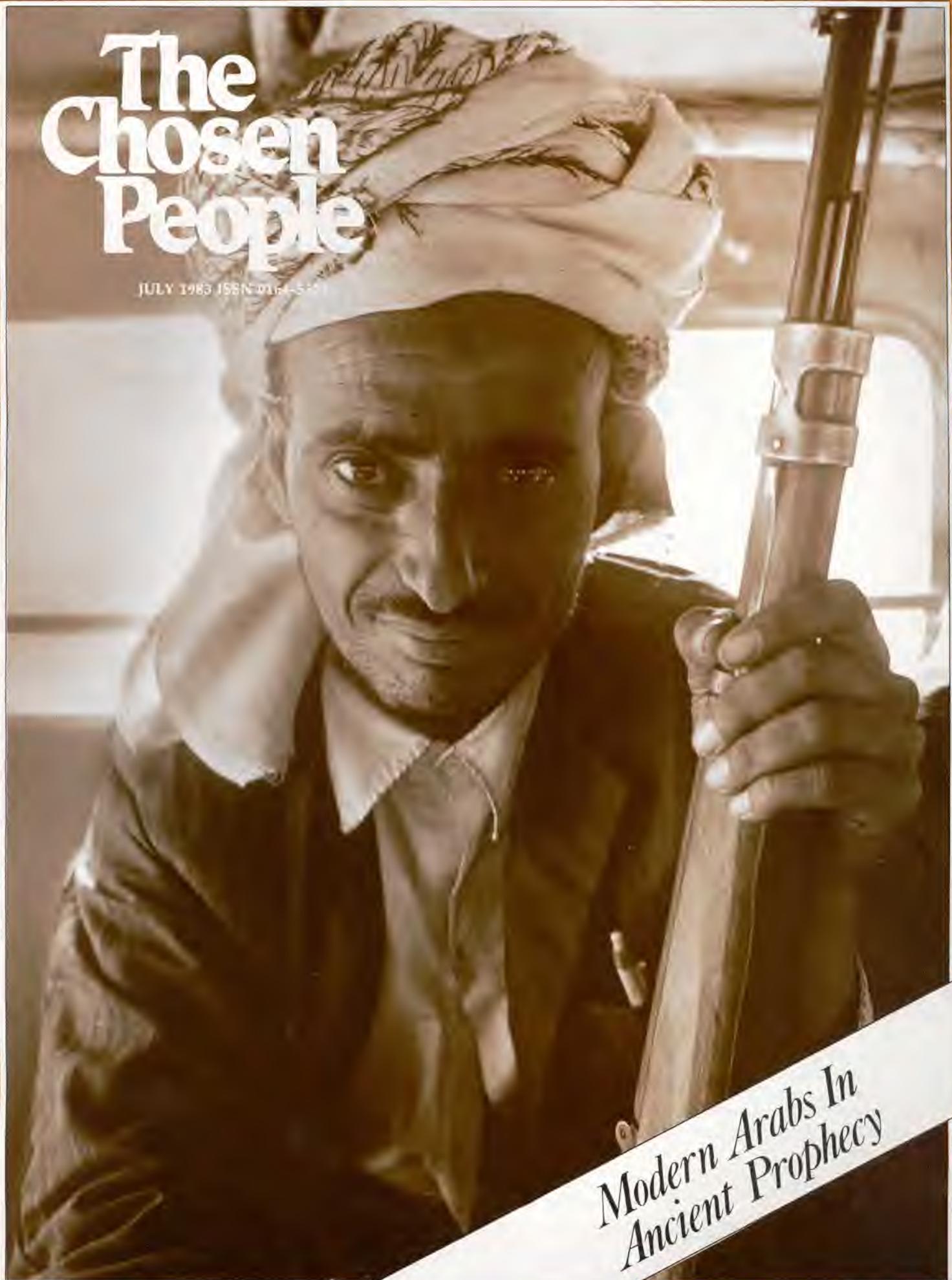


The Chosen People

JULY 1983 ISSN 0164-5401



*Modern Arabs In
Ancient Prophecy*

From the President



JULY 83

The Chosen People

THE CHOSEN PEOPLE is published monthly (except August) as a medium of information concerning the Jewish people, Israel and the work of the American Board of Missions to the Jews, Inc., 100 Hunt Road, Orangeburg, New York 10962.

Is the Gospel for everyone? I am sure that your response to such a question would be like my own. Of course it is! Anything less would be heresy.

But yet while many evangelical Christians merely pay lip service to this belief, there is a growing number whose very actions and statements deny it. I am finding increasing numbers of ministers, teachers and Christian laypeople who believe that the Gospel is for everyone except the Jew. Some hold that Jews should have an opportunity to hear the Gospel but that they should not be singled out as a special people or group as the object of evangelism. Others are stating that God has established "a dual covenant." That the Jew, because of his historical relationship to God and because of the establishment of the nation of Israel does not now have to receive the Gospel. Others say that the Jew shares in the same covenant as the Christian. Still others hold that their love and esteem for the nation of Israel should take precedence over the need to evangelize the Jew.

Recently, Rabbi Meir Kahane along with other leaders in the Jewish community raised a red flag. They voiced strong opposition to the increasing numbers of evangelical Christians who are financially and otherwise supporting the nation of Israel. Their underlying fear is that, through the continual contact with Christians, Israelis would convert to Christianity.

From my vantage point, their fears are groundless. However, I do believe we also need to raise a red flag as evangelical Christians. We need to understand that the Gospel message cannot take second place to our political and prophetic beliefs. I wince when I hear pastors, Christian leaders, and Christian laypeople tell me how much they love the nation of Israel yet show little or no concern for the necessity of Jewish people coming to Christ. They share with me the vital statistics of what's taking place in the Middle East. The great accomplishments of the Israelis. Their military strength. They know the prophetic scenario verse by verse and word by word. But how often have they opened up their mouth to witness to the Israeli or the Jew whom they say they love?

How we empathize with the apostle Paul when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:1, 2).

