

The Chosen People

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A challenge to the Class of '88 from
New York Times reporter McCandlish Phillips

Choose To Be Chosen



The Chosen People

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"My son, the doctor!" This almost universal expression stereotypes the typical Jewish mother. It demonstrates her pride and praise for the success of her child through education. Books, training, and education are inseparable from the Jewish people. If there is one social trait that sets the Jewish people apart from other segments of society, it is their emphasis upon education.

In a Jewish home the children are taught the importance of learning from the time they are small. Having been chased from country to country, Jewish people believed the only thing they could take with them was their mind. However, education for many Jewish people has oftentimes replaced the need of Judaism or any other religion.

I remember an elderly Jewish mother who used to attend our Bible studies. She believed that through education, peace would eventually come to the world. Over and over again, she stressed this, especially to her young granddaughter, who was enrolled at a major university. Her hopes and dreams were soon shattered when her granddaughter became a part of the drug culture and rebelled against society.

The college campuses are a mission field. The recent Gallop opinion index indicates that 56 percent of the Jewish people in America have had some college training. This compares with a national average in the Gentile community of 29 percent. This emphasis of the Jewish people upon education logically translates into the professional and business world as well. Fifty-three percent of the Jewish working class finds itself in the professional or business world. This compares with only 27 percent of the Gentile working class.

There is a real, urgent need to reach the educated and professional Jew for our Lord. These are the opinion makers, the movers and shakers of society. Recognizing this need, our missionaries are on the campuses of major universities and colleges across America. They work independently and with other campus organizations. They set up literature tables. They distribute tracts. They hold lectures. They conduct Bible classes. Sometimes, they have an opportunity to debate professors and students.

Many Jewish young people are receiving the finest of educations. They are being equipped to deal with a secular, humanistic, materialistic society, but they have had little or no training in the Word of God.

We are praying that God will raise up young men and women who will realize that their education is incomplete without that personal relationship with God through faith in the Lord Jesus. We are praying that God will raise up young men and young women who, like the prophet Daniel, are willing to take a stand for their Lord, not counting the cost . . . young people who realize that if God is enabling them, their lives will make a real impact for the Gospel's sake in whatever profession, business, or society they find themselves.

Pray for our missionaries as they labor on the campuses seeking to reach these young professional students for our Lord. There is unparalleled potential in each Jewish student who finds the Lord Jesus.

Thank you for your faithfulness in lovingly and prayerfully supporting our ministry. Your gifts are enabling us to place our workers in areas where they can confront Jewish students with the Gospel of the Lord Jesus.

Shalom, shalom!

HAROLD A. SEVENER

Since it is God Who has chosen the Jews, the Jew who does not choose to be chosen has an argument with God. Unless (Gentiles) have decided that He—the God of Israel—will be their God, they live in natural ignorance. For a Jew to ignore or reject the God of Israel is not the same thing.



McCandlish Phillips

A challenge to the Class of '88 **Choose To Be Chosen**

Most college students are addressed in June of their senior year. A hot summer sun beats down on the caps and gowns, and some elder statesman stands before the graduates charging them with the latest mandate to change the world.

After four years of "higher education," however, the world has probably changed them.

Sadly, college is a time when many lose their faith or any interest in God. The New York Times reporter McCandlish Phillips zeroed in on the problem:

"The attack on the Word of God comes in strategic centers . . . particularly universities . . . because they are the prime source of most of the most influential people of the next generation."

God has built a capacity for influence into the Jew so that he might accomplish His purposes. For this reason, the forces attempting to spiritually waylay the young Jewish student are doubly intense.

This is why we put our college ministry high on our list of priorities. This is also why Mr. Phillips has graciously accepted our invitation to address the Class of '88 now, via his kind permission to allow us to condense material from his book *The Bible, the Supernatural, and the Jews*.

In the promise of autumn, at the outset of perhaps the four most important years in the lives of our next generation, we address all students, but particularly the sons and daughters of God's Chosen People.

—Editor

In a review of a book about the Jews a critic pointedly asked: "What of Jews who do not choose to be Chosen?"

That is a question of the foremost importance. Since it is God Who has chosen the Jews, the Jew who does not choose to be chosen has an argument with God.

Such a man denies or opposes the wisdom of God. In so doing he incurs consequences upon himself, and he injures the entire human society to a degree that he does not suspect.

It is possible to every man to reject the claim of God upon his life and person, to Jews and also to Gentiles. But there is a substantial difference between the two.

It is natural for Gentiles to live in ignorance of God, unless they have been enlightened about Him through the Jewish Scriptures and have decided that He—the God of Israel—will be their God.

For a Jew to ignore or reject the God of Israel is not the same thing.

continued



A Jew who “chooses not to be Chosen” does not do so by a mere continuity in sin. He does so by turning his back on what it means to be a Jew, as God sees it. He willfully rejects the role for which he was made as a Jew. He, in fact, does not choose to be a Jew. He knows that he is a Jew by birth, but he rejects the element in that distinctive birth that is of God—the glorious fact that, because he is a Jew, he is chosen to belong to God; to serve Him with all his mind and soul; and to show Him forth to mankind.

The blessings that God has promised to send upon Jews who obey His voice are spiritual and material, individual as well as national.

Moses said that. Moses told the people in plain terms, warning them with the utmost solemnity and urgency: “Behold, I set before you this day a *blessing* and a *curse*: A blessing if you obey the commandments of the Lord your God, which I command you this day, and a curse if you will not obey the commandments of the Lord your God, but *turn aside out of the way* which I command you this day, to go after other gods, which you have not known” (Deuteronomy 11:26-28). “Other gods” does not refer only to the false deities of the non-Biblical religions; it refers to anything that claims an allegiance that comes before God in a man’s life. Silver and gold, achievement and renown can be “other gods,” too.

