

The Chosen People

SEPTEMBER 1983 ISSN 0164-5323

God placed His name on her but Satan also had designs on this holy place. The same designs he has on individual believers.

JERUSALEM
A Tale of Two Cities

From the President



SEPTEMBER 83

The Chosen People

Shimmering rays of the sun capture the golden Dome of the Rock in Jerusalem. The long shadows of evening are approaching. All around Jerusalem can be heard the lonesome, piercing cry of the *shofar*. The streets are silent; traffic has come to a standstill. It is as if the whole earth were standing in silence before the Judge of the universe. It is Erev Rosh Hashanah (the eve of the New Year). The New Year has officially begun.

Jewish tradition tells us that on this day the awesome and fearful Book of Life is opened and God begins His evaluation of the deeds of men. Many times as I have prayed and wept at the Western Wall I have heard that *shofar* sound. I too have wondered, "How would God evaluate me?"

Yes, I realize that, having accepted the Lord Jesus and His finished work at Calvary, my sin has been placed upon Him. And I have been clothed in His righteousness (cf. 2 Cor. 5:14-21). I have the assurance that, upon confession of my sin, He is faithful and just to forgive my sins and to cleanse me from all unrighteousness (cf. 1 Jn. 1:9). However, whenever I hear the *shofar* sounding, I cannot help but think of the judgment seat (*bema*) of Christ (cf. 2 Cor. 5:10).

According to the Word of God, all believers must one day stand before that great *bema*, where Christ is seated, to be judged for the deeds done in the flesh. We are evaluated by deeds both good and bad. I've often wondered what deeds will pass the test and withstand the righteous judgment of a holy God.

Paul tells us that many of our deeds will be consumed like wood, hay and straw. Others like precious stones will be refined (cf. 1 Cor. 3:10-15). I believe that the one deed which will stand out among all the others and perhaps which will be that precious stone in the soul winner's crown is the deed of Jewish evangelism. I believe that God has a special blessing and a special reward for those who love the Jewish people and who faithfully seek to bring the Gospel to the Jew.

God promised the prophet Daniel that those who turn the many to righteousness will shine as the brightness of the firmament and be as the stars forever and ever (cf. Dan. 12:3).

I believe the word *many* here is a direct reference to the Jewish people. Paul recognized this same truth and had such a deep burden for his own Jewish people that he says he could wish himself accursed from Christ, if that were at all possible, for the sake of his brethren and kinsmen (cf. Rom. 9:1-5). Paul speaks of those people for whom he has prayed and who have received faith in the Lord Jesus Christ as his joy and crown (cf. Phil. 4:1; 1 Th. 2:19).

One of these days the *shofar*, the trumpet of God, will sound for us (cf. 1 Cor. 15:52; 1 Th. 4:16). What crown will we have to cast before the feet of our Savior (cf. 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4; Rev. 4:4-11)? How I praise God for His faithfulness. I know that you, our *Chosen People* family, share with me Paul's burden for the Jewish people. I know that you share the burden with our missionaries for all Jews everywhere to hear the Gospel. We can only accomplish this task through your faithful prayers and support. As we await the upward calling of the *shofar*, let us be found faithful to the Jewish people throughout the world.

Shalom, Shalom

HAROLD A. SEVENER

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What's next on ...

God's Prophetic Timetable?

By DR. DANIEL FUCHS

The most solemn holy days of Israel's sacred calendar are celebrated in the month of Tishri, the seventh (Sabbatic) month of the year. These solemn, sacred convocations include the Feast of Trumpets and the Day of Atonement. In modern Judaism these are usually called the "Days of Awe." During this climactic month, the Feast of Tabernacles, which is the most jubilant event of Israel's year, is also celebrated. The month of Tishri usually falls in the latter part of September and early October. *(continued on following page)*



In recent issues of *The Chosen People*, we have been studying the prophetic message of Israel's sacred calendar as outlined in Leviticus 23. We observed that Israel's holy days fall into two groups, those celebrated in the spring and those kept in the autumn. All these feasts are prophetic. Some of the prophecies have already been fulfilled, as clearly taught in the New Testament, but others are still unfulfilled.

The prophetic feasts which have already been fulfilled are those which are kept in the springtime (see Lev. 23:4-22). These feasts include Passover and Unleavened Bread (cf. Lev. 23:4-8; 1 Cor. 5:7; 1 Pet. 1:19, 20), Firstfruits (cf. Lev. 23:10-14; 1 Cor. 15:23; 1 Th. 4:13-18) and Pentecost (cf. Lev. 23:15-22; Acts 2).

On the Day of Pentecost two loaves baked with leaven were offered as a peace offering (see Eph. 2:14). At Firstfruits it was a sheaf of separate growths loosely bound together that was offered. At Pentecost it was loaves, a real union of the grains of wheat which made one harmonious body, that were offered.

The Feast of Pentecost closed Israel's springtime festivals. After Pentecost there are four long summer months during which harvests are reaped before there will be another holy day. That will be the Feast of Trumpets.