This is our burden and the burden of the missionaries of the ABMJ. Our hearts' desire is to see all the Jews everywhere coming to a saving knowledge of Jesus Christ. How I praise God for our wonderful *Chosen People* family. I know that each of you is praying for and supporting this ministry out of Biblical conviction. By the prompting of the Holy Spirit and the understanding of God's Word, I know you realize that without Jesus the Jew like the Gentile is lost.

We are, however, living in an age of confusion when well-meaning causes have replaced Biblical conviction. God's Word has not changed. The Jew today still needs the Gospel. It may not be a popular cause but it is God's cause. I want you to know how much I appreciate your faithful prayers on our behalf. God is blessing and Jewish people are coming to a saving knowledge of Jesus as Messiah, Savior and Lord of their lives. Thank you for your faithful prayers and support.

Shalom, Shalom

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M · O · D · E · R · N

ARABS

I N A N C I E N T

PROPHECY

By DR. DANIEL FUCHS

Israel's incursion into Lebanon has taught us what we should have known before: The return of Israel to the land did not usher in the millennium. Only our Lord's return can do that. At last we realize that Israel is just like other nations, even perhaps like the United States in some of our past dealings with our enemies, for example, our treatment of Japanese Americans during World War II. We loudly condemn Israel's treatment of the Palestinian Arabs. (Actually, most of the Palestinians are gladly thriving on their "mistreatment." After all, they could return to the real Palestine—Jordan.)

We don't defend all of Israel's acts, but the Palestinians are still at war with Israel. They continue to make terrorist attacks on the Jewish people. Recently the PLO attacked a bus in Tel Aviv, injuring 17 Israelis. They blatantly claimed credit for it, declaring that this attack was carried out by "one of our [PLO] units operating inside the occupied homeland." This statement proves that the PLO is not looking for a homeland for the Arabs, but it is adamant in its plan to drive Israel into the sea.

Because of this, it is foolish for us to condemn Israel for not succumbing to the Arabs. After all, I don't find any Biblical support for the contention that Israel must sign a treaty that would return the land that God promised her to the Arabs.

However, the Arabs do have basic moral rights.



Wouldn't it be wonderful if the Arabs would realize that Israel has moral rights, and if Israel would also admit the Arabs have rights, and then start negotiating on that basis. This truth was vividly clear to me last September when I visited Israel. It was one of the most fruitful trips of my career. It was climaxed in Haifa when our entire group was enchanted by the music of a young Hebrew Christian nurse, who is also an accomplished guitarist. She sang the songs of Zion and testified what the Lord had done for her. She is a member of an assembly of young believers in our Lord who worship in the suburbs of one of the largest cities in Israel. Their congregation has about 100 members, most of them young people. It is entirely self-supporting, and it is absolutely indigenous—about half Jewish and half Arab! I asked if there were any racial tensions. She replied, "Of course not, we love each other."

We who love our Lord love not only the Jews but we love the Arabs. Just as we insist that Israel has both moral and Biblical rights, so we remind you that the Arabs also have moral and Biblical rights, and one of them is the right to have the Gospel preached to them in love. I believe that the congregation of Jewish and Arab brethren in the Lord is highly significant. Today, when most tensions are racial, it demonstrates the truth that "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14).

Ever since my last trip to Israel, I have been studying about the Arabs in Biblical prophecy. This article is an introduction to this fascinating study. We realize that this subject is not the most important aspect of Biblical prophecy—but then, believe it or not, neither is the return of Israel to the land. The Bible is clear as to the main teaching of Biblical prophecy: "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

The main subject of prophecy is the Messiah. When man first sinned, a tremendous struggle between God and Satan began. It was for the dominion of the universe. It is significant that the first promise of the Messiah was

made to Satan, not to Adam and Eve. It was God's declaration of war! "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).

The struggle for world dominion from Eden to the millennium will always be between the seed of Satan and the Seed of the woman, who is the Lord Jesus Christ. In Eden it looked as if Satan was victor. But remember that "the testimony of Jesus is the spirit of prophecy."

The grand theme of all the prophetic Scriptures is the coming of the Messiah, the Lord Jesus Christ. As we see the condition of the world today, the ultimate victory of our Lord over Satan seems further away than it did at Eden. But the grand truth of prophecy is the fact that our coming Lord is King.

"The Lord shall be king over all the earth" (Zech. 14:9). There are many facets in the Scriptures that highlight this truth, but all these facets together make up the diamond. We must see the parts related to the whole. For instance, it is easy to think that the Great Tribulation is for Israel only and that its greatest effect will be Israel accepting her Messiah. This is a wonderful truth, but it is just one very important factor. The Great Tribulation is to the Jew first; it is also to the Greek (and the Arab, see Rev. 2:9). It will be worldwide. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword" (Jer. 25:31).

We should realize that even in the midst of terrible judgment, many from all nations will come to the Lord. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came out of [the in the original] great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9, 14). "A great multitude, . . . of all nations, . . . out of [the] great tribulation." Arabs will be there too!



To most Arab nations the presence of Israel is a cancer that can only be remedied by annihilation. The Arabs have never given up their goal of forcing Israel into the Mediterranean. They intend to finance this war with the wealth they extort from their rich deposits of oil. Little do they know that their struggle is doomed. Already they have been defeated time and time again.

The greater proportion of Arab land is desolate, sandy waste land. But underneath the desert there is an incalculable treasure of black gold—oil. This wealth has

I don't find any passage in all of Scripture contending that Israel must sign a treaty giving back land to the Arabs that God has promised her. It's simply not there.

permitted the Arabs to exercise worldwide influence that is much greater than would be possible by their military potential.

We must realize that these vast deposits of black gold were placed exactly where they are by God Himself. In Acts 17:24-26 Paul reasons with the intellectuals at Athens. He says that "God made the world and all things therein . . . and hath determined . . . the bounds of their habitation." It is of God that these lands have been settled by the Arabs. It is significant that these resources were never discovered until the last century and that it is only recently that this discovery has been anything other than of geological importance.