It is the greatness of a man to rise to the highest calling that comes to him in life and fill it. God, Creator of the universe, has made no mistake in ordaining and call-

ing a people called the Jews to belong to Him, to be His messengers and light-givers to the world. You will make no mistake in answering that call as it is, out to the full scope of God’s intention.

If you are a young Jew who has not yet committed his life to some other purpose, you are especially free to do that. You can begin now to answer the call of God just by telling Him that you want to do so. You will feel that you are not able, and that is right. But are you willing? If you are willing, *God will make you able.*

Moses could never have got the people of Israel out of Egypt without the supernatural power of God. He could never have got the people of Israel across the Red Sea without the supernatural intervention of God.

Just by being willing to obey God, Moses brought the power of God visibly into action in human affairs. That is what the Jews are meant to do. **Just by being willing to answer God’s call, you as a Jew will bring the power of God into action in human conditions that are now in wretched disorder.**

There is no want of religion in the world today, but there is a tremendous lack of spiritual reality. As a young Jew you are not called to rote, but to reality.

It is not to be urged that young Jews become exceedingly religious and return to all the venerable traditions from which so many Jews have wandered, by choice or by chance. Fidelity to a tradition, even a tradition of very



long standing, and loving God with all one’s heart are not the same thing.

If a man determines that he is going to keep the law and the customs and the traditions to show God that he loves Him—that is one thing. It is an elaborate and conscious self-effort.

But if a man loves God with all his heart, he *will* keep His commandments, not as a matter of rule or rote or even conscientious subscription, but as the virtually ef-

fortless outcome of that love!

For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical. He is a Jew who is one inwardly, and real circumcision is a matter of the heart, spiritual and not physical. His praise is not from men but from God" (Romans 2:28, 29).

"Circumcise therefore the foreskin of your heart, and be no longer stubborn" (Deuteronomy 10:16).

Circumcision removes a covering of skin from a part of the human anatomy that is reproductive, that has the capacity to transmit life to another generation.

Circumcision, in its inward reality, is a kind of cutting



out and removing of a covering over the heart—spiritually, not physically—that impedes the free and ardent exchange of love between the heart of man and the heart of God. That which impedes it is cut away and cast off permanently. When that great love is fully in action, the Jews are able to carry out their mission to the world and to reproduce in others their own devotion to Jehovah.

What a day it will be for mankind, staggering in thickening moral darkness, when the Jews are circumcised in their hearts! For

individual Jews, those who care, that can occur now if they desire.

Maybe you have tried resolutions. Starting tomorrow, "I will . . ." or "I will not . . ." The resolutions express your idealism, but you don't keep them because you can't keep them. You don't have the power.

Sin is a problem, because no one caught in it is free. "Everyone who commits sin is a slave to sin," the Bible says in John 8:34. That is plain enough, and if you are

honest, you know it's true. You sin because you don't have the strength or the power not to, even though you know it's wrong.

Every once in a while you hear people say they live by the Ten Commandments or the Sermon on the Mount, or both. That is nonsense. No man can live by either if he tries to live by them as rules.

It takes new life to live them! It takes power to live above the power of sin.

My own experience of this new life, and the power over sin and freedom from it, began shortly after I read these wonderful words:

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:10-13).

When I first saw those words they hit me with considerable force. I knew that I was not a son of God, but the Bible said God was able to give me "power to become a son of God." About three days later I received that power.

Jesus Christ came into my life, and sin went out of my life. That is not to say that I did not ever sin again, but the power that sin held over me, despite my best efforts to overcome it, was broken. Sin could no longer compel me to do its bidding. As long as you lack power over sin, you are not free.

Read what Isaiah says: "Come now, and let us reason together, says the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

No matter how much of a hold sin has on your life, that situation can be suddenly and utterly reversed. There is entire forgiveness with God.

Every man needs a direct, personal relationship to God. That begins in an encounter with the living God. In this first encounter, God extends pardon for sin, imparts new life, and sets a person in a new relationship to temptation—above it, not under it. That cleansing, and the realization that God has done a miracle inside you, brings joy with it.

If you discover the joy that only God can give, your own life will be wonderfully changed and you will be able to help remake the soul of our time in ways of which

you cannot now even guess, because they are beyond you.

A man may be born of the royal line, born to be a king, but if he refuses to take the crown and the scepter he will not become a king, though he was born to it. He will be only *a man who should have been a king* but who has devoted himself to some diminished purpose.

Hear these words: "Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Harken diligently to me, and eat what is good, and delight yourself in fatness.

"Incline your ear, and come to me; hear, that your soul may live; and I will make an everlasting covenant with you, my steadfast, sure love for David.

"Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon.

"For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts.

"For you shall go out in joy, and be led forth in peace. The mountains and hills before you shall break forth into singing, and all the trees of the field shall clap their hands" (Isaiah 55:1-3, 6-9, 12).

If you have never heard the mountains singing, or seen the trees of the field clapping their hands, do not think because of that that they don't. Ask God to open your ears so you may hear it, and your eyes so you may see it, because, though few men ever know it, they do, my friend, they do. □



They threw Danny in jail for a s

Revolution: Jesus Style

THE TESTIMONY OF DANNY SIEGEL

From my dungaree jacket littered with "Stop the War" and "McGovern" buttons right down to my bellbottom pants, I was a true sixties radical. Even if someone had bothered to tell me about Jesus Christ, I would have laughed. After all, everyone knew that Christianity was just like Karl Marx said it was—the opiate of the masses, an elaborate system of mind control that kept the poor in their poverty and the pope in his palace.

