God was compassionate and understood my situation. It got so unbearable at times, however, that I would begin to ask myself if I truly believed in Jesus as my personal Savior. I had to answer, "yes," but then I also had to wonder, "How am I going to serve Him under lock and key for 30 years?"

My cries reached God, and He showed me how to find strength in His Word. I was uplifted despite my circumstances. He answered my prayers as He promised He would.

Soon the Lord provided me with loving Christian families who began corresponding with me. They would come to visit, bringing the strength and comfort I needed. Praise the Lord! Together, we shared a special happiness that only God's children can share. I was overjoyed when I realized what the Lord was doing in my life. I had lost my family before I came to prison because of strained relationships, but now He was giving me a new family—His family.

Sid Stern (ABMJ missionary) would frequently come to visit and he'd bring me lots of encouragement plus so many of the Jewish foods I missed so much, like bagels and cream cheese. This may seem like a small gesture, but to me it was love in action. I was so thankful.

As I grew in God's Word, I became more and more overwhelmed by the unspeakable love He has for me.

Eventually, I was transferred to another facility. Here, there was less

tension and fewer problems. I was given an extremely responsible job, which made me feel like I was getting ahead—even in prison. Jobs in most prisons pay only a token salary at best. So I was delighted when my pay rate was increased 150%. This enabled me to purchase some Christian literature and further my study of God's Word. Things were going great. I was even granted telephone privileges. The Lord was really pouring His blessings into my life. He was not only answering my prayers, but all the prayers of my Christian friends as well.

Then . . . disaster struck! I forgot that it was the Lord who brought me to this place of happiness. It had been easy in times of stress to keep my mind on God, but now that things were going so well, I seemed to slip further and further away. I soon found myself under deep conviction and filled with guilt for having forgotten my Lord.

In His grace, He brought me back and He restored the peace I had lost once I began to stray. Yet, there were unanswered questions in my mind. I found myself wondering, "What kind of a Christian am I if I can deny Christ when things are going well?" I was treating God like a "friend in need." As I wrestled with this question, I began to see that sometimes we're more severely tested in good times than in bad. Now I'm careful to stay close to God when it seems like I need Him least. How I thank Him for being so gracious and kind to me while I was learning this important lesson.

Today, as I write this article I can joyfully declare, "I'm more free here, in prison, than anyone on the outside who doesn't know Christ." Yes, I still live with pressures and temptations. Satan would still like to see me fall. How I thank God that He holds me safely in His hands. With your prayers and by His grace, I'll continue to be a testimony for Him. □



Perhaps the turmoil in the world, the economic and political unrest, the in nation of Israel, and the constant tensions in the Middle East, have caused



# *Will The Church Go Through The Tribulation?*

By HAROLD A. SEVENER

Famine, pestilence, disease and death are all words that characterize the Tribulation. According to the Bible, the Tribulation will be seven years of satanic rule (cf. Rev. 12-13 and Dan. 9:27). It will be a time of the outpouring of God's wrath (cf. Rev. 6:17) and a day of God's vengeance (cf. Isa. 34:8; 63:1-6). It will be a day of thick clouds, of gloominess and of darkness (cf. Zeph. 1:14-15 and Joel 2:1-2). Once the Tribulation period begins, there will be no escape, except through death. All those caught in the Tribulation must endure to the end in order to be saved alive out of it (cf. Mt. 24:13).

How I praise God for His promise that I, as a believer in the Lord Jesus Christ in this age, will be kept from that hour (cf. Rev. 3:10). As believers we have God's assurance that we are not appointed unto wrath (cf. 1 Th. 1:10; 5:9; Rom. 5:9). The Bible tells us that, as believers, we are children of the light and of the day, rather than children of the darkness and of the night (cf. 1 Th. 5:5). We who are believers in the Lord Jesus Christ have been set free from Satan's rule through the indwelling presence of the Lord Jesus Christ (cf. Eph. 6:10-18).