This oil has attracted the covetous eyes of all nations. Zechariah predicted 2,500 years ago, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee" (Zech. 14:1). The oil of the Arab nations is

the only "spoil" that can be divided in the Middle East. Zechariah continues that it is at the time that "thy spoil shall be divided in the midst of thee" that God will "gather all nations against Jerusalem to battle" (Zech. 14:2).

In that battle it will seem once more that Satan appears to be the victor. "And the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. 14:2).

Jerusalem is now a divided city—divided into Jewish and Arab sections. It is logical to assume that it is the Jewish half that "shall go forth into captivity." It certainly looks as if Satan is victor. But it is at this time that "the Lord [shall] go forth, and fight against those nations" (v. 3.)

The sequel will be that at last Israel "shall look upon me whom they have pierced" (Zech. 12:10). But what about all those nations who will be utterly defeated by our Lord? What about the "residue of the people which shall not be cut off from the city"? They too shall behold our Lord as "His feet shall stand in that day upon the mount of Olives" (Zech. 14:4). I believe that just as the Jews will say, "Jesus is Messiah," many of Jerusalem's Arabs will say, "Jesus is victor, not Mohammed."

Before Ishmael was born 4,000 years ago, the angel of the Lord (was this a Christophany? In other words, our Lord Himself?) prophesied: "Call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. 16:11, 12).

"He shall dwell in the presence of all his brethren." I believe that the Arabs will be "one that is left of all the nations which came against Jerusalem" who "shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

If the PLO is really looking for a homeland for the Palestinians, they will find it when Ishmael "dwells in the presence of all his brethren." □

The day Jerry told me that he was no longer following Jesus my heart was heavy. "What happened?" I asked myself. "Had Jerry really made a commitment to Christ, or was he just experimenting to see if Jesus was real?"



Jesus was careful to caution people that they should count the cost before they decided to follow Him. In light of what He had to offer, He knew such a warning was crucial. After all, who wouldn't want a life of personal peace and joy? What man in his right mind would reject an opportunity of knowing that his sins were forgiven and his place in heaven was secure?

Almost from the moment I met Jerry, he wanted these things. Even though he had been raised in a Jewish home, he wasn't the least bit hesitant to discuss the possibility that Jesus was the Messiah. Perhaps the reason he was so open was because he had been raised in a small town in the Midwest. Thus, his mind had not been filled with the prejudice that affects those who have been carefully tutored in rabbinic tradition.

Only a few weeks passed after I met Jerry before he prayed to invite Jesus into his life. At first, he was ecstatic about his decision. But it wasn't long before he became disappointed and disillusioned.

Like so many others have found after they've accepted Christ, Satan

was ready to test the quality of Jerry's decision. Suddenly, he found himself faced with all kinds of adversity, which finally culminated in a serious auto accident. Instead of finding all the benefits he had expected, he found his whole life had been turned upside down. He was especially distraught over the fact that his face had been badly injured in the accident and that he was now permanently scarred.

The day Jerry finally told me that he was no longer going to follow Jesus, my heart was heavy. "What happened?" I asked myself. "Had Jerry really made a commitment to Jesus, or was he just experimenting to see if Jesus really delivered the benefits He promised?" I tried to talk to Jerry, but he was unwilling to share the innermost thoughts of his heart about what he had really done in regard to the Lord.

Ordinarily the story would end here. But God had something better planned. Even though Jerry had stumbled in his commitment to Jesus, he had sent our literature to his mother. In the months to follow, they talked on the phone about the literature and the possibility that Jesus really was the Messiah. I was pleased to see that Jerry was continuing to attend church during this time. I prayed that he would be drawn back to Jesus, but there was no indication that this was happening. In fact, I had no idea he was sharing the Gospel with his mother, since he no longer considered himself to be a believer.

One day I was delighted to receive a phone call from his parents. They had come to Denver for the summer and wanted to let me know that they

appreciated the interest I had taken in their son. Naturally, I took this opportunity to invite them to our meetings.

When we finally met, Mr. Cohen proved to be friendly, but cautious. I could sense, however, that Mrs. Cohen was completely open to our teachings. She began to attend our weekly Bible studies, and almost overnight it seemed as though she was a long lost relative.

Finally, after only a few weeks, I said to her, "You've heard all the things your son told you about Jesus, and you've read all our tracts. What are you waiting for? Why haven't you accepted Jesus?" Rose confessed that she believed that Jesus was her Messiah, but she was afraid to receive Him. "Why?" I asked. She said, "Because I'm afraid of what my husband would think."

As we talked, I sensed the Holy Spirit moving in her heart so I began sharing Scripture that would impress her with the need to make a personal commitment to Christ. Step by step, we walked down the Romans Road to Salvation. Romans 3:23: All have sinned. Romans 6:23: The wages of sin is death. Romans 5:8: God sent His Son, the Messiah, to die for our sins. Finally, as we came to Romans 10:9, 10, she found that it was necessary to confess with her mouth and believe in her heart that Christ had died for her sins and was raised from the grave on the third day so she would have eternal life.

I asked Rose if she would like to pray to invite Christ into her life. Without a moment's hesitation, she said she would, so we prayed together.

It's been a year now since Rose prayed to receive Jesus as her Messiah, and she's just as excited about her faith today as the moment when she first accepted the Lord. Maybe the price of following Jesus was too high for her son, but for Rose it was just right.

Pray that both Jerry and his father will soon come to realize that, no matter what it costs to come to Jesus, there is no greater investment they can make with their lives. The Messiah alone pays eternal dividends. □

The Wandering Jew

By TED PAUL
Missionary, Los Angeles

It isn't easy to hear your son tell you that you're going to hell, especially if you're Jewish. Yet that was exactly what Maurice's son was telling him.

Even though Maurice wasn't particularly religious, he was sure of one thing: He wasn't a bad person. "At least," he thought to himself, "I'm not bad enough that God would want to send me to hell."

Their conversations on heaven, hell and eternal life always came to the same predictable ending—Maurice's son was determined to continue the conversation, while his father walked away more confused than ever. "What could his Jewish son, who had suddenly accepted Christ here in their new home in America, possibly know about these things?" he would ask himself.