I'm not sure why I was so harsh on Christianity. Maybe because I grew up in New York City and had never met a true Christian. Maybe because I viewed reality as being only those things I could touch and hold. Whatever the case, my freshman year at Butler University in Indianapolis opened my eyes to a lot of things.

First of all, I saw that true Christians were concerned, involved people. I made this observation while sitting in the Louisville jail where I had been



in at Churchill Downs. What a place for a campus radical to meet his first Christian!

placed under arrest for being in an open housing sit-in at Churchill Downs Racetrack. As I looked around me, I saw a lot of people like me, members of Students for a Democratic Society. We seemed to have a lot of questions but no answers. I also saw some Christians who were there because they were trying to show their faith in action, trying to make the world a place that matched their beliefs. They seemed to be honestly concerned with others and were doing what they thought God wanted of them. The concept of a God who expects something from man was a new idea for me.

It was also during my freshman year that I first read the Bible. When I was growing up, I had years of reli-

gious instruction, Orthodox Jewish training, that taught me how to read Hebrew, say prayers, and keep kosher. But I had never studied the Bible. It wasn't until a friend who was majoring in religion lent me his Bible that I saw the reality in Scripture. Too soon, my friend had to study for finals and wanted his Bible back. Since I had no idea where to buy a Bible, my Bible reading seemed to come to an end.

The summer of 1967, an unsettling one for our nation, was even more so for me. Israel won the Six Day War, and I realized that a miracle had occurred. But for me to say it was a miracle meant I believed in a God who performed miracles. Did such a God exist? I wondered.

Then I took a good look at my friends and fellow radicals. They were

unhappy people searching for answers and equipped only with questions. One high school friend committed suicide while on an LSD trip. Another, a leader in our class, flunked out of college. What was happening around me? Was the world headed for a living hell?

I went to hear a leading Communist spokesman. It was obvious he didn't have the answers. He wouldn't even let us ask questions that challenged his beliefs.

Unfortunately, I wasn't in much better shape than anyone else. I had lots of questions, nowhere to go for answers, dreams of a better society,

continued on following page

Ex-radical Danny Siegel, now a student at Denver's Conservative Baptist Seminary, has been with the ABMJ ten years.



but no place where I could see it working. I realized I loved mankind but didn't know how to love my neighbor. It was confusing and disheartening.

One day I helped a friend get ready to move. In return he gave me several books of Green Stamps. As I looked at them, I remembered when I was a kid I had seen Bibles in the stamp catalogues. I went to the redemption center and got my first Bible: a large, black, Nelson edition of the Revised Standard Version.

Then I met another Christian who gave me food for thought. I had returned to Indiana to organize Fort Wayne for an antiwar effort called *Vietnam Summer*. Going door to door, I met a Strategic Air Command pilot. I was ready for him to be very hostile to my efforts but much to my surprise, we got involved in a long, reflective conversation. I soon found myself telling him about my confusion and disillusion.

Then, this all-American looking man told me that once he had been an unhappy and confused drunk. Jesus, he told me, changed his life. As the evening wore on, he offered to drive me back to my boarding house so I wouldn't have to make the ten-mile walk. It may seem like a small thing but I didn't know many people who would go out of their way to help a stranger. I recognized it as a special kind of love. A love that I lacked and one that I wanted.

That night I prayed for the first time in my life. "God, I don't even know if You are there. If You are, show me what this man said is true."

When school started again, I switched my major to religion. I was determined to understand God. Unfortunately, most of my professors were not Christians, and they only confused me. I tried to behave like the

Bible described. This confused me even more, because it was obviously impossible to live like God wanted.

One Sunday morning I met a fellow in the dorm who was dressed in a suit. He was going to church. It never dawned on me that people actually went to church on Sundays. I asked if I could go with him. There, to make matters worse, I found that even though I wanted to respond to the altar calls given each week, something held me back. I felt like I would be embracing the enemies of my people. It seemed anti-Jewish.

"Finally I realized that I had to make a choice. Either everything was real—the Bible, Jesus, the need for salvation—or the whole thing was a lie."

The harder I tried to live like God wanted, the more I became aware of my inability to do so. It became a depressing series of efforts and failures.

Finally I realized that I had to make a choice. Either everything was real—the Bible, Jesus, the need for salvation—or the whole thing was a lie. I read Romans 10:9, 10, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

There was only one way I would know if it was real. I turned to God. "Show me, God. Show me if it is real." Then I thought about the verse, and I knew if my prayer was to mean any-

thing, I needed to come to God through Jesus. So I closed my prayer in His name.

I felt a release, a new beginning, a cleansing that came from God. It was wonderful to believe I had experienced new birth. But during the next few weeks I still sinned. Every time I did, I felt worse than before.

One night when I was walking around the dorm, I saw a fellow I knew lounging by an open door. I went over and discovered an end-of-the-year pizza party sponsored by InterVarsity Christian Fellowship.

Throughout the summer I attended the InterVarsity Bible studies. One night we were sharing our testimonies, and I guess something I said raised some doubts. Actually, what I said expressed the doubts I still had. One of the people took me aside and explained salvation and assurance. Though I had prayed before, it was then that I committed my life to Christ, realizing I wasn't saved by my up-and-down feelings, but by faith alone.