Yet, in spite of these glorious promises, there are many Christians, Bible teachers and pastors who in recent months have taken the position that the Church *will* go through the Tribulation. Perhaps there has been a "prophetic backlash" to the pre-Tribulation position, which states that the Church will *not* go through the Tribulation, a view that has gained popularity in the past few years. Perhaps the turmoil in the world, the economic and political unrest, the increasing crime, violence and terrorism, as well as the rise of the super powers and the



creasing crime, as well as the rise of the super powers and the  
some Christians to wonder if we are already facing the Tribulation.

nation of Israel and the constant tensions in the Middle East, have caused some Christians to question whether or not we are facing the Tribulation or are about to enter the Tribulation period.

Robert H. Gundry's book, *The Church and the Tribulation*, as well as the writings of Jim McKeever and others, have been espousing a post-Tribulation position. They believe that the Church *will* go through the Tribulation and be raptured when the Lord returns. However, I remain convinced that God's Word clearly teaches a pre-Tribulation rapture. Let me share with you just a few of my reasons for believing that the Church will *not* go through the Tribulation.

First, the words of Jesus support a pre-Tribulation rapture position. It's interesting to note that the word *rapture* does not appear in the Word of God. It comes from the Latin verb *rapere*, which literally means to be transported from one place to another. The word came into usage to describe the coming of Jesus to gather together His own. The Greek word used in the Scriptures is *parousia*, which literally means to be near, or alongside, but at the same time connotes presence. This is the word that is used in 1 Cor. 15:23; 1 Th. 2:19; 4:15; 5:23; 2 Th. 2:1; etc. This same word is also used in speaking of the return of Christ with His saints (cf. Mt. 24:3, 27, 37, 39; 1 Th. 3:13; 2 Th. 2:8; 2 Pet. 1:16). Herein lies the confusion: The word is used of Christ's coming to gather together His saints and also of the return of Christ to establish His kingdom. Is the word speaking of two separate events, one single event or different aspects of the same event? Your answer to these questions will determine which position you take—a pre-Tribulation or post-Tribulation.

If you believe that *parousia* refers to only one event or different aspects of the same event, you believe that the Church *will* go through the Tribulation. If, on the other hand, you conclude that the word *parousia* refers to two distinct events concerning Christ's coming, you believe in a pre-Tribulation rapture of the Church.

Thus, because of the interchangeable usage of the word, the context in which it is used must be taken into consideration whenever a passage is being interpreted. With this in mind, let us look at what Jesus said concerning His return. In Jn. 14:1-3 Jesus promised His disciples that He would not only come again, but that He would receive them unto Himself, so that they could be where He is. This was a new truth for the disciples, who were expecting a literal kingdom upon the earth. All through Jesus' ministry He emphasized the fact that there was a *spiritual* kingdom, out of which would grow His Church (cf. Mt. 16:18), and a *literal* kingdom, which would fulfill the promises made in the Old Testament (cf. Acts 1:6-7). Jesus defined the aspects of this spiritual kingdom in His parables (cf. Mt. 13). He also said that it

was a mystery (cf. Mk. 4:11). Thus, when His disciples asked questions about the kingdom and its restoration to Israel and about His return, His answers would contain both aspects of this kingdom truth (cf. Mt. 24-25). Herein lies additional confusion.

Many Bible teachers and prophetic students perceive chapter 24 of Matthew as a reference to the rapture. However, in this passage, Jesus is not teaching about the rapture; He is simply teaching about kingdom truth, telling His disciples when He would return.

Interestingly, in this same passage, Jesus points out that the day and the hour no man knoweth (cf. Mt. 24:36). Allen Beechick, in his book entitled *The Pre-Tribulation Rapture*, has done an excellent job of pointing out the significance of these statements. He shows how they relate to the embryonic truth of the spiritual kingdom (the Church) and the literal kingdom (Israel), which will be established when our Lord returns. In addition, he points out that Jesus was referring to an unknown day, which speaks of Christ's coming before the Tribulation. He then speaks of a known day, which refers to Christ's coming after the Tribulation. These are two different days.