In quieter moments Maurice would reflect upon his own religious background. Unlike so many other Jewish children, he hadn't abandoned his

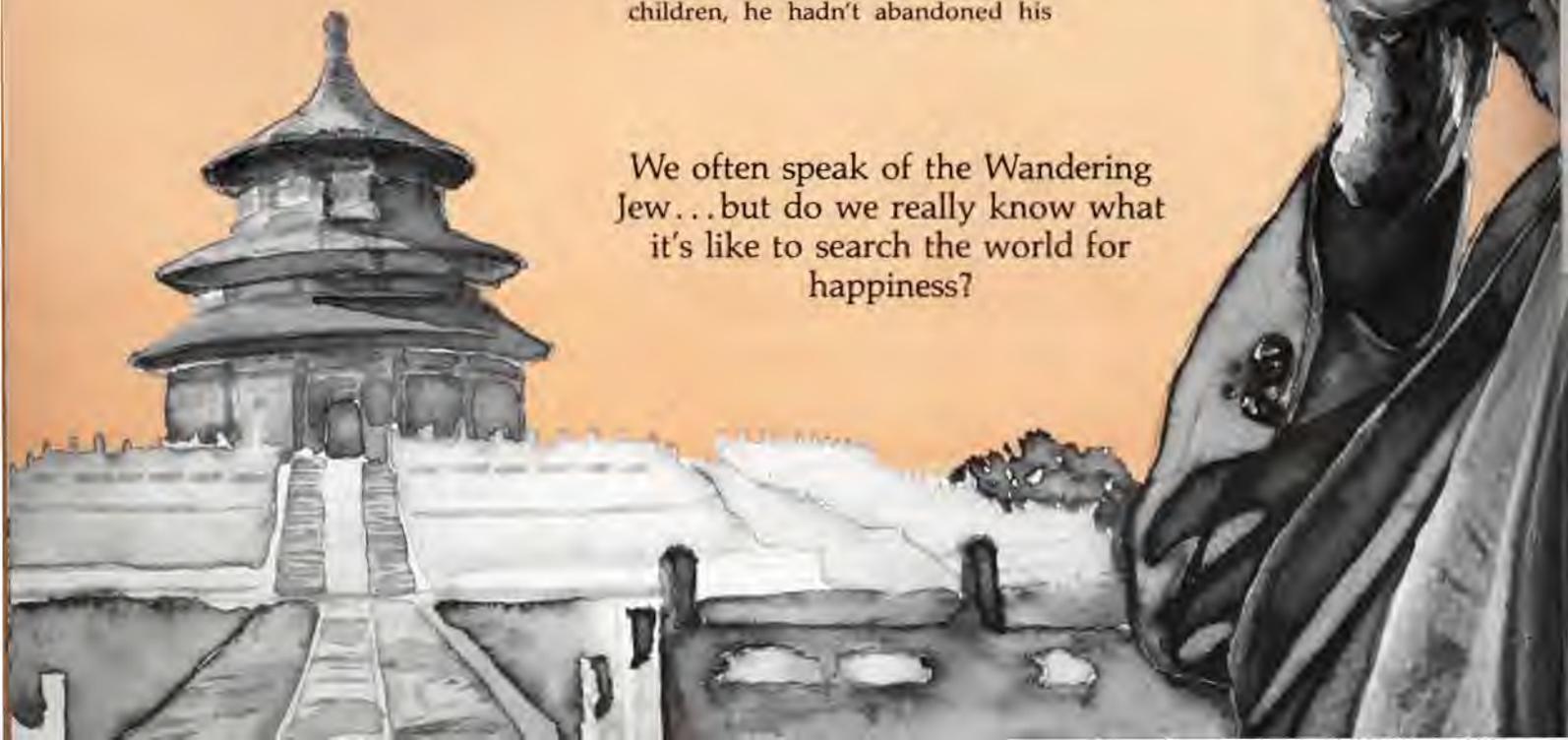
faith after he was bar mitzvah (made a son of the Law) at the age of 13. Since he had grown up in China far from a large Jewish community, it would have been easy enough to turn away from his religious upbringing. But he hadn't.

If World War II had not come along, Maurice probably would have remained an Orthodox Jew all his life. The tides of war, however, had changed his destiny.

When the Japanese invaded China, he was captured and sent to a concentration camp because he was a British national. While in the prison camp, Maurice desperately tried to hang onto his faith. He continued to keep his Orthodox traditions as best he could under the circumstances, and he often thought about the meaning of life.

As much as Maurice wanted a vibrant faith, it wasn't easy for him to believe that God actually controlled this universe. Life in the camp was filled with too much loneliness, hunger and pain to believe such

We often speak of the Wandering Jew...but do we really know what it's like to search the world for happiness?



a thing. Maybe God was concerned, but obviously He wasn't in control.

After the war was over, Maurice returned to Shanghai where he survived the Chinese Civil War of 1945-50. When it became apparent that the Communists were going to maintain permanent control over the mainland, Maurice decided to move to Hong Kong. Then, after just a few months, he moved to England and eventually to Canada. "Surely," he kept thinking to himself, "there must be a place I can find a better and happier life for my family."

During these years, Maurice tried to maintain a semblance of faith. But deep within his heart he knew it was becoming more and more difficult. His life read like an ancient Greek tragedy. First, it had been torn apart in the Japanese concentration camp. Next, it had

been ripped asunder again by the Communist revolution. Then, he hoped by moving to England and Canada he would be able to put his life back together again. But nothing had helped.

Even though he didn't talk about it, he often wondered, "Where is God in all of this?"

Finally, Maurice tried to find happiness one last time. "If happiness can't be found in England or Canada," he thought to himself, "it can surely be found in Hollywood, where everyone's dreams seem to come true."

It didn't take Maurice long to discover his vision of happiness in Hollywood was just another one of life's cruel jokes. The restaurant business he tried to establish proved to be a financial disaster.

No matter how hard he and his family worked to get ahead, they fell further and further behind. How could anyone believe in a just and fair God under these circumstances? To Maurice, the answer was simple: It is impossible. So he completely abandoned the faith he had so desperately clung to through the years.