Later in the summer I attended a Navigator's summer conference and was challenged to reach my campus for Christ. I was also challenged to believe that prayer really works. I praise God for these two campus organizations that were so influential in my life.

It was several years later that God showed me He wanted me to reach out to my own Jewish people, and I became a missionary with the ABMJ. It's been exciting to minister to others who, like I once was, are skeptical but searching for the God of Israel. When I meet a cynical student, I remember how much I wanted to change the world. And I thank God again that He alone gives changed lives and new hearts, the most world-changing elements any revolution can claim. □

Praise the Lord!

The silver, the gold, and the excitement of the Olympics and national conventions have died down. But the adventure is just beginning for those who heard the Word or prayed to receive the Messiah as a result of our STEP volunteers' witness.

Yes, thousands attracted to these events were met by our STEP workers. Some listened inquisitively; others took a piece of literature and walked on. Still others actually prayed to receive the Lord! Your faithful prayers and support really undergirded these young people. And we thought you would enjoy reading a 'letter' from one of them just as much as we did.

God bless you,

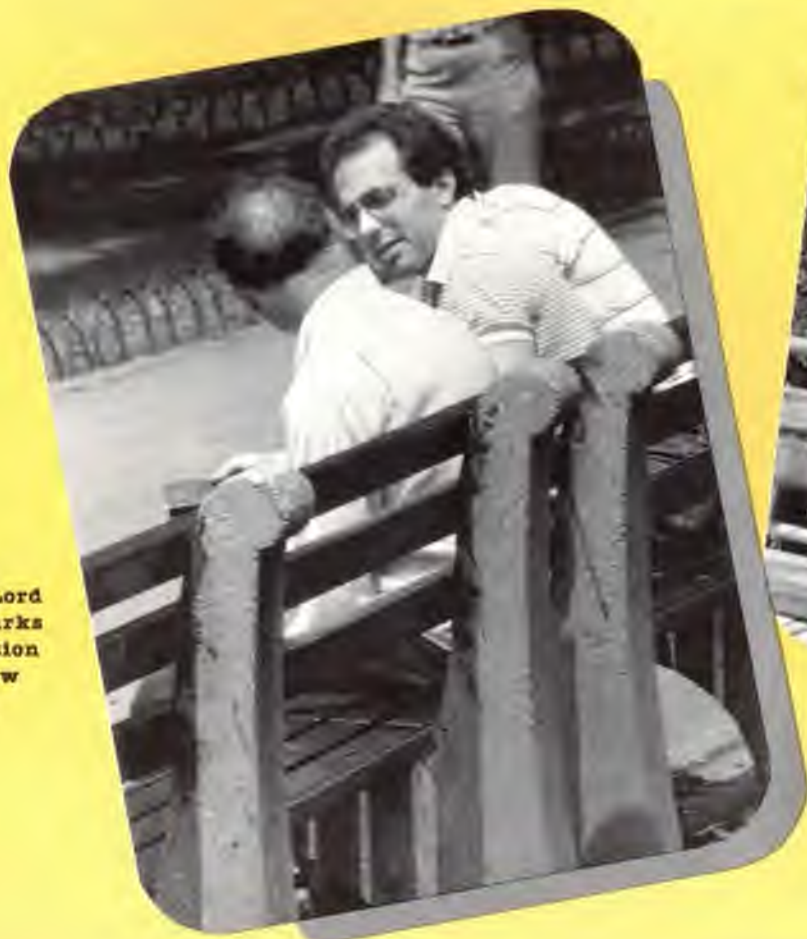
Harold



Susan Verbie

Looking back on the summer as a STEP participant, I can hardly believe all that God has done with me and through me. It seems like only yesterday, instead of last February, that I first heard about the program. At the time I thought, "Ugh, who wants to spend the summer witnessing on the streets and studying in a classroom?"

Oh, I was interested in Jewish evangelism, all right. After my first year at Moody Bible Institute, I remember telling my mother about a Jewish man I had witnessed to and how it thrilled my heart. She told me that she had been praying since before I was born that one of her children would go into Jewish missions. Then last summer I went to Israel as part of a witnessing team. Still, I didn't feel like I really knew how to talk to Jewish people. They were different from others I shared with, and I couldn't see how to break through the barriers they



We talked about the Lord in many parks and recreation areas of New York City.



An elderly woman in New York City. At the end of the summer, we were able to hand out 100,000 tracts. We didn't talk to but who

“I approached a woman to take a religious survey, and she talked to me quite openly. No, she didn’t believe in Jesus. Yes, she was Jewish. . . And yes, when I asked her if she would like to receive Jesus as her Messiah, she said she would.”

set up to the Gospel. So when I heard about STEP, I thought it would be more of the same old thing—more lectures without results.

Somehow God persuaded me to apply to STEP, and from the first day in training I saw that I was in for a surprise. First of all, our mornings were full of practical and interesting classes. I felt like I was cramming a semester of school into a few weeks of summertime.

Then there was the street work. Every afternoon we went out on the streets of New York, and I saw my classroom training come alive. One afternoon at Penn Station, I approached a woman to take a religious survey, and she talked to me quite openly. No, she didn’t believe in Jesus. Yes, she was Jewish. Yes, she wanted to talk more about Him right there.

“My mother told me that she had been praying since before I was born that one of her children would go into Jewish missions.”

And yes, when I asked her if she would like to receive Jesus as her Messiah, she said she would. As we prayed together, I can’t imagine any greater joy in heaven than what I felt in my heart.

continued



York shares her life with the Olympics (right) we 100 tracts which led to Pray for all those that did take our literature.

