

The Chosen People

July 1985 ISSN 0164-5323

“Missionary, I’m going to kill you.”
He had already pushed, spit, and tried to grab handfuls of Jerry Gross’s



tracts. Now he stood on a Brooklyn street corner, taunting Jerry, repeating his threats over and over. “Missionary, I’m going to follow you home tonight and kill you.

My friend across the street has a knife and we will kill you.” Jerry moved quickly into a nearby store to call the

continued inside



The Chosen People

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

President

Harold A. Sevener

Managing Editor

Jonathan Singer

Regional Directors

Northeast: New York City, N.Y.

Sam Nadler

212-757-6716

Southeast: Reston, Va.

Larry Jaffrey

703-471-0163

Midwest: Chicago, Ill.

John Bell

312-338-5959

Southwest: Fort Worth, Tx.

Dr. Irwin (Rocky) Freeman

817-731-6991

West: Los Angeles, Ca.

Dr. Daniel Goldberg

818-884-8245

National Church Ministries Director

Barry Rubin

Israel Tour Director

Dr. Irwin (Rocky) Freeman

International Conference Director

Tom Walker

Board of Directors

Dr. Daniel Fuchs, Chairman

Roy Adams

C. Robert Clemensen

John J. Kubach

John E. Melhorn

Albert Pasche

Harold B. Pretlove

John L. Pretlove

Albert Runge

Harold A. Sevener

James W. Straub

Directors Emeritus

Louis W. Ivins

Isaac J. Leonard

Honorary Director

Dr. Charles L. Feinberg

JULY 1985, Vol. XCI, No. 12.
THE CHOSEN PEOPLE (ISSN 0164-5323)
published monthly except August.

Copyright ©1985 by the American Board of Missions to the Jews, Inc. Not to be reproduced in any form without permission of the publisher. Second-class postage paid at Orangeburg, N.Y., and at additional mailing offices.

CREDITS: Ewing Galloway, 7; Al Rothspan, 10.



When the Gospel is preached, there is either a positive or a negative reaction. When witnessing to the Jewish people, we seldom get a neutral response.

Recently, because of the overwhelmingly positive response that we have seen from Jewish people, we are also seeing increased opposition to the Gospel by some rabbis. As a result of our missionaries distributing tracts in the New York area, Rabbi Yaakov Spivak wrote the following in his column in the *Jewish Press*. His article was called "An Open Letter to Missionaries."

In the article, Rabbi Spivak stated, "Last week we drove you out by preventing you from distributing your literature . . . when you attempted to hand drivers your literature under deceptive means, you always found me at the car first telling them who you were. I watched with great pride as my forewarned, fellow Jews either closed the driver-side window to you or tore up your wretched paper right in front of your face.

"I looked into the face of one of you distributing the literature—a Jew. How sad. How pitiful. With all it took to build the Yeshiva you stood next to, my poor misguided fellow Jew, here you were, a missionary Jew trying to tear down all that your tradition teaches."

Rabbi Spivak concluded by stating, "Our attitude towards you is simply this: If you try to convert Jews, we will stop you cold. And when you finally decide to give up this folly we will be there to welcome you back."

An effective witness for the Gospel always brings opposition. The Word of God is alive. It is a living seed. As such, it provokes a response. Writing about our work in Brighton Beach, the *Jewish Press* states, "At this very moment there are active Christian missionaries deviously plotting creative schemes with the purpose of annihilating Jewish souls. Many such activities take place in the Brighton Beach section of Brooklyn, which is comprised predominantly of Russian immigrants."

The article then goes on to state how missionaries are using relief, meals, gifts, and so forth, seeking to induce these Russian Jewish immigrants to believe in Jesus. The fact of the matter is that our missionaries simply proclaim the Gospel in love. We assist where assistance is needed. We give help where help is needed, always with the understanding that our desire is to see Jewish people come to faith in Jesus as their Messiah and Savior.

As you read through this issue of *The Chosen People*, I know you will be impressed with the many ways God is reaching Jewish people today.