And the Lord spoke unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord (Lev. 23:23-25).

We are now faced with a surprising fact. The Scriptures call for "a memorial of blowing of trumpets," but the calendar celebrates New Year's Day—Rosh Hashanah—on that day! This is not just a question of which day is New Year's Day. It is evident that ancient Israel kept at least two

“ Passover and Unleavened Bread, Firstfruits and Pentecost—were historically fulfilled in the same order as listed in Leviticus 23. It is consistent to believe that the remainder of these types will be fulfilled in order. We are now in verse 22 of Leviticus 23. ”

calendars (the rabbis mention four)—the religious calendar which began in the spring (Nisan) and the civil year which began in Tishri.

As we will see, modern Judaism has at some time since the writing of the Pentateuch formulated a system that, while adapting some of the Scriptures to its tenets, also differs from them. This is a fact that both Jewish and Christian scholars accept. Historians write of "the religion of Israel," which is revealed in the Pentateuch, and "Judaism," which can be defined as the religion of Israel as explained in the Talmud. This is the watershed that divides Hebrew Christians from their brethren. We Jews who have accepted the Lord Jesus Christ as our Messiah insist that we are the Biblical Jews. "We have found Him of whom Moses in the Law and the prophets did write, Jesus of Nazareth" (Jn. 1:45). The Scriptures reveal Him; the tradition of the elders hides Him.

One of the best-known Jewish New

Year's Day customs is the expression of the greeting, "May you be inscribed for a good year!" This greeting is based on the belief that God judges the world on Rosh Hashanah. The rabbis believe that the first day of Tishri is the date of creation. The Mishnah (the written code of the oral law) speaks of it as a day of judgment when all men pass before the Creator, as sheep are examined by the shepherd.

The Jewish Encyclopedia quotes: *God seated on His throne to judge the world. . . openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, "This is the day of judgment": for His ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him, to fix the limit of every creature's life and to foreordain its destiny. On New Year's Day the decree is written: on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer and charity may avert the evil decree.*

The Jewish Encyclopedia,
Vol. II, p. 286.

And so for the next 10 days there are many good deeds, many prayers, but no assurance of forgiveness. Prayers and good deeds are splendid, but because God's way of forgiveness is ignored, the Days of Awe end "the Day" with no atonement!

From these brief notes it will be observed that Rosh Hashanah is a mixture of Biblical truth and paganism. The ancient Babylonians believed that every year all of the gods met in a room in heaven, which was called the "room of fate." Marduk, the chief of the gods, presided at this meeting. The minutes of the meeting were kept by Nabu, who was not only the god of wisdom but also the messenger of the gods. He recorded all of mankind's deeds on "the tablets of fate." It was on these tablets that judgment for all

was inscribed at the New Year.

There are other similarities between the Babylonian version of New Year's Day and Rosh Hashanah. For instance, we have observed the rabbis taught that the world was created on Rosh Hashanah. In the New Year's services at the Temple of Marduk, he was declared the king and the creator of the world. The high priest recited the account of the creation of the world in front of an image of Marduk.

We do not have much knowledge of how the Feast of Trumpets was celebrated during Temple times. According to Alfred Edersheim, trumpets and horns were blown in Jerusalem from morning to evening. These were not the silver trumpets of the priests, but the horns of animals. The Mishnah says that the horns of any kind of

animals except those of oxen or calves could be used. The reason for this exception was in order not to remind God of the sin of the golden calf. Most frequently used was the ram's horn, which especially alluded to the binding of Isaac when "Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son" (Gen. 22:13). It is rabbinic tradition that this happened on Rosh Hashanah which is also considered to be Isaac's birthday. Therefore, the Pentateuch lesson for the 1st of Tishri is Genesis 21, the second day it is Genesis 22.

According to the Jewish commentator, Saadya, the Blowing of the Trumpets reminds Israel of (1) the

Creator; (2) the duty to return to God; (3) the revelation on Mount Sinai; (4) the exhortation of the prophets; (5) the destruction of the Temple; (6) the binding of Isaac for sacrifice; (7) imminent danger; (8) the Day of Judgment; (9) the redemption of Israel; (10) the resurrection.

Is there a prophecy in the Feast of Trumpets? The long hiatus which began at Pentecost has lasted for almost two thousand years. Myriads from every kingdom, tongue, tribe and nation have gleaned in the fields of Pentecost. Pentecost was the firstfruits; the complete harvest must yet be gathered. In the month of Tishri the unfulfilled feasts will be fulfilled in rapid succession: Trumpets, Atonement, Tabernacles. It's been a long time since Pentecost. The fields are ripe unto harvest. One day the summer will end—the silence of the long months will be over—listen:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52).

The next event in God's calendar is the Feast of Trumpets, the return of our Lord. We lovingly anticipate Him! But Israel still awaits her Day of Atonement.