Allen Beechick, *The Pre-Tribulation Rapture*, p. 19.

Thus the words of Jesus give us the embryonic teaching of a pre-Tribulation rapture without details. It was then left for further revelation, which we have in the writings of Paul. Paul makes it clear that God revealed to him a mystery concerning His working in this age—the mystery of the Church (cf. Eph. 1:9-10). He speaks of the Church as the Body of Christ, of which Christ is the Head (cf. Eph. 2:16-22). He speaks of the completion of the Church, or the rapture, likewise as a mystery, revealed to him by God (cf. 1 Cor. 15:51-58; 1 Th. 4:13-18). Paul very simply distinguishes between the day of Jesus Christ, which he seemingly depicts as the rapture (cf. Phil. 1:6; 1:10; 2:16) and the Day of the Lord, which ushers in the Tribulation and the return of the Lord Jesus Christ (cf. 2 Th. 2:2). Paul recognizes the unique distinction of the Church in this age—that God is uniquely calling out Jew and Gentile as a people for His name (cf. Rom. 9-11). As the apostle to the Gentiles, this great Rabbinic teacher also recognizes, at the same time, God's responsibility to Israel in keeping the promises of a literal kingdom prophesied in the Old Testament. Thus, Paul clearly delineates between the Church and Israel, pointing out that God is working among three groups of people: the Jew, the Gentile and, now, the Church of God (cf. 1 Cor. 10:32).

Certainly God will keep all His promises to national Israel, both promises of judgment and blessing. At the same time, Paul makes it clear that in this age, God is uniquely ministering to the world through His Church,

*continued on following page*



Once the Tribulation period begins, there will be no escape, except through death. All those caught in the Tribulation must endure to the end in order to be saved alive out of it.

the Body of Christ, composed of both Jew and Gentile (cf. Gal. 3:28). He also tells us that the future of this Church is to be forever with the Lord in heavenly places (cf. Eph. 2:5-7; 1 Th. 4:17). Finally, Paul makes it clear that we as believers are not appointed unto wrath, but that we have a blessed hope (cf. Ti. 2:13-14).

Thus, both the words of Jesus and the writings of Paul verify a pre-Tribulation rapture. As we study the Scripture, we see that the writings of John also verify the belief in a pre-Tribulation rapture. In the book of Revelation, John repeatedly mentions the Church. Then the Church suddenly disappears between chapters 6 and 19, in which the events of the Tribulation are discussed in great detail. The only people who are described as godly people and who endure the persecution of the Tribulation are those of the nation of Israel (cf. Rev. 12).

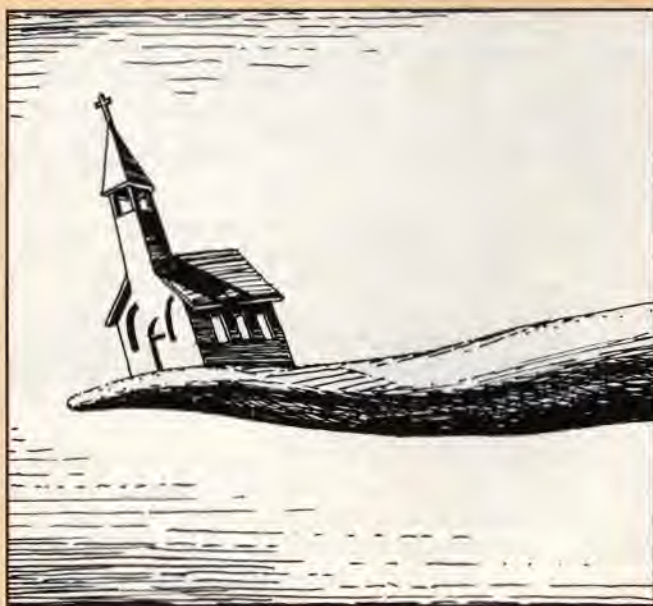
It is also in the book of Revelation that we find the promise given to the Church, that we will be kept from the great hour of trial that is to come upon the earth. We are told, "...I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10). Note, first of all, that this is universal. Second, note that the word *dwell* is the Greek word *katoikeo*, which conveys the idea of dwelling with permanence. Thus, the judgment is directed toward the earth dwellers. These are the people who have literally accepted this earth as their home and

who have identified themselves with earth's commerce and religion. This is in contrast to the Christian, whose citizenship is in heaven.