Our classroom training came alive as we witnessed one-to-one on the streets.



Day after day in New York, I saw God work. I watched Him answer prayer. Even though I was so busy that sometimes I felt like STEP stood for Super Tired and Exhausted Person, I was constantly strengthened by His steady hand.

I was a little sad when it was time for the STEP program to move into its second phase. Our group, which had become like a family in the four short weeks we were together, broke up into four teams and traveled to different parts of the country where we each had different ministry assignments. My group went to San Francisco to witness at the Democratic National Convention.

Could standing for God in San Francisco be more exciting than witnessing in New York City? I soon saw that it was more than I ever expected. At first it seemed like we were only one of thousands of groups there to lobby or protest or proclaim. Then I saw the joy of being there for God. When people stopped to talk, I knew I had something to say. Something that could truly change a person's life. Something, I realized, that could change the course of our nation.

One of the pieces of literature we distributed was a proclamation urging Americans to stand behind Israel as the Scripture commands. The first day we handed it out, people put it in their shopping bags full of other pamphlets. By the next day, people were coming back to discuss it. A jaded-looking San Francisco police officer even came up to me and said, "You're doing great! Keep it up."

One day a man identifying himself as a reporter came up and asked me what I was distributing and why I



The proclamation

believed in standing for Israel. Imagine my surprise when people came by the next day saying they had seen me on the evening news! I still don't know whether it was on NBC nationally or a local affiliate, but I praise God for the dozens of conversations the film clip brought me.

I suppose all those things would be more than enough experiences for any one person, but there was still more to come. After San Francisco, we were off to Los Angeles, where we witnessed among the Olympic crowds. Different from both New York and San Francisco, Los Angeles held its own special "treats," as I saw God work in people's lives.

All in all, I suppose that is the way STEP changed my life: It gave me the opportunity to watch God work in other people. It gave me the know-how that I needed to witness to Jewish people.

Well, I've finished Moody Bible Institute, and I am off to Wheaton College so I can get a degree in communications. I have another year of school. I don't know what God has in store for me, but whether it is in media or missions, I know I'll never forget this summer.

Susan E. Verbic

SUSAN VERBIC



“ ‘You’re Jewish,’ David said pausing, ‘and you believe in Jesus? I know that in America religious freedom is a wonderful thing, but how can you believe that?’ ”

By **HOWARD SILVERMAN**
Missionary, Cleveland

David had defected to America from Romania seeking political asylum. When he first saw our pro-Israel sign on the literature table at Akron University, he stopped because he thought we might share viewpoints.

“Are you Jewish?” he asked. “Do you work for Israel?”

“Well, we’re Jewish and we work for Israel,” I explained, “but it is because we believe in the Bible and believe that Jesus, the Jewish Messiah, wants us to love and support Israel.”

“You’re Jewish,” David said pausing, “and you believe in *Jesus*?” He was not hostile, but he was very puzzled. “I know that in America religious freedom is a wonderful thing, but how can you believe *that*? I was not raised religious, but I know that Jews cannot be Christians.”

As I explained our beliefs and the Jewishness of Christianity, he was obviously open to hearing more. He gladly accepted my invitation to our Bible study that evening.

That night David listened carefully. As the Lord would have it, we had another visitor who was not a believer but had received a good witness at our meetings. She was from Hungary, and since David understood Hungarian better than he did English, she explained our message to him.

“Perhaps you could get me a Bible,” he said to me. “I don’t understand how you can say what you are saying,



Howard Silverman

The Sceptical Young Man

I’d like to read this in Romanian so I can understand. I’d like to read it in English, too, because that would help my language studies.”

The English Bible was no problem (he requested a New International Version because he had seen it somewhere and knew he could understand it), but where could I find a Romanian Bible? I prayed about it but still had not figured out what to do by the time I taught my next Bible study in a neighboring city. After the meeting I was talking with a man who mentioned that he had just received material from a group called Christian Aid for Romania. Eagerly I asked him about the group and discovered they were only 20 miles from my home!

The next time I met with David I gave him a Romanian Bible and a handful of literature. Although the

material answered some of his questions, I discovered his confusion was much deeper than not understanding the Bible. His years in a Communist-bloc country had indoctrinated him against the Bible as a reliable book. This made him doubly sceptical about how Jewish people could believe in Jesus.

But God was working in David’s life. During one meeting he mentioned his wife, who, unable to leave Romania, was undergoing hardship because of David’s defection. He asked us to pray for her. The next time I saw him, he announced, “It works! Prayer really works. God has taken care of my wife’s problems!”

Recently, David attended our Passover Seder. “This is amazing,” he exclaimed. “You have such freedom to practice your religion! And,” he added, “I never really understood how Jewish your beliefs are. The Seder is full of Jesus!”

Right now for David, it is a matter of faith. The Bible is so simple that David cannot accept it at face value. I hope our *Chosen People* family will pray for David. God seems to have sought him out, and I believe one day soon, David will find true freedom in the Messiah of Israel. □

Howard Silverman was a sceptical young man himself only eight years ago when ABMJ missionary Roy Schwarcz witnessed to him. Howard turned from scepticism to faith by seeing the Lord in Roy’s life and hearing the truth of Scripture.

"Sometimes I pray more for students who outwardly seem to be on a spiritual quest. Scott was a reminder to me that you can't judge a book by its cover."