Interestingly, the family's financial adversity had just the opposite effect on his children. It caused them to come to Christ!

One night as I was calling on some Jewish people, I met his daughter. She

told me how she had come to the Messiah and suggested that I talk to her father. She was confident that he would be open to talking about Christ, even though he had been bitterly disappointed in life.

Sure enough, he was just as open as she thought he would be. I began to visit him frequently, and he started attending church. On each visit, I would talk to Maurice about spiritual things and each time I would give him ABMJ tracts to read before the next visit.

As time passed, I could sense we were becoming good friends. But Maurice was beginning to resist my persistent conversations about Christ. Finally, he decided to tell me what was in his heart. "How could anyone know the answer to the meaning of life when I've searched so hard and I couldn't find it?"

His question gave me a perfect opportunity to weave the teachings of the Old and New Testaments together. I could see he was deeply impressed by the Old Testament prophecies relating to Christ and how God was working out His great plan of redemption in human history, despite all our suffering.

Eventually, the time came when I wasn't able to see Maurice for several weeks. Naturally, I

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The Covenant of Death

By HAROLD A. SEVENER

There's a dangerous new doctrine in the evangelical community that offers heaven to the Jewish people without Jesus. In reality, it's a covenant of death.

There is a dangerous, insidious and infectious doctrine sifting through the evangelical Christian community. Unless it is checked, it will eventually result in the exclusion of the Jew from the Gospel message.

This devilish doctrine has two extremes. On one side, there are those who teach and believe that the modern nation of Israel has absolutely no place in God's present program. To these individuals, the modern state of Israel and the return of the Jewish people to their homeland have no prophetic or Biblical significance whatsoever.

The other extreme takes just the opposite position. These individuals believe that the nation of Israel is a fulfillment of God's prophetic Word and that it is part of God's total program as revealed in the Bible. They do not believe that a Jewish person needs to accept the Lord Jesus Christ as personal Savior. This group believes that God has established a dual covenant whereby the Jew in his unbelief is in the same position as the Gentile who has accepted the Lord Jesus.

I believe that both these extremes

are dangerous to the cause of Jewish missions and evangelism. They fail to see the need to proclaim the Gospel of the Lord Jesus Christ to the Jewish people in the Diaspora and in Israel. They fail to see the place of the Jew in God's total redemptive program.

The doctrine that the modern nation of Israel has no place in God's present program, or that it is not a fulfillment of Biblical prophecy, finds expression in the writings of Dr. Joel Nederhood, radio minister for the Christian Reformed Church. In his little booklet entitled *No Special People*, Dr. Nederhood wrote, "It is not necessary to view the establishment of the modern day Jewish state as fulfillment of these prophecies. When we take the Bible as a whole, the Bible does not support the statement that the geographical nation Israel and the Jewish people as such are special today" (p. 10).

He then goes on to state, "Today it is the church that is important, not a geographical location called Israel. . . . When one reads the entire Bible, it becomes clear that identifying the founding of the state of Israel with fulfillment of Old Testament prophecy

seriously undermines and contradicts the great message of the Bible. Israel has become the church, and the earthly Jerusalem has given way to a greater Jerusalem which contains believers from every nation" (pp. 13, 14).

Now please do not misunderstand me, I do not mean to imply that Dr. Nederhood is not interested in the salvation of the Jew; he is. He is, however, blind to the fact that modern Israel is a fulfillment of Biblical prophecy. He also believes that the Jew is in the same category as every other national group and, as such, should respond to the Gospel.

I want you to note carefully that Dr. Nederhood has prefaced his remarks by the phrases, and "When one reads the entire Bible." These statements imply that anyone who holds to a different view—that is, that the nation and people of Israel *do* have a place in Biblical prophecy and that Israel is a fulfillment of God's promises—has not read or does not read the entire Bible. Nothing can be further from the truth! Could men like C. I. Scofield, Lewis Sperry Chafer, Dr. John Walvoord, Dr. Dwight Pentecost, Dr. Charles Lee Feinberg, et al be placed in this category? Certainly not! In fact, the mainstream of the evangelical fundamental world believes that Israel is a unique fulfillment of Biblical prophecy.

The issue of modern-day Israel and its Biblical and prophetic significance cannot be dismissed so easily. A literal, historical, grammatical reading of God's Word demands a literal Kingdom. It demands the return of the resurrected Messiah. It demands that the Lord Jesus rule and reign personally from Jerusalem. By no stretch of the imagination can one conclude that these prophecies of the Kingdom Age and of the glorious future of Israel have already been historically fulfilled by the Jew's return from exile. Nor can the prophecies be applied to the Church (cf. Amos 9:11-15; Isa. 60-66; Ezek. 40-48). Jesus Himself testified to His disciples that the Kingdom would come to Israel (cf. Acts 1:6-11).

Note that Jesus did not deny the promise of the Kingdom; He simply told His disciples that they would not know the times or the seasons for its establishment.

Now the Bible also makes it very clear that Israel, along with the nations, will go through a period of intense persecution. It is called the Tribulation, the time of the outpouring of God's wrath, the time of Jacob's trouble. This time will come before the Kingdom is to be established (cf. Mt. 24; Rev. 6-19). We believe that the modern nation of Israel is the means through which God is setting the stage of world history to fulfill these prophecies. These prophecies demand the existence of the nation of Israel for their fulfillment and for the final ushering in of the Messianic Age.



Interestingly, Dr. Nederhood side-steps this issue and in fact contradicts himself by stating, "There is no question about the fact that the state of Israel is special. There is also no question that its founding occurred under the controlling providence of the Lord. But it is not true that Israel has a special religious significance because its founding is a fulfillment of Old Testament prophecy" (p. 14, *No Special People*).

Now if the modern nation of Israel has no Biblical or prophetic significance, why is it then "special"? Why was it established, in the words of Dr. Nederhood, under "the controlling providence of the Lord"? Do you see the problem? You can't have it both ways. Either Israel is in the plan of God and is the fulfillment of Biblical prophecy, or it is not.