So, we have seen that God's truth is progressive, beginning with the words of Jesus. Then we find that the truths concerning the Church and the rapture are fully developed by Paul and John. Thus, the pre-Tribulation position supports the Old Testament concept of the literal kingdom of God on earth. For example, if one holds that the Church must go through the Tribulation, then all believers are raptured after the Tribulation and all receive glorified bodies. Since Jesus makes it clear that there will be a separation of the righteous and the unrighteous at the end of the Tribulation (cf. Mt. 25) if the unrighteous are cast into hell and the righteous are changed, then there is no one left to inherit a literal kingdom here on the earth.

Those who disagree on the pre-Tribulation rapture position state that the last trump, spoken of by the Apostle Paul in 1 Cor. 15:52, is a reference to the last trump referred to by John in the book of Revelation (cf. Rev. 11:15). However, I would point out that a period of almost 40 years separates the writing of the Corinthian epistles and the writing of the book of Revelation. Certainly, Paul would not introduce a truth about the last trump which would then have to wait 40 years for John to explain in the book of Revelation. Furthermore, the trump that Paul is speaking about is distinct and different from the trumpets that John is writing about in Revelation. Revelation's trumpets are trumpets of judgment, preceded by seals and followed by vials, or bowls, of judgment. Whereas, Paul is making a reference to the sounding of the last trump, which for his Jewish audience would have special significance in view of the sounding of the shofar on special memorial occasions, the last blast of which was to frighten Satan and to assemble believers for worship. Such will be the sounding of the trump at the rapture of the Church.

Will the Church go through the Tribulation? Based upon biblical evidence, I believe we can state, without reservation, a resounding, "NO!" We who are believers in the Lord Jesus Christ can live our lives daily, moment by moment, expecting to hear the sound of the trump and the upward calling of our Lord and Savior. Such a truth should give us an impetus for evangelism, to see that the Gospel, the Good News of salvation, is given to both Jew and Gentile alike, so that they, like we, may escape that awesome and dreadful day of the outpouring of God's wrath. □





# LOST IN A BOTTLE

By LARRY JAFFREY  
Missionary, Silver Springs, MD

Sam was so intoxicated he had no idea what kind of place he had just wandered into. When he fell flat on his face in front of the whole congregation, he could've been on the floor of the local bar, for all he knew.

Sam struggled to get up from the cold floor. But, the harder he tried, the more evident it became that he couldn't do it on his own.

Mabel, who was sitting nearby, ran to help him. She extended her arms, and with all of her strength she tried to hoist him up. Finally, Sam regained his balance and thanked Mabel for her help. But he still didn't know just where he was when she offered him the seat beside her.

When the Bible study was over, Mabel wanted to find out all she could about this elderly stranger who had made such a dramatic entrance into our meeting. She also wanted to give him an opportunity to find out about his Messiah, for she was sure that this man didn't stumble into the fellowship hall that evening by accident. Surely God had a good reason!

Mabel lovingly listened to Sam's slurred explanation of why he had been drinking. He was careful to explain that getting intoxicated was not his usual practice. He confessed, however, that he simply didn't know how he could make it through the night unless he were mindlessly drunk.

Mabel sensed this was not just the idle talk of a drunk. She was ready to have him continue his story. But, Sam hesitated again, as though he were wondering if he could trust her enough

to open his heart and reveal his pain. He stared at Mabel, suddenly struck by the reality of the deep concern she had for him.

Sam began to pour out his story in a voice as broken as his heart must've been. He couldn't cope any longer with the condition he saw his wife lapse into. She had become extremely ill and was taken to a nursing home. How would he go on apart from her? At least if he was intoxicated, he wouldn't have to think about it.