By **DAVID BOWERS**
 Missionary, Philadelphia

Scott casually leafed through our stacks of literature. Like many other campus organizations, we were making our beliefs known to the students at Temple University. I had seen Scott walking through the various literature tables, stopping to talk at some, bypassing others. I particularly noticed that he spent several minutes at a nearby table set up by an antimissionary group—so I was curious when he came up to our table. Would there be fireworks, as I had seen so many times that day when angry, hostile students rejected the message of the Lord?

No, there were no loud words, no arguments, just a mild curiosity. We bantered back and forth as he asked questions about scientific research which supported the authenticity of the Bible.

Each time I was on campus, Scott would come by, listen as I explained Scripture, and ask questions. He was always polite, always friendly, but never showed any deep spiritual interest.

Then Scott stopped coming by our table. From time to time I'd pray for him, but I pretty much decided my ministry had been to sow the seed. I would have to wait for eternity to find out the results.

One night, almost a year after I had last seen Scott, he called me at home. My first thought was that he had deep



Dave Bowers

The Quiet Young Man

spiritual questions. But no, he just said he was looking for a place to live and remembered I knew a lot of people. On an off chance, I invited him to our Friday night worship service. I was surprised when he accepted the invitation and was even more surprised when he showed up.

Throughout the service, Scott seemed to be the same, quiet Scott. He listened politely, seemed agreeable, but also seemed unreachable. After the service he talked to several of the believers. It was during this time I realized Scott was very open and very

interested in the Gospel.

"I've never seen anything like this," I overheard him saying.

As we began to talk, I realized he was absorbing every word. When we talked about man's sinfulness, he said, "That's true. I know I can't live up to God's standard."

As I explained how God has bridged the gap that separates us from Him, I could see that God was closing the gap in Scott's life.

"Scott," I finally said, "knowing all this isn't enough. God wants us to accept it personally. Would you like to do that?"

Then this quiet young man made a very bold announcement. "Yes," he said, "I'd like to do that very much." Together we prayed as Scott invited Jesus into his life.

Sometimes I pray more for those students who outwardly seem to be in the midst of a deep spiritual quest. Scott is a reminder that one really never knows what is happening in another's heart. Even now as a Christian, Scott's still a little quiet and retiring. But as I watch him grow in the Lord, I'm grateful that God sees beyond a man's behavior and knows his heart. □

Dave Bowers, a missionary since 1975, grew up in a Christian home and attended Philadelphia College of the Bible. A quiet person, Dave has been a faithful and bold witness for God.

“ I don't think they should allow groups like yours to be on campus!” Before I could say a word, the angry young man turned on his heel and stomped away.”

By **CURLY DALKE**
Volunteer Missionary, Los Angeles

“What gives you the right to be here? I don't think they should allow groups like yours to be on campus at all!” Before I could say a word, the angry young man who stood in front of my literature table at California State University at Fullerton turned on his heel and stomped away.

I don't think I'll ever get used to that kind of anger, but I've learned that it presents a wonderful opportunity to pray. So that's just what I did for this disgruntled student. Even still, I realized it would take a miracle just to get him to stop and listen to me.

A week later I'd all but forgotten him as I walked into the classroom of a Jewish professor to hear his evening lecture. The professor knew of my beliefs and was aware of my involvement with campus evangelism, but he still extended a friendly invitation to visit his class. On this particular evening, I decided to take him up on his invitation.

During the break, I went up to say hello to the professor and was greeted warmly as he gave me a big hug and asked about my mother. We talked for a few minutes, and then he turned aside and introduced me to a student who was standing nearby, Avner. Avner was silent for a few seconds. “We've met,” he finally said.

When the professor walked away, Avner turned to me and said, “I'm really sorry for the way I acted at your table.” I couldn't believe it! It was the same angry student who wanted me kicked off campus. He seemed a little bit puzzled at his teacher's response



Curly Dalke

The Angry Young Man

to me and a little embarrassed over our past encounter.

After that night, Avner and I got together again. Since he made rings, he even offered to fix my broken ring. Little by little a friendship and a mutual respect began to grow between us. We have even been able to discuss spiritual matters and our views of life.

On one occasion I was invited to go on a field trip with Avner's class, and (as God would work it!) I drove to the site with Avner and the professor.

There is no doubt in my mind that God is working in both their lives. I'm

Curly Dalke meets many angry but open young men at Cal State Fullerton where he is a student.

asking our *Chosen People* family to join me in praying for their salvation. Yes, it would take a miracle for either of them to come to faith. But as I think of the angry young man who has become my friend, I remember that miracles *can* happen. □

The College Campus: Marketplace of the Mind

The protests are over, but the battle for the minds of America's youth is still being fought.

Today it is a quiet invasion disguising itself as a marketplace of ideas. Humanism, permissiveness, and secularism offer their wares wrapped in rainbow-colored packages, selling themselves as the victors of the future.

Your ABMJ missionaries are also in this marketplace. With booktables and Bible studies, literature and seminars, they attract those shoppers drawn by God. While the world thinks that the campuses have become docile, we know that another revolution lives on. It is the revolution of Jewish people finding Jesus.

We're grateful that God has opened the door for us to minister on many campuses across the nation. In the din of the marketplace of the mind, help us convince today's youth to hear only that still small voice.

I promise to pray for ABMJ missionaries and for the salvation of the Jewish people.

I also enclose \$ _____ to support ABMJ missionaries on campus.

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Rabbi Hertz and The Hebrew Christians

By DR. DANIEL FUCHS

The first and greatest missionary to the Jews was the Lord Jesus Christ! He ministered primarily to the Jewish people. At first the disciples limited their witness to their kinspeople. Even though Paul was the "Apostle to the Gentiles," he deliberately followed his own rule by going "to the Jew first." He intentionally passed the strategic centers of Amphipolis and Apollonia and preached in Thessalonica, "where [there] was a synagogue of the Jews" (Acts 17:1). Both our Lord and His disciples had one message—"Christ died for our sins according to the Scriptures."