Thank you for your faithfulness in praying for us and in supporting this worldwide outreach in bringing the Gospel to the Jewish people.

In Messiah,

HAROLD A. SEVENER

P.S. As you know, we do not publish an August issue of *The Chosen People* magazine. Our Midyear Report, which is usually mailed in August, will be combined in this month's issue. Have a blessed summer!

When There is Opposition...

By HAROLD A. SEVENER

"Missionary, I'm going to kill you." He had already pushed, spit, and tried to grab handfuls of Jerry Gross's tracts. Now he stood on a Brooklyn street corner, taunting Jerry, repeating his threats over and over.

"Missionary, I'm going to follow you home tonight and kill you. My friend across the street has a knife and we will kill you."

Jerry moved quickly into a nearby store to call the police. The shopkeeper, an otherwise kindly woman, almost let him use the phone until, out of curiosity, she read one of the tracts. "Get out of my store," she shrieked, tearing the tract to shreds. "Get out of my sight."

Now Jerry's attacker was right behind him. He grabbed Jerry by the hair and pulled him out into the street.

"Get out of my neighborhood, missionary! Get out!"

Dozens of people walked by. No one wanted to get involved.

When I heard the story, my mind raced back to another incident a few months ago in our Brooklyn work when an Orthodox student had come into a meeting screaming similar threats in Yiddish before overturning a book table. That time, the police came to arrest the intruder. This time, no one came to Jerry's aid.

For just a moment, I wondered what would happen if we were to lessen our witness. I thought of the half a million Jewish people in Brooklyn, many of whom were hearing the Gospel for the first time, like, for instance, the Russian Jewish immigrant Jerry found taking a break between classes at Brooklyn College.

Jerry sat down on the same bench and began sharing the Gospel. Astonished, this stranger turned suddenly to Jerry and blurted out, "Just this morning, I prayed that God

would do something in my life!" Three hours later he received the Lord!

No, we cannot leave Brooklyn. But if a group of New York rabbis had their way, they would effectively ban us from Brooklyn and Long Island.

Here is an excerpt from a letter this New York rabbinic group sent to the rabbis of Long Island:

"Please contact your Christian colleagues," the memo said. "Urge them to immediately disapprove of The American Board of Missions to the Jews and of the organization Jews for Jesus. Impress upon them how serious an affront these Hebrew Christian groups are to the Jewish community. Ask them to check in their community to determine if The American Board of Missions to the Jews or Jews for Jesus has already established itself.

"If they cannot rent space in a church, they may try to rent a catering establishment or a large restaurant.

continued on following page

Midyear Report 1985

continued from previous page

Please call any such place in your community and ask the cooperation of the management in not renting to these groups."

Such memos are only the tip of the iceberg for antimissionary groups. In an effort to blunt our impact, they publicly compare our work with that of the cults. In one meeting, a spokesman told the audience that our ABMJ work in Brooklyn abducted 137 Soviet Jewish children and without their parents' knowledge took the youngsters to a camp in upstate New York, where they were put in rooms full of crucifixes!

The sheer absurdity of such charges would be humorous if it didn't reveal so clearly the antimissionary attitude that all's fair in the war against the Christian message.

Then why do I tell you about this opposition? Certainly not to drum up any ill feeling for the Jewish people. I know you understand that when a Jewish person initially encounters the truth, it can stir volatile, indeed violent, reactions in him. Even Paul persecuted believers—all the while under conviction—until he came to faith. Only God knows who within the opposition today will be an evangelist tomorrow. Pray that the Jewish people will have ears to hear.

Besides asking for your prayer support, I mention these things because they are also clear indicators that our ministry is a success! In Brooklyn, Long Island, California, and Col-

orado, our missionaries are speaking to more Jewish people than ever before. In the past year, we have visited over 3,000 Jewish homes to meet personally with interested people! In Long Island, we held a Passover Seder for ninety-five people, ten of whom were Jewish nonbelievers.