If it is, then we as a Christian community should have a special interest in seeing that the Gospel is brought to the Jewish people in a way that they can understand its message. I believe this is why Paul emphasized over and over again that the Gospel is "the power of God unto salvation to

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was anxious to find out what was happening to him, so I decided to call his home. The son, who has been so faithful in sharing Christ with him, answered the phone. He could not contain his excitement as he told me how his father accepted Christ. Soon Maurice was on the phone too, telling me it was true—he had found the Messiah. For the first time in nearly 50 years he had found the happiness he had been searching for. The long road of disappointment that led from Hong Kong to Hollywood had finally brought him peace in Jesus. □

May We Answer Your Questions on Stewardship?

Longtime friends of this ministry, as well as occasional readers of *THE CHOSEN PEOPLE*, are aware that ABMJ offers various methods of making a planned, deferred gift to support its missionaries.

Newer friends and readers are often not as acquainted with these available opportunities.

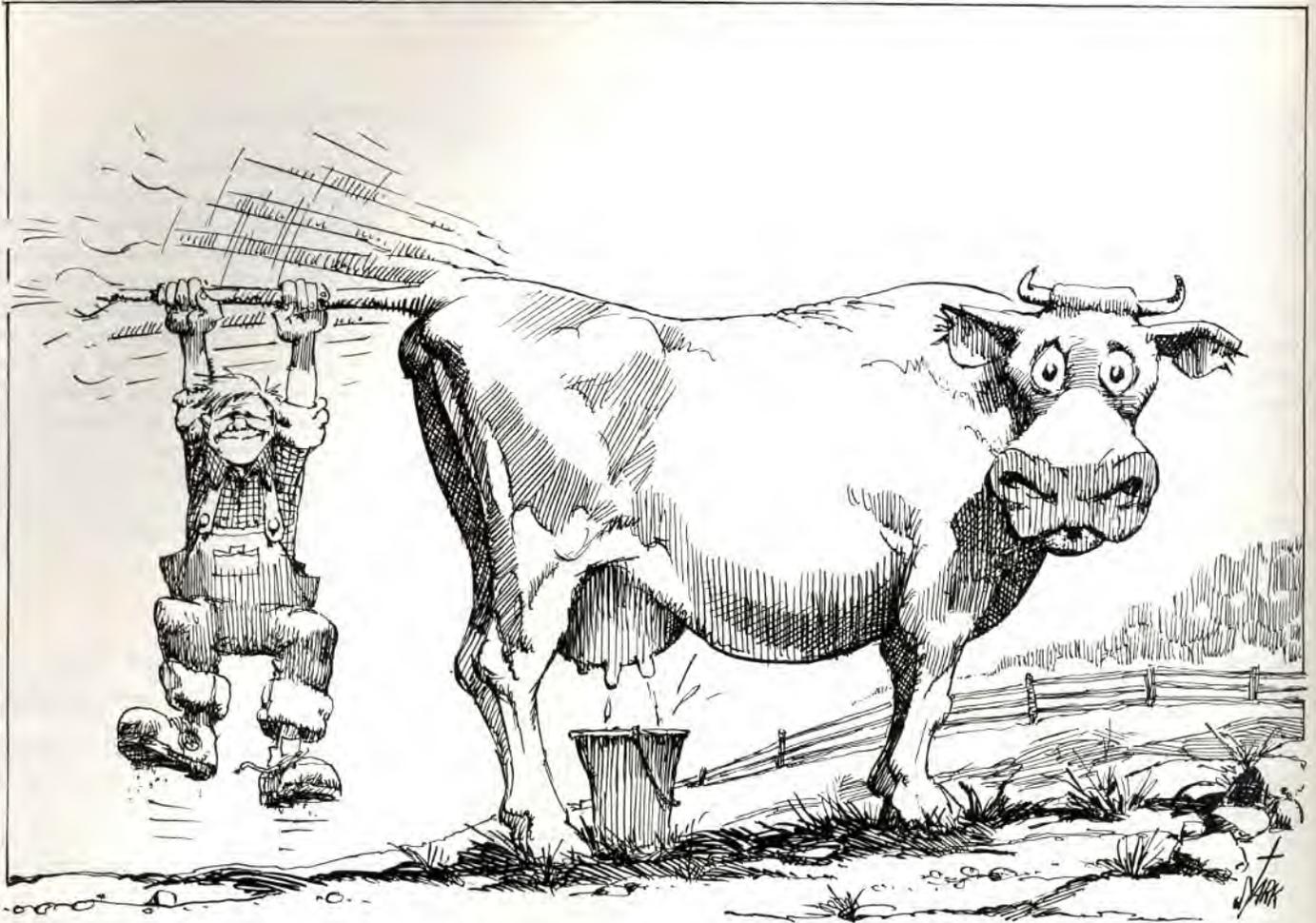
So often do we receive letters asking questions such as "Does ABMJ have an annuity program?" "How can I support your radio program through my will?" Or, "Can I make an interest-free loan to support your work?"

Yes, it's the purpose of these stewardship articles and notices in this magazine to tell our readers that there are many ways in which they may be financially supportive with planned gifts, as the Lord may lead them.

If you might be interested in an ABMJ Gift Annuity or a Withdrawable Gift Agreement... or perhaps would like to review our unique will-planning brochure... we invite you to send for full details.

All inquiries are absolutely confidential! And you will not be bothered with follow-up letters or a phone call unless you request it. We are here to serve you.

Please write: *The President, ABMJ, P.O. Box 2000, Orangeburg, N.Y. 10962*



How do you milk a cow? "Pump the tail," Clarence told Al. The city born Jewish boy was about to learn that it isn't easy to live by faith.

It Isn't Easy To Live By Faith

By AL RUNGE

We all know it takes faith to move mountains. But sometimes life can present problems that make Mt. Everest seem small by comparison. It's in times like these that we really learn how to depend upon God.

I first learned this valuable lesson when I left home to go to a Christian high school. Outwardly, everything seemed to be against me. I had little to offer God and no one to help me down the long road that led toward the ministry. Some of my friends even predicted that I would soon be back

home where I belonged.