"The burden of the missionary message was the

fessional missionaries in our modern sense, the knowledge of Messianic passages was a universal acquirement in the Christian community. Everyone was expected to be able to give an answer concerning the hope cherished by the believers (1 Pet. 3:15). It was for this purpose that manuals containing selected texts, the so-called Books of Testimonies, came into existence."

Jacob Jocz, *The Jewish People and Jesus Christ*, p. 205.

Throughout history, the exegetical method of sharing the Gospel with Jewish people has been most successful in convincing educated Jews that the Lord Jesus Christ is He "of whom Moses in the law, and the prophets, did write" (Jn. 1:45). In recent years this success has forced



Jacques Offenbach



Pauline Lucca



Giacomo Mayerbeer



Emir Paschu



Rosa Bonheur

Messiahship of Jesus. This was supported by Old Testament texts. Christian interpretation of the Old Testament was, from the beginning, an important factor in the missionary witness of the Church. In the case of the two disciples of Emmaus, it was Jesus himself who, 'beginning from Moses and from all the Prophets,' interpreted to them the Scriptures concerning his own person. The appeal to the authority of the Canon was a powerful weapon, especially as far as the Jews were concerned. It is for this reason that the controversy with the Synagogue was primarily exegetical in character. The knowledge of the important proof-texts and their right interpretation formed the basic education of the Christian missionary. As there were, however, no pro-

the rabbinic community to minimize its effects by belittling the method. In doing this they have been able to use a valuable tool—"modern biblical criticism." The late chief rabbi of London, Rabbi J. H. Hertz, derided the Hebrew Christians by declaring that the "alleged Christological references in Scripture," such as Genesis 49:10; Psalm 22; Isaiah 7:14; 53 have become insupportable because of the alleged findings of "biblical scholarship." He therefore alleges that only illiterate Jews who are both ignorant and uninformed can be convinced by the reasoning of Christian missionaries.

In doing this, the rabbi flies in the face of history. In 1943 Samuel M. Zwemer, one of the century's greatest missionaries to the Arabs, a profound scholar, the one

who is recognized as a founder of missiology, wrote a classic book *Into All the World*. It is a vindication of Christian missions. In the eighth chapter entitled "Israel in God's Program," he eloquently pleads for the Church of Christ to give priority to Jewish missions and to use only those missionaries who are most highly trained in this field. He says,

"We must add another fact when we think of Paul's challenge 'To the Jew first.' The ingathering has already begun.

"If we look into their long past history, truly God has given us a record of what the Gospel was as the power of salvation among the Jews. The first fourteen Bishops of the Jerusalem Church were all converted Jews. Hegesippus, the historian of the second century, was a converted Jew. Nicholas de Lyra, in the fifteenth century, was a converted Jew. Cardinal Ximenes, compiler of the *Complutensian Polyglot* in 1517 was a converted Jew. Bishop Helmuth, of Huron, son of a rich banker who endowed Christian education, was a converted Jew. Bishop Schereschewsky, a most distinguished missionary to China of the American Episcopal Church, a translator, and the inventor of a Chinese typewriter, was

cies; Joseph Pulitzer, editor of the *New York World*; Blowitz, correspondent and diplomat—these all were Jews by race. Time would fail us to complete the record of men and women in every walk of life who would themselves rebuke us if we do not carry to the Jews the Gospel and show us that their talents and their attainments had been laid at the feet of Jesus Christ, their Lord and ours."

Samuel M. Zwemer, *Into All the World*, pp. 119, 120.

Not only did Rabbi Hertz fly in the face of history, he threw the baby out with the water. When he made his statement about "illiterate Jews," he forgot more than

The late chief rabbi of London declared that only illiterate Jews would believe the Gospel. The roll call of history's brilliant, talented, and enterprising Hebrew Christians proves him wrong.



Felix Mendelssohn



Baron J. Reuter



Sarah Bernhardt



Lord Beaconsfield



Joseph Pulitzer

a converted Jew. Ginsberg, the great Hebraist; Eder-sheim and Adolph Saphir, commentators; Da Costa, and Capadose of Amsterdam, the one a poet, the other a physician; Moses Margoliouth, one of the great founders of the British Museum—all were converted Jews. Mendelssohn, Halevey, Mayerbeer, Offenbach, Rubinstein were all musicians who bowed their knees before the Lord Jesus Christ, and were all converted Jews.

"The Herschels, astronomers; Emir Pascha, explorer and naturalist; Rosa Bonheur, the painter; Sarah Bernhardt, the actress; Pauline Lucca, the singer; Sir Richard Solomon, statesman in South Africa; Lord Beaconsfield and Lord Herschel, Prime Minister and Chancellor, respectively; Baron Reuter, the pioneer of news agen-

history. He forgot that the revered rabbis of Judaism also interpreted the Scriptures in the same manner as do the missionaries. Neither our Lord, nor the Apostles, nor the Church, nor the missionaries invented this method.