Mabel heard the story of a lonely man unravelling before her and she felt her heart beginning to tear. How could she give him the joy she had found in Jesus? How could she share it with him? Would he, a Jewish man, really be willing to listen? All she had to do was take one look at his troubled face and she knew whatever the consequences, she must tell him.

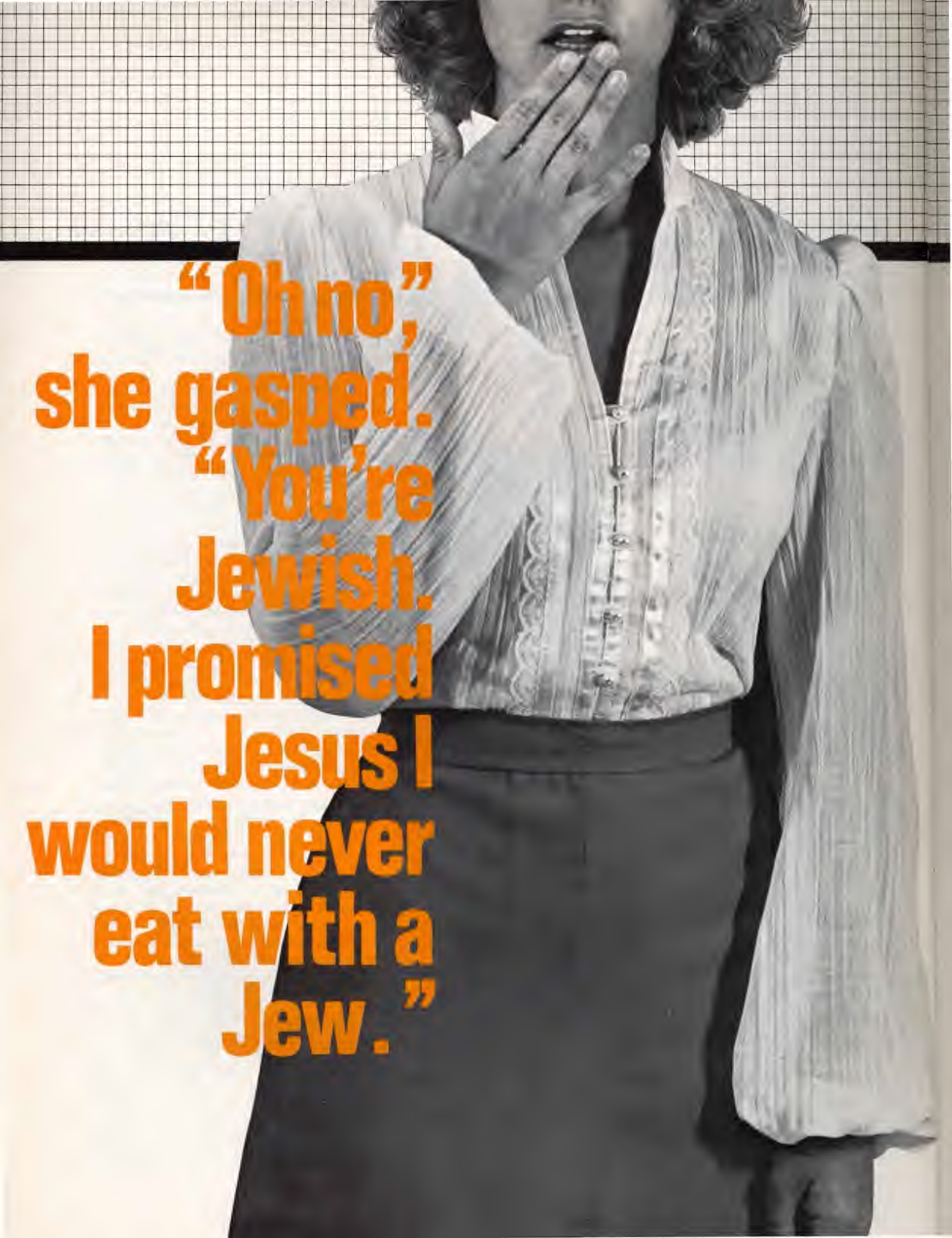
Although Sam's upbringing taught him not to listen to "stories about Jesus," he just couldn't help it this time! He was so impressed by Mabel's sincere concern for him that he wanted to understand her faith. So after listening to her testimony, he graciously accepted her invitation to the next fellowship meeting. Ever since then, he's been coming every week. And every week he becomes more and more open to the Gospel.