One could hardly blame the skeptics. Here I was, a half-blind Jewish boy from Brooklyn going off to a Bible school in Georgia. My grades were so poor I had failed the fifth grade twice. In the ninth grade I failed every subject, and the school officials asked me to leave. Still, I knew God had called me into the ministry.

The first few weeks after I arrived at school in Toccoa Falls I kept going to my mail box, hoping to hear from friends. I knew God could provide for

my financial needs through them if He wanted. I was soon to learn, however, that He had other plans for me.

When it became apparent that no letters and no money would be forthcoming, I went to see Mr. Barnes, the superintendent of the school. I told him I needed a job so I could earn my way. My heart sank when he said, "I'm sorry, but we don't have any work scholarships left." I asked, "What should I do?" He replied, "I'm sorry, Albert, but you'll probably have to go home."

I was faced with a seemingly impossible situation. But I was determined to stay. So I replied, "I can't leave school." Apparently, Mr. Barnes was impressed by my determination, because he paused for a moment and then asked, "Why not?"

I was going to tell him my testimony, but I never got an opportunity. The moment I mentioned that I was a Hebrew Christian, he interrupted, saying, "Wait a minute! I couldn't sleep all last night because a verse kept going through my mind. It was the promise given to Abraham, 'I will bless them that bless thee, and curse them that curseth thee.' He added, 'I don't even know how I got that verse in my head!'"

Then he exclaimed, "Now I know why I couldn't sleep all night. God was preparing me for you. And if I bless you, God will bless me." Obviously, God had moved a mountain. Mr. Barnes was so touched by this experience that he was more than willing to help me solve my financial problems.

The first job Mr. Barnes got for me was on a farm. He had become so involved that he personally drove me to the job. I was a city boy and had never been in a barnyard before. The moment I walked into the barn, I came to an instant conclusion: The atmosphere was terrible! I mean, just terrible. The smells were indescribable! I had never seen a cow before except in picture books, and face to face they looked ferocious. I wasn't sure how I was going to survive.

Mr. Barnes left me in the hands of Clarence, a farm boy from Alabama. As he drove away, I turned to Clarence and asked, "What am I supposed to do?" He replied, "You are supposed to milk the cows."

I asked, "How do you milk cows?"

Clarence answered, "You pump the tail." So I grabbed hold of the tail of the nearest cow and began pumping away. A few seconds later the farmer walked in and saw me jerking on the tail.

"What are you doing?" he thundered. "I'm milking the cow," I replied matter-of-factly. The farmer immediately came to a wise decision. He sent me back to Mr. Barnes with a note suggesting that I might be more happily employed elsewhere! Even though my first job had lasted only 30 minutes,



Mr. Barnes was not about to give up on me. He still remembered his sleepless night and the promise of God.

Within a few days I had another job. It easily supplied the money I needed to continue school. But what amazed me most was that, even though I was working 35 hours a week, I was still getting top grades. Somehow God had not only solved my employment problem, He had also opened my mind so that studying now seemed easy! After three years I graduated from high school, went on to college and eventually graduated from seminary.

During the first ten years of my ministry, I worked as a missionary with the American Board of Missions to the Jews in New York and Pittsburgh.

Then the Lord called me into a radio ministry, where I had the privilege of ministering to nearly 3 million people daily. From a human standpoint, it might seem as though I should have spent the rest of my life in that ministry. But God had other plans. Once again, He called me to launch out by faith into the unknown.

As I sought His will, it became clear to me that He wanted me to become a pastor. I promised God I would accept the church of His choice, and a short time later I received a call to Burlington, Vermont, to pastor a small church with only 49 members.

I could not help but be amazed at how drastically God changed my ministry. One day I was ministering to over 3 million people, and the next day my congregation shrank to 49! Surely God was testing my faith.

A few weeks after arriving in Burlington, God tested my obedience as well. A church of 700 members called and said they would like me to become their pastor. But God had called us to Burlington, so we stayed with the 49. By the time the Lord called us to our next church, our little flock in Burlington had grown to 600! It had become the largest evangelical church in Vermont.

Our call to the Omaha Gospel Tabernacle proved to be as big a step of faith as our call to Burlington had been. The church had just suffered a split, and even though 450 people were left in the congregation out of the original 750, they were badly demoralized. Their building looked like an old theater, and it was in terrible shape.

Even though Christian and Missionary Alliance churches are generally known for their enthusiasm and missionary spirit, the people at the Omaha Gospel Tabernacle were struggling. We lost over 200 people our first year in Omaha, but God's hand of blessing was obviously on the church. By the time we left, it had grown to over 1,500 people, and we had built a new sanctuary.

Through the years, I've learned one thing over and over again. We are called to live by faith. Mountains may come and go, but faith conquers them all. Until Messiah Jesus calls us home, there is no final step of faith. With this great truth firmly planted in my heart and mind, I keep crossing the mountains toward my heavenly home. □

EDITOR'S NOTE: Pastor Albert Runge was called to the Buluh Alliance Church in Edmonton, Alberta, two years ago. Since that time, it has grown from 450 people to nearly 800. We are pleased that we were able to have a part in helping Pastor Runge complete college and seminary through our ABM] Hebrew Christian Scholarship Fund.

Why Do So Many Jewish People Come to Christ Through the Ministry of ABMJ?

We believe the answer is rather simple. It takes a really special person to become an ABMJ missionary.

First, he or she must demonstrate that they have a proven ability to lead people to Christ. In other words, they must have a gift of evangelism, or be willing to work hard at learning how to share their faith effectively with Jewish people.

Second, our missionaries must have a spirit of sacrifice. ABMJ missionaries know how to give and give and give again until they reach their goal—bringing Jewish people to Christ. If you can imagine standing out in the sun handing out tracts for eight hours one day, and then going back the next day and again the next day, you know what it's like to be an ABMJ missionary.

Finally, ABMJ missionaries don't know how to give up. They refuse to give in to threats, to retreat in the face of scorn, or to apologize for sharing the Word of life found only in Christ.