Jewish people today are no longer thoughtlessly ignoring the Gospel. The formation of vocal antimissionary groups is proof that the Jewish community officially recognizes this as a growing trend among American Jews.

As I travel through the country and speak in churches and seminaries, there is hardly one where I don't meet three or four Jewish people who have come to Christ who are enrolled in Bible colleges and seminaries training for the ministry. Even for those of us who have witnessed the great spiritual revival among Jewish people since

1965, today's numbers are awesome.

And not only the missionaries and the antimissionaries have noticed. In the month of May alone, the issue was a topic of discussion on the "Donohue Show," on "WABC Talk Radio," and on WMCA New York's extremely popular "Barry Farber Show." On one of his shows, Mr. Farber pointedly asked three guest rabbis to explain what was happening among the Jewish people. Farber said that when *he* was growing up, he politely accepted tracts given to him by Christians. When they weren't looking, he threw them away. Farber said he realizes that Jewish people today are no longer thoughtlessly ignoring the Gospel. He pointed to the formation of vocal antimissionary groups as proof that the Jewish community officially recognizes this as a growing trend among American Jews.

Even in Washington, D.C., a group of Jewish organizations has filed legal papers opposing our tour slogan, "See Israel Through Jewish Eyes." The controversy centers around whether or not a Jewish person can believe in Jesus and still call himself a Jew. If the Trade Commission agrees with us, or should it go so far as the Court of Appeals, this will be a landmark decision for Jewish believers.

Dear friend, if we just sat back and withdrew, the ramifications would be frightening. If we just gave up our work whenever there was opposition, if we left the street corners of Brooklyn, the churches of Long

Midyear Report 1985

Island, or some cities of Texas (where anti-Semitism runs high), we would be doing more than just appeasing the enemies of the Gospel. We would be abandoning many thousands of Jewish Christians who stand united with us in a testimony. We would be snatching salvation away from more thousands of Jews who are yet to believe through our witness. Even more, we would be faithless to our Lord's command, to His example, and to His calling.

Recently I visited our missionaries in Argentina and France. In France, I discovered an urgency to increase our outreach. Originally we established a Paris work before World War II to minister to the refugees escaping persecution throughout Europe. Since then the work has grown steadily.

Our missionary in France, Jacques Guggenheim, told me that there were burgeoning opportunities among the 700,000 French Jews. As we budget more money for that work, I know that there is historic anti-Semitism within the French government and among large pockets of the community. Because of this, the Jewish people are likely to be on guard. Pray that God will bless our efforts there too.

In Argentina, I was thrilled to hear Roberto Passo report that increasing numbers of Christians from Brazil, Chili, and Argentina have come to him to learn how to witness to the Jewish people in their countries. Many of these people are untrained, unfunded laymen and women who made personal sacrifices to come to Buenos

Aires and learn how to reach the Jewish people.

There is a wave that is growing stronger, bringing these Christians together because they believe that the time has come to see Jews come to their Messiah.

Back home in America, our missionaries are gearing up for another Summer Training and Evangelism Program (STEP). I know that this year, as for the past several years, there will be

When a Jewish person initially encounters the truth, it can stir volatile, indeed violent, reactions in him.... Only God knows who within the opposition today will be an evangelist tomorrow.

fervent, committed Christians taking part in this arduous training and witnessing program.

Perhaps it is in anticipation of this very program that Satan is churning things up. He knows that when these enthusiastic, young missionary trainees are through with their classroom preparations, they will join us in the most intensive, hands-on

time of witnessing they are likely to ever experience in their entire lives—on the streets of New York. Who knows how many thousands of souls will be affected for all eternity by their words?

Pray for us. We need to be able to perceive a heart that is hurting for God, so that we can answer the real questions within that are crying out for answers, even if the questions are crying out in the form of anger, fear, and hate.

You are also an important part of this end-time scenario, also called to be bold in your witness to Jew and Gentile. I want you to know that last month we also have prayed for *you*. At our staff workers conference, our missionaries and their families had a wonderful time of encouragement and mutual strength.