Prophetic students recognize that Leviticus 23 anticipates a pretribulation rapture. As we have seen, the feasts of the spring months, Passover, and Unleavened Bread, Firstfruits and Pentecost—were historically fulfilled in the same order as listed in Leviticus 23. It is consistent to believe that the remainder of these types will be fulfilled in order. We are now in verse 22 of Leviticus 23. Our great expectation is to hear the trumpet which shall sound when the dead shall be raised incorruptible. The Day of Atonement, which occurs during the Great Tribulation, follows the Feast of Trumpets. □

Rosh Hashanah

At sundown on September 7, Jewish people around the world will gather in synagogues to welcome the holiday of Rosh Hashanah, commonly considered the Jewish New Year.* People are sometimes confused to find out that this holiday falls in the seventh month of the Jewish calendar, the month of Tishri. Though the calendar year actually begins in spring, Rosh Hashanah is the spiritual New Year and is the day on which the calendar changes. This year, we are beginning 5744.

Rosh Hashanah is a serious and solemn holiday, a time when tradition has it that God opens the Book of Life and records who will live and who will die during the upcoming year. It is one of the feasts mentioned in Leviticus 23, and it is frequently associated with judgment, often being referred to as the Feast of Trumpets.

Like many Biblical holy days, Rosh Hashanah is celebrated two days by people living outside the land of Israel and one day by those in Israel. This dates back to when far-flung Jewish communities were uncertain about the day of the new moon in Israel. In order to be certain to celebrate the days at the same time as their brethren in Israel, they observed holidays for two days. Yom Kippur is the exception to this, because it is a day of fasting.

Though there are no special foods required on Rosh Hashanah, it is customary to serve sweets, such as honey cake or apples with honey, to show that there is hope for sweetness during the coming year.

It's appropriate to send Jewish New Year's cards to your Jewish friends. These can be purchased in most stationery or card shops. □

*The Jewish day begins and ends at sundown.

Why did you join S.T.E.P.?

Who is the oldest living Jew?

JERRY GROSS

Because I was raised in the Bronx, I figured I knew how New York Jews think and react. So the surprising part

of S.T.E.P. to me was being out on the streets and seeing how open and friendly New Yorkers are in talking about the Gospel.

I was sure they'd be callous to spiritual things; instead I found that there are a lot of people who are eager to discuss them. One day I was talking to a Jewish man on a street corner. I

Jerry Gross



asked him if he ever considered that Jesus is the Messiah. He was very positive in saying, "Yes, I have."

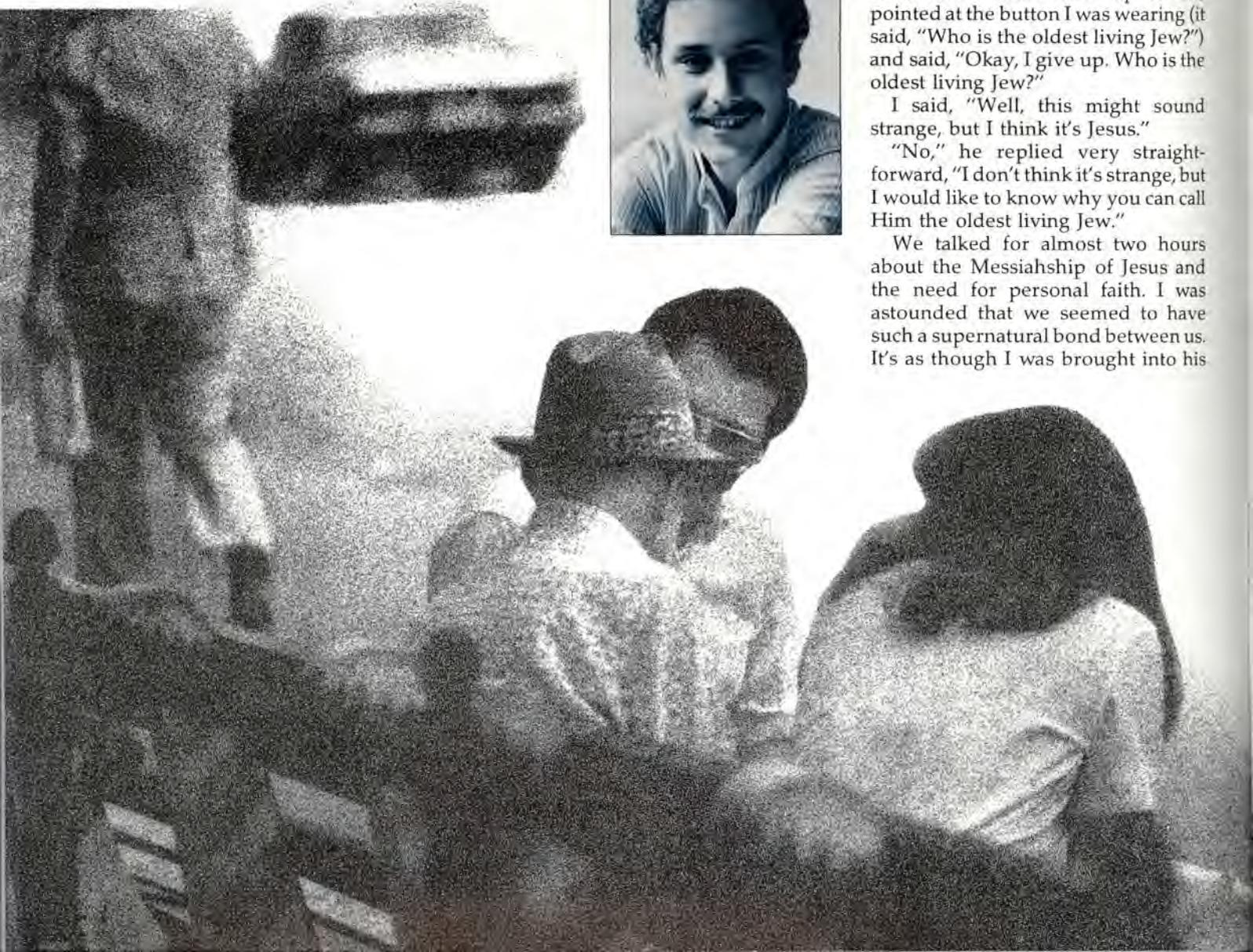
It turned out that he had met other Jews who believe in Jesus and that he considered himself "spiritually minded but not particularly religious." I saw he was really sincere, and I was reminded that there are a lot of people out there ready to talk and listen, people God has prepared.