Please pray that Sam will soon come to know his Messiah and receive lasting courage and strength as he invites the Lord to fill the lonely void in his life. □



*Larry Jaffrey first committed his life to the Lord at a Christian fellowship in college. Since 1970 he has served as a missionary with ABMJ.*





**“Oh no,”  
she gasped.  
“You’re  
Jewish.  
I promised  
Jesus I  
would never  
eat with a  
Jew.”**



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By JOHN BELL  
Missionary, Chicago, Ill.

"How about a nice juicy hot dog?" Roy Schwarcz (ABMJ missionary) suggested as we were nearing one of our favorite food stands in north Chicago.

"It sounds good to me!" I replied.

It was just about time for lunch during a day of "follow-up," when we visit people who we've heard might be open to the Gospel. So our motive was not simply to fill our stomachs with delicious kosher hot dogs. We had really come to talk to Bob, the owner of the stand, because we knew that it was a good time to find him there.

When we first approached he was a little suspicious of our motives. He hadn't seen us too often before this day and we had never had an opportunity to talk with him about the Messiah. But, once our conversation unfolded, Bob was at ease with us, and he began to express his opinions about many different things.

Our chat soon became so engrossing that we ended up talking with Bob for at least an hour and a half. Although our conversation was awkwardly wedged in between customers' lunch orders, Bob openly shared his views about God with us. He explained his convictions about the Scriptures, the Jewish people and the Messiah according to his traditional upbringing. He seemed to delight in telling us about the traditional celebration of the high holy days in his family. We were impressed by his openness and honesty.

He, in turn, was interested in our understanding of the Scriptures and our concern for him.

Roy told Bob how his own life had been affected since he, a Jew, came to know the Messiah. From time to time, I added some Scriptures that speak of the Messiah's death for man's salvation.

Bob seemed impressed that we called ourselves Christians and yet we would talk with him. Just before we left him, Bob shared the reason for his surprise.

When he had been taking business classes, he had become friendly with two other students in the cafeteria. One day, one of these classmates who was known to be a "Christian" asked Bob what kind of cross was attached to the chain he wore around his neck. Bob was totally unprepared for his friend's reaction when he pulled the Star of David out from beneath his shirt. She gasped, "Oh no, you mean you're Jewish!" Bob asked her why she was so shocked, and the woman told him, "I promised Jesus that I would never eat a meal with a Jew." After this, Bob generally avoided "Christians" since they were, supposedly, forbidden to have anything to do with Jews.

Roy and I left the hot dog stand in a state of sheer amazement. "How pitiful is the blindness of those who say they follow Jesus and do not love the Jewish people!" We thanked God for allowing us to come along and present the love every Christian should have in his heart for the Jewish people. If Bob had learned nothing else from our visit that afternoon, he had at least learned something important about the word "Christian." It's an easy title to claim, but not everyone who claims it may really know Christ.

We thank God for our time with Bob, and we're asking Him to soon show Bob the love of his Messiah. □

## Who Will Tell Your Loved Ones about Jesus after the Rapture?

Sometimes we live as though our time on this earth is going to go on forever and ever. But the Bible tells us the day is coming when Jesus will catch the Church up to be with Himself . . . and the world will go on without us.

When that happens, who will be left to tell our unsaved loved ones about Jesus?

You'll find the answer in Revelation, chapter seven. God will use 144,000 Jewish witnesses to bring the message of His salvation to the world.