Our prayers for you were that your witness would be strengthened and your walk strong. For none of us are in this alone, but rather we are all part of one body, one faith, and one Spirit.

Let us go on in faithfulness, together. You have done so much to make this glorious time in the history of Jewish evangelism become a reality. The rewards are solid and they are eternal.

The opposition and trials are just for a moment. I know that if we stand together and pray together now, we will one day stand side by side and hear the glorious words of our Lord, "Well done, thou good and faithful servant. Well done." □

Last chance!

This is your last opportunity to purchase our all-new Jewish Art Calendar before the Jewish New Year begins in September, 1985. A \$9.95 value for only \$3.00.

This is one calendar you won't want to miss. Unlike our previous calendars, this one has been entirely revised to include:

- plenty of room to write important appointments and reminders
- the work of master photographers Max and Hilla Jacoby, world famous for their books on Israel
- heavyweight, coated calendar stock that museums and bookstores sell for three times our price (opens to almost 2' tall)
- breathtaking, artist-quality photos of the Holy Land
- an uplifting devotional each month and a sensitively written witness to God's love.

Order now and think about ordering several. They make an inexpensive but expensive looking gift for Christian and Jewish friends.

SEND TO: ABMJ, BOX 2000, ORANBURG, NY 10962. IN CANADA: BETH SAR SHALOM, BOX 4400, STA. D, HAMILTON, ONTARIO L8V 4L8.

I enclose \$3.00 for each Jewish Art Calendar (JC6). Please send me _____ copies.

NAME _____

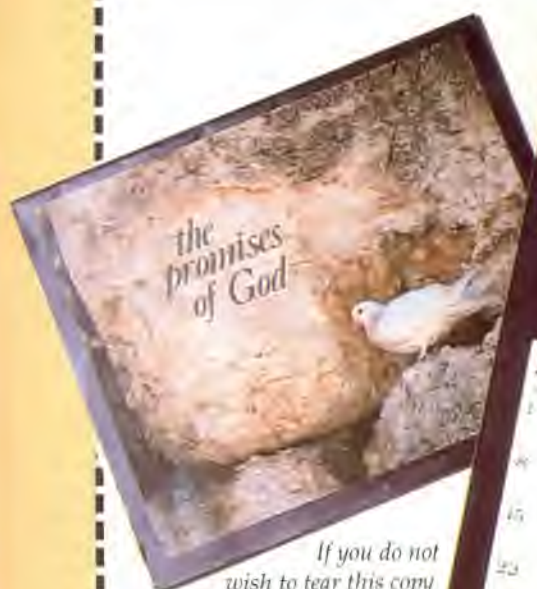
ADDRESS _____

CITY _____

STATE _____

ZIP _____

C785



If you do not wish to tear this copy of The Chosen People magazine, please copy all information on a 3 x 5 card.



By HOWARD SILVERMAN
Missionary, So. Euclid, OH

Ted's car skidded out of control and hit a utility pole before flipping over several times. As he lay trapped inside the car, he could see that live wires were wrapped around the car, some dangerously close to the gas tank.

"If there is a God in heaven," he cried out, "help me!" At that moment, Ted saw Jesus. In the same instant, he found the strength and courage to break a window and climb out of the vehicle. He escaped with only two minor scratches.

I heard this story twenty years after the incident, and I was awestruck. What great love God had shown this Jewish man who had never paid any attention to the Lord before this dramatic encounter!

What amazed me as much as the story of Ted's miraculous escape, though, was that in all those many

God Saved Ted's Life.

But it took another 20 years to save his soul.



years since the accident, Ted had never accepted Christ!

"I kept wondering how Jesus could have helped me," Ted tried to explain to me. "After all, I'm Jewish and an agnostic." After the accident, God had even brought some Christians into Ted's life. They witnessed to him and introduced him to a Jewish believer whose testimony impressed Ted. But still, Ted wasn't able to commit his life to the "Gentile God."