"It belongs to the ancient tradition of the Synagogue. The Rabbis held that 'all the prophets prophesied only of the days of the Messiah.' The identification, however, of Jesus with the Messiah was the distinctly Christian interpretation of Scripture. For this purpose incidents in the life of the Messiah were made to tally with Old Testament prophecies; and, vice versa, prophetic utterances were applied to the Person of Jesus as the promised Messiah. A classical instance is Philip's inter-

continued on following page

continued from previous page

pretation of Isaiah 53 to the Ethiopian eunuch. The connection between the suffering Servant of God and the crucified Messiah was only too obvious. But here, again, it was not Philip's ingenuity that created the parallel. Isaiah 53 has undoubtedly had important Messianic significance for the Synagogue, though it is not possible to ascertain how early this chapter was interpreted as referring to the Messiah."

Jakob Jocz, *The Jewish People and Jesus Christ*, pp. 205, 206.

Dr. Alfred A. Edersheim, author of *The Life and Times of Jesus the Messiah*, was a Hebrew Christian who was anything but "illiterate" or "ignorant." In the appendix to his biography of our Lord, he lists and identifies 456 passages in the Old Testament which are applied to the Messiah in the ancient rabbinic writings—75 from the Law, 138 from the Writings (Hagiographa), and 243 from the Prophets! The ancient learned rabbis, who were anything but illiterate or unlearned, applied the prophecies in our Old Testament to the Messiah!

The truth is that most frequently it has been men of great learning who have accepted the New Testament interpretation of the Old Testament Scriptures.

"He forgot that the revered rabbis of Judaism also interpreted the Scriptures in the same manner as do the missionaries. . . . The truth is that most frequently it has been men of great learning who have accepted the New Testament interpretation of the Old Testament Scriptures."

H. Graetz, the learned author of the *History of the Jews from the Earliest Times to the Present Day* took a different stance than Rabbi Hertz. He wrote, "By the conversion of learned and educated men, physicians, authors, and poets, Judaism was deprived of many talents, some of them were possessed of a zeal for conversion."

H. Graetz, *History of the Jews*, v. III, p. 83.

Today there are many more Jewish "physicians, authors, and poets" on the campuses of our colleges and universities. This is one reason why we give high priority to reaching the Jewish students on the college campuses wherever we minister. □

STEWARDSHIP



A charitable remainder trust is a unique instrument which may serve the friends of ABMJ in several ways. One of its most valuable benefits is now being enjoyed by Ruth and John, pictured here in their midwest home.

Many people own securities which have appreciated substantially over the years, but from which the dividends have not kept pace with that growth in value. Such persons may be reluctant to sell and reinvest for higher yields because that could result in a substantial capital gain tax. One solution is to create a charitable remainder trust with a high net payout percentage—a choice which the tax laws freely give the trustors, the

creators of the trust—and to transfer the shares into that trust of which the trustors are also the beneficiaries. Such a transfer is not a taxable transaction. Then the trustee, which may be The American Board of Missions to the Jews if the trustors so wish, can sell the transferred shares and place the proceeds into higher yielding assets—the income from which is payable to the beneficiaries for their lives.

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Ruth and John, longtime supporters and prayer warriors of ABMJ, initiated such a trust and, in their retirement years, are now enjoying a higher income than formerly from their appreciated capital. In addition, upon the passing of the survivor, their investment will be fully used by The American Board for the support of its missionary programs. Today they are gratefully satisfied that their stewardship responsibility will be met in this unique way.

For more information about this trust plan, please write or call *The President, ABMJ, P.O. Box 2000, Orangeburg, NY 10962. (914/359-6189)*

Questions and Answers

QUESTION: Do the Jewish people continue to practice animal sacrifice in accordance with the Mosaic Law?

ANSWER: Animal sacrifice was only permitted to be performed in the Holy Temple, once that Temple was erected. Today, due to its destruction in A.D. 70, animal sacrifice is no longer observed by the Jewish people as a means of atonement.

In place of animal sacrifice, the rabbis of the Talmud substituted the following elements, and made them the most basic and essential aspects to atonement: (1) On the part of God, Fatherly love and forgiving mercy. (2) On the part of man, repentance and reparation of wrong.

In addition, the rabbis indicated that hand in hand with repentance goes prayer. They also considered

suffering a means to atonement, and ascribed atoning powers to the study of the Law, which is more efficacious than sacrifice, when combined with good works.

The Jewish Encyclopedia, "Atonement."

QUESTION: Who are the "lost sheep of the house of Israel"?

ANSWER: The phrase denotes the Jewish people. This is clearly borne out by a study of its usage in Matthew 10:6 and 15:24. In the first passage, this clause stands in stark contrast to the Gentiles and Samaritans (cf. Mt. 10:15) and, in the second, to the Gentile populace of Tyre and Sidon (cf. Mt. 15:21).

Furthermore, the background of the phrase "lost sheep of the house of Israel" is taken from Ezekiel chapter 34, where the false shepherds of Israel

are contrasted with the true Shepherd of God's people. Jesus as Messiah is fulfilling the role of Israel's true Shepherd (cf. Ps. 80:1-3).

The righteous Gentiles who are to be included in the Messiah's fold are the "other sheep" mentioned in John 10:16. The point being made in Matthew 10:6 and 15:24 is that, since Jesus is the Jewish Messiah, His mission and message are to be proclaimed pre-eminently among His chosen people, the Jews (cf. Mt. 1:21; Jn. 1:11; Rom. 1:16).

What a wonderful opportunity we have to follow our Lord's example when we share the Gospel with His "lost sheep," the Jews!

IF YOU HAVE A VAN

that you are no longer using and would like to put it to use in the Lord's work, please contact: ABMJ, P.O. Box 2000, Orangeburg, New York 10962 or call: (914) 359-8535.

For more information about introducing your Jewish friends to the Messiah, please contact a regional director near you.



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