Yes, we have a lot for which to be grateful to the Jewish people. They gave us the Bible, our Messiah and our first missionaries. Now, we see they're also going to bring the hope of salvation to our unsaved loved ones during the Tribulation.

This raises an interesting question. Suppose that the 144,000 Jewish witnesses are as faithful in bringing the Gospel to your loved ones after the rapture as you are in bringing the Gospel to their people today. What would be *your* loved ones' chances of coming to Christ?

Maybe you don't know any Jewish people, but you can still share the Gospel with them through one of our missionaries.

- ☐ I will be faithful in praying for your outreach among the Jewish people.  
☐ I have enclosed my gift of \$\_\_\_\_\_ to help you reach Jewish people with the Gospel.

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# Questions and Answers

by DR. HENRY J. HEYDT

**QUESTION:** What was Paul's thorn in the flesh? A friend of mine said it was palsy, but I always took the buffeting by Satan to mean that he was tempted.

**ANSWER:** Paul's "thorn in the flesh" has been a matter of more diversified speculation than almost any other thing in Scripture. It has been thought to have been a painful struggle against temptation to incontinence, a terrible battle to control his temper, some human antagonist who repeatedly "heckled" him, stings of conscience resulting from his former life as a persecutor, blasphemous thoughts suggested by Satan, melancholy, and such physical maladies as epilepsy, malaria, insomnia, migraine headaches, hypochondria, inflammation of the eyes, and so on.

A careful reading of 2 Cor. 12:7-9 will show that it was a messenger of Satan permitted by God to keep him humble because of the abundance of the revelations he had.

Several things are at once evident. It was not the result of sin in Paul's life. It was not given in order to tempt him but to keep him from the temptation to self-exaltation. It was "in the flesh" and therefore some physical malady. God preferred to give him grace to bear it rather than to remove it. It did not prevent his constant travel, exhausting labors and the enduring of repeated hardships and persecutions.

The safest conclusion to draw regarding the matter is that of Luther, "I do not know what it was."

Without designating an eye condition as Paul's thorn in the flesh, we do note that he had some difficulty with his sight. The Galatians would have plucked out their own eyes and given them to him had they been able to do so (Gal. 4:15). Paul wrote his letters through an amanuensis and

signed them in his own hand with large letters (Gal. 6:11). This is probably also the reason he did not recognize the high priest in Acts 23:4, 5. It has been suggested that this is the reason he seldom traveled alone, and that the condition was the result of his blindness at Damascus (Acts 9:9), but these matters are too speculative.

**QUESTION:** Is there a limit to the extent to which a person may go in becoming all things to all men as Paul said he did in 1 Corinthians 9:20-22?

**ANSWER:** Certainly. All one has to do is to consider the extremes. Do I become a thief to reach a thief, an adulterer to reach an adulterer, a drunkard to reach a drunkard? Obviously not.

A study of Paul's actions in this respect as seen in the Book of Acts will show that it had to do with his outreach, not with his instruction for the Church or his conduct in connection with the things of the Church. Read how he resisted Peter when Judaism was creeping into this area (Gal. 2:11). In fact, the entire letter to the Galatians demonstrates his reaction to any Judaizing tendencies within the Church. In this realm we have a truth to uphold, and we do not try to show the Jews how much we love them by bringing yarmulkes and prayer shawls into our Christian worship. If we go to the synagogue we apply Paul's principle, but we do not bring the synagogue to us. When the Jew comes to us he needs to see the distinction.

The example of the Lord Jesus Christ should settle the matter for us. When it came to the occasion of the washing of the hands as a traditional thing He did not have His disciples do it. Read His severe attack upon the Pharisees in Matthew 15:1-9. It must also be remembered that His strict

observance of Mosaic legislation was due to the fact that He was "made under the law" (Gal. 4:4), and its jurisdiction did not end until He nailed it to the cross (Col. 2:14).