The same day I was in a shopping mall, and a man came up to me, pointed at the button I was wearing (it said, "Who is the oldest living Jew?") and said, "Okay, I give up. Who is the oldest living Jew?"

I said, "Well, this might sound strange, but I think it's Jesus."

"No," he replied very straightforward, "I don't think it's strange, but I would like to know why you can call Him the oldest living Jew."

We talked for almost two hours about the Messiahship of Jesus and the need for personal faith. I was astounded that we seemed to have such a supernatural bond between us. It's as though I was brought into his



That's the question we asked several participants in ABMJ's Summer Training and Evangelism Program. Their answers and experiences were so thrilling we thought we'd share them with you.

path at the exact moment he was willing to question these truths. There were so many things alike about us—our backgrounds and our viewpoints—only I believed in Jesus and he didn't. When we were ready to part, I asked if we could pray together, which we did. Though he wasn't ready to accept the Lord, I saw the opportunity to talk to him as being a divine appointment.

It was just this type of encounter, over and over again, that showed me how truly ripe the field is... how ready for the harvest. It was exciting then and I think it will continue to be exciting as I see how it affects my Christian walk and witness in the months ahead. □

Have you ever considered Jesus?

MELISSA HONIG

We were on 72nd Street one afternoon, next to a small park. I was handing out tracts, and one woman took a tract, turned to me and said, "Thank you." She went on her way, and I went about my business, when I noticed she had returned and was standing beside me.

"I have to talk to you," she said, almost pleading with me.

"Sure, let's sit down over here," I replied. She introduced herself as Ida and plunged into a story about her personal life. She felt it was falling apart, that for the first time her debts were about to crush her, that there was nothing at all happening right in her life.

"Sometimes," she concluded, "I think suicide is the only answer."

As we talked, Ida said she was Jewish, but she wasn't finding answers in her religion, and she didn't feel that God was hearing her prayers.

"Have you ever considered Jesus being the Messiah?" I asked her at one point in the conversation.

"I think He possibly could be, but I'm not certain about it."

As we continued to talk Ida's entire countenance seemed to change. As she thought of Jesus, I could actually see an assurance or a hunger—I wasn't certain which at the time—come to her face. She interrupted our talk.

"I want to pray right now. I want to invite Jesus into my life," she said.

That's just what we did. We then discussed what it meant to trust and depend on God, and I shared Scriptures on the hope we have in Him.

In talking to Ida about the hope and assurance we have in God, it was not only a blessing to her but to me. I sensed an even greater excitement about reaching my people with the Gospel. I know that long after S.T.E.P. is over I will continue to pray for Ida and for many others I met and talked to during the summer. □



Pat Meese

I knew God was saying, "Go!"

PAT MEESE

Frankly, before I came, I was scared and not very enthusiastic about S.T.E.P. I'm a missionary with the Harrisburg Messianic Hebrew Christian Fellowship, and my board felt a month in New York would be worth years of training in Harrisburg. But I wasn't sure I'd be brave or courageous enough to work on the streets of New York City. My small-town mentality was saying, "Don't go, this is really frightening." But I knew God was saying, "Go!"

When I arrived, God did the most wonderful thing in my heart. The first two days were spent in training sessions, so by the third day, which was when we were going out witnessing, I was so eager to be telling people about Jesus I could hardly wait. I kept thinking, "Hurry up. What are we waiting for? I want to tell people about Jesus." (continued on following page)



Melissa Honig

Mark Dion and Melissa Honig (back to camera) share the Word with an elderly man on a N.Y.C. park bench.