For twenty years Ted had considered and thought about Jesus but had taken no action. He even helped distribute Gospel coloring books to children, thinking that by exposure and contact, whatever was holding him back would be removed and he could inch his way into belief. But nothing had worked. When he moved to Cleveland, he decided to settle the matter once and for all.

"I've been thinking about Jesus for a long time," he said, "and I want to



Howard and Janet are rejoicing in the birth of their first child, Mark.

Howard graduated from S.U.N.Y. at Buffalo and attended Moody Bible Institute before joining ABMJ/Chosen People Ministries six years ago.

settle the issue now."

That's when we arranged to meet and I heard Ted's story for the first time. It was obvious as we spoke that God had been working in Ted's life. It was just as obvious that Ted had probably heard everything I could tell him. Nevertheless, as I prayed about it, I found myself telling him many of the same things he had surely heard time and time again.

"But if Jesus is the Messiah, surely the rabbis would believe," he said.

"And if it is true that Jewish people can believe in Jesus, why have we always been taught that we're betraying our Jewishness by accepting Christ?"

I explained that a Christian is someone who has a relationship with Christ, not just someone who is non-Jewish. Both Jews and Gentiles can be Christians if they are followers of the Messiah. Accepting the Jewish Messiah is not a betrayal of Jewishness, but rather a fulfillment of it.

At this point I shared several Old Testament prophecies with him such as Isaiah 53, pointing out that Messiah would be rejected by His people. I encouraged Ted to read the Gospels for himself, so he could see that it was a message from the Jewish God.

He kept saying, "I need to think about it."

We got together again, this time joining us was another Jewish believer, who shared his testimony. But still Ted could not, or would not, respond.

After that, I tried to call him several times but could never reach him. Finally I wrote him a note inviting him to a Bible study we were holding. He never responded.

About six months later I finally got a letter from Ted. His eighteen-year-old son had been killed by a drunk driver, and the family had moved to Youngstown. It just so happened I was going to Youngstown the next week, so I called and invited him to the church where I would be speaking.

During the service, I was excited to see Ted in the congregation. Afterward, we had a chance to talk. He told me that after our last visit he had accepted the Lord.

"God," he said, "gave me much strength and assurance during the loss of my son."

Ted continues walking with the Lord and is part of a growing congregation. Please join us in praying for the salvation of his family and in praising God for saving Ted's life, not just in this world from a car accident, but for all eternity. □



I Threw Away My Bibles But I Couldn't Forget the Lord

Judy was adamant. Either I gave up Jesus or our marriage was off. I had suffocated the voice of the Lord so often that I went along with her.

By ISRAEL COHEN
Missionary, West Orange, NJ

The trunk, filled with Bibles, study books, and notes from dozens of Bible studies I had attended, was so heavy it took both of us to haul it out to the trash. As I watched the garbage men heave it onto the truck and mash it between two steel plates, my heart was so heavy I could hardly stand there. But one look at my fiancée reminded me that now we could get married. Now that I had fulfilled my promise to "bury this Jesus nonsense."

It was a sunny day in Cherry Hill, New Jersey. Only the darkness inside of me remained as a witness to the great joy with which I had received the Lord when a friend in the Navy told me of His great salvation only four years before.

While I was in the Navy, I was in a state of born-again bliss as I memorized Scripture, studied God's Word, and walked with the Lord. But when I got back home, though I didn't plan on backsliding, I soon decided that I had been overly ambitious in my plans to attend Bible college. Gradually I quit attending church and spent less time reading the Bible.

Before long I had become quite ill. When I told my doctor that I was sick because I was running away from



Israel Cohen is now a full-time missionary with ABMJ/Chosen People Ministries in New Jersey. He travels to

Montreal once a month to help establish an outreach there, and is active in training missionaries through STEP, our Summer Training and Evangelism Program.

God, he said I needed a psychiatrist. Well, I wasn't ready for that, but when my boss gave me the phone number of a "nice Jewish girl," I thought he might have the answer.