One additional matter needs to be kept clear. A reenactment of the law or some aspect of it for the purpose of demonstrating its Christological significance is not wrong. Thus we can show "Christ in the Passover" and such aspects of truth as our approach into the Holiest by the blood of Christ as over against the use of phylacteries, prayer shawls, and head coverings. This is why there can be a millennial temple with its sacrifices, not as reestablishing the old, but as a memorial and as a demonstration to the nations of all that they signified in God's typical and prophetic purposes.

Let us maintain a clear, truthful, and unhypocritical testimony before both Jews and Gentiles. We are not to sin that grace may abound. To give the impression that we adhere to any of the ceremonies of the old covenant, which are but shadows (Col. 2:17), is to deny their fulfillment in the reality, the Lord Jesus Christ.







## The first of our race to die was not the wicked Cain, but the righteous Abel.

made clear. Those who rejected the hope of faith would naturally try to establish themselves in the earth, claim it as their own, enjoy its pleasures, satiate themselves in its lusts, and be content in its ways. On the other hand, those who believed God's promise would consider themselves strangers and pilgrims and would wait for the fulfillment of God's promise of a Redeemer. The history of Cain is described by the former, Abel's by the latter.

When we view their story in this light, we see that their occupations were the result of their attitude toward God. Cain was "a tiller of the ground," he desired possession and enjoyment of earth. Abel chose the

pilgrim life, he was a "keeper of sheep."

"Abel was a keeper of sheep." Sheep have always been an important animal. They are mentioned hundreds of times in the Bible. Sheep were the chief part of the herds, which were the principal source of Israel's wealth. The uses of sheep were many: It was a favorite food, and the ewe's milk was a main part of the diet. The *shofar*, or trumpet, used at the Feast of Tabernacles was the horn of the ram. This horn was also used as a receptacle for oil. Sheepskin was used for clothing. The "tents of Shem" were made of sheepskin. And sheep's wool was highly valued.

The most important purpose of sheep, however, was sacrifice. The ancient rabbis used to say, "Sell thy field to buy sheep, but do not sell sheep to buy a field." (See HUL. 84 a. b.) Different parts of the sheep were used for important functions in the Tabernacle and Temple worship. The horns were made into wind instruments, the hollow thigh bones into flutes, the large intestines into lute strings, and the small intestines into harp strings. From its wool the pomegranates on the high priest's garment were made (Ex. 28:33-35). This is why the Talmud says, "The ram alive produces only one sound; dead, seven sounds." (See KIN. 25a.)

As needful as the sheep was for human consumption and comfort, it was the lamb that was slain as the sacrifice that brought fellowship between Abel and God. In the early pages of the Scriptures, we see the importance of sacrifice. This is the only appointed way to God. The sacrifices in the Scriptures all point forward in time to the Lord Jesus Christ, the "Lamb slain from the foundation of the world," who would become our sacrifice for sins.

"Abel was a keeper of sheep." Thousands of years later, there were other "shepherds abiding in the field, keeping watch over their flock by night" (Lk. 2:8). To them, God announced the fulfillment of the first Messianic prophecy. □

## How Many of These Questions On Stewardship Can You Answer Correctly?

TRUE FALSE

☐ ☐ ABMJ's gift annuity program pays a generous guaranteed income.

TRUE FALSE

☐ ☐ The older you are at the time you enter a gift annuity program the greater the tax free portion will be.

TRUE FALSE

☐ ☐ If the Lord calls either the husband or wife home, the annuity payments can continue to the remaining spouse.

TRUE FALSE

☐ ☐ An estate tax deduction can be taken when the beneficiary goes to be with the Lord.

TRUE FALSE

☐ ☐ The unused portion of the gift annuity investment will be

used to share the Gospel of Christ with Jewish people throughout the world.

If you've answered true to all of these questions, you are absolutely right! This is something you'll want to prayerfully consider the next time you're seeking to invest the gifts that God has given to you.

For more information, write The President, ABMJ, Box 2000, Orangeburg, NY 10962.



# Start the Jewish New Year\* Off Right!

Why has ABMJ's Prophetic Jewish Calendar been such a great success through the years? All you need to do is look at this beautifully designed calendar and you'll immediately know the answer!

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