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What's more, because of the variety of ways we've been witnessing—using surveys and tracts, going door to door, speaking in nursing homes and talking to people on the streets—I've experienced a wider range of ministry than I knew before.

For instance, I always thought I'd enjoy working with the elderly. Now, because I've had occasion to talk to so many older people in New York, I know this is an area of my ministry God seems to bless. Elderly people are very comfortable talking to me and seem to respond to my ministry.

There were a lot of laypeople as part of S.T.E.P., but for me, it's been used of God to further my calling and work as a missionary. □



Lena Gibson

You're never too old to learn.

LENA GIBSON

I've been a Christian almost 25 years and have been burdened to witness to Jewish people for almost as long as that. A number of years ago, when I moved to Nashville from Delaware, I came to know an elderly Jewish woman. She was bright, articu-

late and interesting, and although she was willing to talk about the Gospel, she was never really willing to apply it personally. I realized that I didn't know exactly how to witness to Jewish people, but I knew I really loved her and was growing to care for all unsaved people more and more. Well, my

friendship with this woman has continued and so have my thoughts about how to be a really effective, active, witnessing Christian.

Just last spring the pastor of my church, the Woodmont Presbyterian Independent Church, said to me, "Mrs. Gibson, how would you like to go to

THE DAY A N.Y.C. SUBWAY BECAME A GOSPEL TRAIN.



Handing out tracts on the subway was a new experience for some of these S.T.E.P. missionaries.



STEP Missionaries Mark Dion and Patricia Freeman



New York and learn how to witness to Jewish people?"

"Me? Why pastor, I don't qualify. I'm 72 years old," I said.

"So what," he said. "You want to be a better witness, don't you?"

"But I can't remember things," I protested.

"Then take a notebook," he insisted.

Well, I went to S.T.E.P., and I've discovered you're never too old to learn. It's surprised me almost daily to see how much my faith has grown and how much my understanding of the Bible has grown just in studying about Jewish people. □



In a busy subway station Mark Dion explains the work of the ABMJ to a New York City policeman.

By MARK DION AND
PATRICIA FREEMAN
S.T.E.P. Missionaries

Imagine meeting a black Jew in a train station on the way to New York! I knew they taught us in S.T.E.P. to be

ready for almost anything, but I was still surprised one day as our team headed for New York City. . . .

There was some slight delay, and so we missed a train or two. As we finally prepared to board, we formed a kind of semicircle on the platform. Standing in front of us, almost in the center of our small group, was a black woman. When she turned and saw us with our tracts and buttons that said, "Who is the oldest living Jew?" she smiled and announced, "I'm Jewish."

At this point I was kind of surprised, and I said, "Are you a Falashan Jew?" (Falashan Jews are a sect of black Jews from Ethiopia.)

"Yes," she said, and she introduced herself as Yvett.

"Then you've been trained to look for the Messiah," I said.

"Yes," she replied quite openly and frankly.

"Did you know He has already been here?" I asked. Just then the train we were all waiting for arrived. Since I thought Yvett would talk more comfortably with another woman, I turned to Patricia, my coworker, and said, "Would you like to continue this discussion with Yvett?"

Patricia was a little hesitant, but as it turned out she and Yvett ended up sitting close to each other. The funny thing was that a man was sitting between them, so the rest of the conversation was carried on with this non-interested third person sitting in the middle!

Yvett was reading the tract *L'Chaim (To Life)*, which we had handed her outside, and as she read, Patricia asked

if she had any questions or if there was anything in it that she didn't understand.

"No," Yvett said, "I don't think I have any questions."

"Well," Patricia asked, "do you think Jesus could be the Messiah?"

"Yes I do, but I'm not sure. I mean, I don't have any proof."

Patricia suggested they read through the tract together. Yvett read it out loud, without any reservation that a complete stranger was sitting between them.

When they finished reading, Patricia asked, "Do you have any questions?"

"No," Yvett said.

"Do you have any doubts?" asked Patricia.

"Not anymore I don't," Yvett replied unhesitatingly.

"Would you like to accept Jesus?" Patricia ventured.

"Yes, I would," she pronounced.

"Yvett," said Patricia "do you understand what you're doing? Do you believe you're a sinner and you need the atonement of Jesus? Are you willing to invite Him into your heart?"

She nodded her head in agreement and bowed her head. In her own words she prayed, inviting Jesus into her life. With the word "amen" the train came to a halt. Although it was our stop, we were certainly willing to ride a lot longer with her, but she said, "This is my stop too."

So, off we went together, and after exchanging names and addresses, this beaming new sister in the Lord went on her way, all of us praising God for His incredible timing and plan. □



A Tale of Two Cities

by Harold A. Sevener

No other city in the entire world has the significance and reverence of Jerusalem. It has been called the "City of Peace," the "Beautiful City" and the "Holy City." It really makes no difference by what name you call it; Jerusalem today evokes thoughts of hope, of redemption, of eventual world peace and, contrastingly, of great turmoil.