Yes, ABMJ missionaries are special people, and we believe that's the reason so many Jewish people come to Christ through our ministry year after year.

If you'd like to get big dividends on your missionary dollars, we invite you to support one of our missionaries on a regular basis.

- Please have one of your missionaries contact me, so I can learn more about how I can personally support their ministry.
- Enclosed you'll find my gift of \$_____ for the general support of ABMJ.

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every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). This is also why Paul taught that to the Jew he became a Jew and to the Greek he became a Greek. The Jews remain a special people. Unlike the Gentile, they are judicially blinded to the Gospel (cf. Rom. 11:25; 2 Cor. 3:14; 4:4).

This false doctrine also fails to recognize that God is indeed working with three groups of people in the world today—the Jew, the Gentile and the Church of God (cf. 1 Cor. 10:32). I believe that it is because the

**There are many
"good causes," but
there is only one
way to salvation
for Jew and
Gentile alike, and
that is through the
finished work of
the Lord at
Calvary.**

Jew is a distinct, special and chosen people that God has raised up through the years such organizations as the ABMJ to bring the Gospel to the Jewish people in a unique way. Historically, whenever denominations would consider the Jew like the other nations of the world, without exception, Jewish evangelism would vanish as a mission emphasis for that denomination.

The other extreme of this doctrine is equally as dangerous to Jewish evangelism, if not more deadly. For it states that, although the nation of Israel is a fulfillment of Biblical prophecy, there is no need to evangelize the Jew. This position is clearly expressed by the recent developments in the Southwest in the formation of a program called, A Night to Honor Israel. It was founded by John C. Hagee, pastor of the Church of Castle Hills, San Antonio, Texas.

Pastor Hagee believes that Christians should love and support the nation of

Israel, which he calls "the God given Jewish homeland." However, in the opening remarks of the conference, to honor Israel, it was stated "And may never again the Christian community be found guilty of attempting to proselytize or convert a brother or sister of the Jewish faith. For tonight the liberal, moderate and evangelical branches of Christendom affirm our equality and equal authenticity of faith with the Jewish faith—a concept which makes null and void such practices as trying to convert Jews for Jesus."

These men and others are committed to the position that God has established a dual covenant, whereby the Jew in his unbelief is on equal footing with the Christian. Jesus, however, did not come to inaugurate a dual covenant. He came to inaugurate the New Covenant (cf. Lk. 22; Jer. 31).

Within recent months we have seen more and more groups springing up that express love and interest in the nation of Israel. Many are fighting anti-Semitism. Many are pro-Israel. All of this is good, and we applaud it. However, if such groups fail in their obligation to present the Gospel to the Jewish people, they are in error. I believe that Satan would use good causes to continue to blind the Jewish people to the Gospel. Satan does masquerade as an angel of light. There are many "good causes," but there is only one way to salvation, and that is through the finished work of the Lord Jesus at Calvary. He is the way, the truth, and the light, and no man can come to the Father except through Him (cf. Jn. 14:6).

What benefit and eternal value are there if one loves Israel and the Jewish people and fails to share with them the Good News of salvation? The Jewish people need to hear the Gospel. They need to be told that Jesus, their Messiah, came and died for them. He is the same Messiah who is coming again. This message needs to be proclaimed by the Church of the Lord Jesus Christ. It needs to be proclaimed out of conviction, not out of sentimentality and not out of misplaced loyalty or affection. It needs to be proclaimed because of the commands of the Lord Jesus Christ. We are to go and preach the Gospel to *all* nations, to the Jew first and also to the Greek.

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: Could you explain just why the sacrifice of animals was necessary?

ANSWER: This is explained in Lev. 17:11. Since animal sacrifices could not in themselves be a full atonement but pointed to the coming of the Lamb of God, they had to be repeated. For a complete discussion of this case see Hebrews 9 and 10. The objection some people have to the use of innocent animals for sacrificial purposes will be seen to be superficial upon analysis. Animals are used for food, clothing, footwear, etc. How much more valid, then, is their use for spiritual purposes. And not only so, but the sacrificial animals also provided food for the priests.

QUESTION: How is it possible for the devil, who is not almighty, to win Adam and Eve over to his side while God, who is almighty, did everything possible to keep Adam and Eve on the

straight and narrow road but did not succeed therein?

ANSWER: The answer to your question rests not in the difference between the power of God and Satan but in the liberty Adam and Eve had to choose. God created them with this power of choice because, if He had not, there could have been no real love extended to Him from His creatures. Love, in its truest element, is a matter of choice. Since God knows the end from the beginning He knew what the result of such a creation would be and, therefore, before the foundation of the world laid out the way of redemption so that the wrong choice of Adam and Eve would not have to remain a permanent choice. In this is manifested His love, wisdom and power even to the satanic world (Eph. 3:9-11). To this day man may reject the strong and choose the weak; refuse the good and accept the evil.

QUESTION: Please explain Jn. 9:41, "Jesus said unto them, If ye were blind, ye should have no sin: but now

ye say, We see; therefore your sin remaineth."

ANSWER: Jn. 9:41 is an explanatory example of verse 39. The entire issue revolves around believing on the Son of God (verse 35). To reject Him brings judgment (compare Jn. 3:18 with verse 39). Those who see not, who are blind and therefore know their condition and want the light are made to see. They come to know Him, as the blind man who had just been given sight. If the Pharisees had been in this condition they would have been given sight, believed on the Son of God, and their sin would have been forgiven so that they would have no sin. But they claimed to see. In self-righteousness they refused to accept their lost condition, did not believe in the Son of God, and therefore their sin remained. Sin will always remain unpardoned for the person too proud to admit that he is a sinner. The attitude of the condemned is, "I'm all right, I see, I don't need any help."

When you have a question about witnessing to your Jewish friends . . . where can you go in your local area? . . . or where can you

invite your Jewish friends to help introduce them to Jesus? For the answers to these and other questions, contact your nearest ABMJ regional director.



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14851 Sherman Way
Van Nuys, CA 91405
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