The origin of the name *Jerusalem* is unclear. In the early Egyptian Execration texts (nineteenth or eighteenth century BC), Jerusalem is mentioned as a Canaanite city. In the *Tell el-Amarna Letters* (fourteenth century BC), the city is referred to as *Urusalim*. In the Bible the city is called *Yrushlm* pronounced *Yerushalaym*, which means "Possession of Peace."

Historians and grammarians believe that the original name for Jerusalem was composed of two words—*Yarah*, which literally means "to found," and *Shalim*, the name of the West Semitic god, "Shulmanu." Some scholars believe that there was a sanctuary built in honor of this god in the ancient city of Jerusalem. In Canaanite worship, once a sanctuary was established, the city was considered the property of that god. The god's vice-regent on earth was its priest-king. So we see the beginning of conflict even in Jerusalem's earliest history. For while it was home to Shulmanu, we also find a



God chose one city to show forth His power. But the god of this world also had designs on this place of peace. Right from the beginning, Satan split Jerusalem into a battleground of good vs. evil . . . a technique he also delights to use in the life of every believer.

representative of the one true God, Melchizedek king of Salem (king-priest of Jerusalem [cf. Gen. 14:18]). Melchizedek is called the *priest of God most high*. In the Hebrew this phrase is *El Elyon*, a name the Canaanites adopted for Shulmanu.

I believe this pagan concept of a priest-king ruling over a city of peace was an imitation of God's high priest Melchizedek and of the Biblical concept that one day God would establish a city whose bulwark and maker was God (cf. Heb. 11:8-10) over which He would reign as true King-Priest (cf. Gen. 14:18-20; Heb. 7:1-28).

So from its very inception, Jerusalem, whose name was to symbolize the city of peace, was destined for spiritual and religious conflict. It would be a city in which the greatest battles of history would be fought. The reason for this is clear from God's Word. Jerusalem would be the place that God would choose among all the places of earth to place His name (cf. Dt. 12:5, 11-21; 14:23, 24; 16:2-6, 11).

Jerusalem would be His place on this earth in which He would place His name, demonstrate His sovereignty, show forth His power and exercise His authority over the god of this world system, Satan. Thus as Satan (through pagan religion and practices) has sought to counterfeit God's program, the city of Jerusalem has

been a battleground between good and evil, righteousness and unrighteousness, peace and destruction. Satan has also chosen Jerusalem as a place for his name. This is why the final battle of history, Armageddon, will be fought in and around the city of Jerusalem (cf. Zech. 12:2; 14:2-5; Rev. 16:16; 19:11). Perhaps this demonic activity is why the city of Jerusalem was in pagan hands and under satanic influence (except for Melchizedek as king-priest in Jerusalem) until the time of David, a king after God's own heart.

Even when the B'nai Israel (sons of Israel), under the leadership of Joshua, conquered the land of Canaan, Jerusalem remained as a pagan city. It was not conquered. When its king was captured and killed, Joshua did not destroy the existing paganism. After Joshua's death, Judah captured the city of Jerusalem. This city was assigned by lot to the tribe of Benjamin (cf. Josh. 18:16, 18, 28). But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem. Jerusalem still remained in pagan hands.

David recognized the problem. He realized that the nation of Israel was divided in two, separated by the city of Jerusalem. The northern tribes were separated from the southern tribes. In the middle was a foreign and

continued on following page

What Satan has attempted to do historically When he is able to influence the hearts



The earthly city of Jerusalem still remains divided. It is split between Arab and Jew and between various religious factions. Although the Israelis have certainly conquered the city, they could not drive out other nations.

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pagan religious power. Satan had already claimed the territory. He had claimed the city that God had chosen to place His name. By keeping Jerusalem a pagan city, the nation of Israel could not function as a whole. Indeed a kingdom divided against itself will fall, and a city or house divided against itself cannot stand (cf. Mt. 12:25).



There is a marvelous spiritual application here. What Satan has attempted to do historically with the city of Jerusalem, he also seeks to do with each of us individually. When he is able to influence the hearts and minds of individual believers, so too is he able to weaken the Church. A chain is only as strong as its weakest link. Jerusalem was the weak link in Israel's history. David wanted to eliminate the thorn of pagan power that divided the tribe of Judah from the rest of the tribes of Israel. He further hoped that by capturing the city of Jerusalem he would be able to create a national capital and avoid intertribal jealousy (cf. 2 Sam. 5:5, 6; 1 Chr. 11:4-8). David, like the early Benjaminites, made a mistake. He did not destroy all the Jebusites. Instead he allowed them to ascend to power and have a part in the administration of his capital city. Later on David's son Solomon would erect sanctuaries to foreign gods on the hills outside the city of Jerusalem. He would allow pagan practices to continue within the city, thus tarnishing the place that God had chosen to place His name (cf. 1 Ki. 3:3; 11:4-8).

Once again the spiritual principle is apparent. Unless one completely yields to God, the world, the flesh or Satan will enter the heart, dividing it and turning it away from God. After Solomon's death, the nation would once again be divided. Jerusalem would once again become the center of religious and political conflict, since the heart of the nation was not completely committed to God.

This controversy has continued until the present

with the city of Jerusalem, he also seeks to do with each of us individually. and minds of individual believers, so too is he able to weaken the Church.

hour. It seems that Satan could be victorious. Yet we see God's victory in history: At the height of religious and political corruption, when the most vicious and pagan nation of all, Rome, was in power—God in His sovereignty sent His Son, the Lord Jesus. Satan assembled his forces, and his apparent victory at the cross of Christ was defeated three days later in the resurrection. In God's program of redemption, the seeming defeat at the cross became a victory. So too, out of the division and strife in the world there came a unity: a unified body of believers composed of Jew and Gentile alike, a spiritual Jerusalem testifying to the world that God is real and that sin can be forgiven and cleansed through the finished work of Christ at Calvary. He put a new heart in us, clean and holy, which reconciled us to God.

The earthly city of Jerusalem still remains divided. It is split between Arab and Jew and between various religious factions. Although the Israelis have certainly

conquered the city, they could not drive out other nations. The result is that the nations, or world politics, continue to affect the modern city of Jerusalem. This is apparent even from the fact that the United States does not recognize Israel's sovereignty over East Jerusalem and certainly by the fact that every world power moved its embassy out of Jerusalem when Israel tried to make Jerusalem its capital.

When Mark Richards, the American Deputy Assistant to Attorney General William French Smith, went to Israel, he was asked by Israeli Attorney General Yitzhak Zamir to meet in his office in East Jerusalem. Mr. Richards refused to meet Mr. Zamir there, because the United States does not recognize Israel's control of East Jerusalem. So he left the country and returned to the United States without meeting with Mr. Zamir. It would appear that the United States continues to regard Israel's administration of Jerusalem as only temporary. Yes, Jerusalem is still dominated and under the control of the nations. It awaits its redemptive hour. And just as God

Yom Kippur

Yom Kippur—the most solemn of Jewish holy days—falls on the tenth day of the seventh month in the Jewish calendar. This year it falls on September 16, and at sundown on this day, Jewish people all over the world gather for Kol Nidre, the service that marks the beginning of Yom Kippur and that is considered the holiest of the year.

Yom Kippur, called the *Day of Atonement* in Leviticus 23:27, is a day when Jewish people consider their sins before God and make atonement for them. Many of the activities prescribed in the Bible for Yom Kippur can no longer take place, because, without the Temple, Jewish people have no way to make sacrifices and no way to obtain certain atonement. Modern Jews observe this day through prayer and fasting. It is also considered a Sabbath, so religious Jews don't drive, turn on anything electric or work. At the end of the day of fasting, a family meal is prepared, usually a light dairy meal.

The New Year's cards sent to your friends on Rosh Hashanah cover this entire New Year's season, so no separate greeting is necessary to tell your Jewish friends you are thinking of them on Yom Kippur. □



has given us new hearts, so too He has promised that Jerusalem will be restored (cf. Isa. 65:18-25; 66:7-20).

When our Messiah returns and establishes His Kingdom, Jerusalem will be changed to reflect the fact that God is indeed victorious. It will be holy and peaceful, with the holiness and peace only God can bring. Just as He chose us to be called by His name, so did He choose a place in which to place His name. In that day, the Bible tells us, Jerusalem shall truly be the City of Peace, for it shall be named *The Lord is there* (cf. Ezek. 48:35). □

Suppose the Next Ten Days Would Determine the Rest of Your Life

How would you like to think that your actions for the next 10 days would determine your fate for the rest of your life? When Jewish people exchange the greeting "May your name be inscribed in the Book of Life" during the High Holy Days, they are referring to the teaching that on Rosh Hashanah God opens the Book of Life and judges the actions and motives of all people. Ten days later, on Yom Kippur, the Book of Life is to be sealed for another year. In it are the names of those who shall live and those who shall die.

Those of us who are believers in Jesus are grateful that our names are permanently inscribed in the Lamb's Book of Life. But suppose you were without His Spirit within you. Suppose you were without His forgiveness. Suppose you were facing the judgment of Almighty God for 10 days without any assurance of eternal life. What would you do? Would you try not to care? Or would you ask God what He wanted from you?

During this holy season, many Jewish people do just that. They take time to consider holiness and righteousness, sin and forgiveness. They ask, "What does it take to be acceptable before God?"

The missionaries of the American Board of Missions to the Jews are there to answer this question. Won't you pray for us at this critical time of year when so many Jewish hearts and minds are open and searching? Then, let us know that you are standing behind us with your prayers and financial support.

- Yes, I'm praying for you and your missionaries during these High Holy Days. I'm trusting that many Jews will come to know our Lord.
- Please find enclosed my gift of \$_____ to help support ABMJ's testimony to the Jewish people.

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God, Please Send A Missionary.

God burdened the heart of this *Chosen People* reader to pray for the Jewish people. Soon she began praying that God would send a missionary to her area. She shares the way God answered prayer in the following letter.

Dear Friends,

I first became burdened for Jewish people after a friend gave me a copy of *The Chosen People* magazine. When I read about Jewish people accepting Christ, I began to pray and soon I found that each time I would meet someone who was Jewish, my heart would reach out. I started to pray for these individuals and I prayed God would send a missionary to my area. Someone who really understood how to talk to Jewish people and how to reach them. Someone who understood customs and spoke Hebrew.

One day I found a message on the phone answering machine at my busi-

ness. I called the number, recognizing it as that of a customer we had done business with for a few years, but whom I never met personally. I naturally assumed it was a business call, but when she answered she said, "Oh, I'm not even certain why I called you. I know I should have called the crisis line—but they wouldn't care." We talked for almost an hour as this 71-year-old Jewish woman poured out a tale of physical pain and unhappiness to me, of broken health and loneliness. "You know," she said as she ended the conversation, "I'm not sure why I called you, but even though I don't know you, I feel as though you love me."

Shortly after the call, I went to visit her. We went through Scripture together. We read Isaiah 53, and I pointed out One who truly understood physical suffering and rejection. In John 3:16 I showed her that same Person, Jesus. "Jesus loves and cares for you," I pleaded.

She told me of all the good things she had done in her life, all the many ways she had given to others.

"All of these are good," I agreed, "but you must trust Christ to take you to heaven and not all the good deeds that you have done."

I knew she understood what I was saying, so I asked, "Would you like to pray with me now?"

"Yes," she said as we bowed our heads together, and this dear lady accepted Christ as her Messiah.

Since then, we've met a number of times, and she's introduced me to other friends of hers. I find I never have to hide or sidestep my faith and that people are very open to discussing spiritual things.

It's not quite the way I thought it would work out as I prayed for missionaries to come to my area, but I've learned to continue to trust God for more Jewish souls and I praise Him for this. I just thought you'd like to hear what God is doing, and perhaps you'd pray for more opportunities like the one above.

Yours in Christ,

Ruth

Ruth

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: We read, "Pray for the peace of Jerusalem." I do, but just what does it mean?

ANSWER: Psalm 122 was sung by the pilgrims going up to Jerusalem and as they entered the holy city (verse 2). David wrote it for such an occasion, centering the affections of Israel around the city and sanctuary. There is a beautiful play on words, "Pray for the peace of the city of peace." The Hebrew word *shalom* includes welfare or prosperity and happiness, and therefore the promise follows, "they shall prosper that love thee." The verb *shall prosper* is cognate to the noun *peace*, and so we can read, "They shall have peace that love thee." The prayer had a literal significance and purpose for that day but, since David based many of his Psalms on the promise in 2 Samuel 7, they have a prophetic outlook to the millennium when the holy city shall again be the center of the nation. Our use of the prayer today must look forward to this time,

for only the Prince of Peace can bring peace to Jerusalem.

There is a sense in which people pray for the peace of Jerusalem requesting salvation for the Jews, but this is not the primary significance of the Psalm.

QUESTION: Is there any definite date when Jerusalem was built? Was it there when Abraham went to Palestine, or did it go by the name of Salem? Is there any date when it was first built?

ANSWER: It has always been ancient Jewish belief that Jerusalem was the Salem of which Melchizedek was king (Gen. 14:18). This is substantiated by Ps. 76:2, "In Salem also is his tabernacle, and his dwelling place in Zion." The first mention of the name, however, is in Josh. 10:1. In the *Tell el-Amarna Letters* from about 1400 BC from its Amorite king to Egypt, the name is spelled Urusalim (city of

peace). Nothing is known of its actual building.

QUESTION: What is the significance of the "Wailing Wall"?

ANSWER: Since the destruction of Jerusalem in AD 70, this western wall of the city has been a place of pilgrimage where Jewish people have gone to bewail the destruction of the Temple and to pray for its restoration. During the Roman period for several hundred years this was restricted to once a year. It later became a rallying place for the Jews of Jerusalem, and a Friday afternoon service was begun. Fasts and special services of intercession were held there during times of crisis and Kaddish was recited for Jews who died the world over. Since 1948 the Jews were not permitted by the Moslem Supreme Council to approach the wall until Israel's recent victory procured its release.

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.



WEST
Dr. Daniel Goldberg
14851 Sherman Way
Van Nuys, CA 91405
213/988-8080

SOUTHWEST
Dr. Rocky Freeman
3417 Hulen
Suite 207
Fort Worth TX 76107
817/731-6991



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Chosen People family members to be able to afford one and to be able to buy them for their Jewish friends as well (as you know, it's a great witnessing tool). So, we've kept the price unbelievably low at only \$2.00 per calendar. Our supply is limited, however, so please write for yours today. We wouldn't want anyone to be disappointed.

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