By my third date with Judy, I realized I was getting serious and we needed to have a heart-to-heart talk.

"Listen, you've got to know something," I explained. "I believe in Jesus and I can't marry you if you don't believe the same thing."

Before I could continue, she was screaming at me and insisting I take her home. The next morning she telephoned me and gave me an

One day I was driving home and suddenly everything broke. I began crying uncontrollably. I couldn't live this way any longer. I cried out, "If You are real, God, and if Jesus is the Messiah, bring me a Bible now."

ultimatum in no uncertain terms: "You've got to give up this Jesus stuff. You're Jewish and that's all there is to it."

By that time I had suffocated the voice of the Lord so often that I went along with her. After a few more months, I proposed.

"Will you marry me if I say ok?" I asked.

"Yes," she agreed.

So we set our wedding date. A month before our wedding, we held our little "funeral service" with the garbage men for all the remaining

memories of my relationship with God.

For five years things went from bad to worse. Business was thriving, but though I had buried my Bibles, I couldn't bury the living Word that had been planted in my heart. Our marriage was a farce; we barely got along. Socially we were very involved in a Jewish lodge, and though I liked our friends, I couldn't stand their mores and values, which had no basis in God. Torment is a very strong word, but even that can't describe the unhappiness I was suffering underneath my carefree salesman's banter.

One day I was driving home and suddenly everything broke. I began crying uncontrollably. Because I couldn't see through my tears, I had to pull off to the side of the road. I couldn't live this way any longer. Two Scripture verses came to mind—Matthew 6:33 and Psalm 119:9-11. I knew I had to begin seeking God's righteousness and I had to begin studying the Bible. Still out of control, I cried out, "If You are real, God, and if Jesus is the Messiah, bring me a Bible now."

With my prayer, a fog that had been inside of me for years suddenly cleared. I looked up and, much to my amazement, saw that I had stopped my car right in front of a Christian book store. I marched in and said, "I want a Bible."

I realized I wasn't exactly free from all fear when the woman began showing me a large selection of Bibles.

"No, no," I explained frantically, "my wife isn't a believer and I need something small." I bought a pocket-sized King James Version, and when I got back into my car, I took out a red marking pen and wrote inside the cover, "Back with Jesus this day, 9/20/70."

I was back on the track. Sort of.

For two years I secretly read that



ally enough. "He's Jewish and he—he believes in Jesus!" Then Judy broke down. "He wants to quit the lodge. Won't you talk him out of it? Won't you tell him he can't do this and. . . ?" She probably would have continued for some time if the pastor hadn't interrupted her and asked to speak with me.

Pastor Goodheart (Judy could hardly believe that was his real name) spoke with me briefly, offering to

ing me, and *my* insistence that Jesus was Messiah and that I wasn't going to deny Him.

Finally we came to an uneasy truce by living separate lives. I was involved in my activities; she went out with her friends. Her name remained at the top of the list in the prayer group I attended, but there seemed no hope on the horizon.

Then one Sunday night when I got home from church, I knew something had happened. Judy was already home, even though she made it a practice to purposely stay out late when I was at church.

"Sit down," she said solemnly.

That night when she went roller skating with a group, one of the people said he had to go to church to lead the singing. Judy asked if she could go with him. During the service, God spoke to her and she came under conviction. Afterward she told her friend, "I think my husband is right. What can I do to be saved?"

So when we sat down for our talk, it was to tell me she had received Christ and to ask my forgiveness for what had happened during the past years. Two weeks later she was baptized.

Not long after all this, Ruth Wardell, an ABMJ missionary, spoke at our church and put Judy and I in touch with a group of other Jewish believers. As we took part in the fellowship, I knew God was calling me into full-time service.

When I look back on the years I was away from God, I am amazed at His faithful lovingkindness. How glorious that though I took it upon myself to "bury Jesus," no force could keep Him from the resurrection victory and the surety of His living in my life. □

Israel attended Philadelphia College of the Bible, then moved to New York to work in Jewish evangelism.



Israel and Judy Cohen (both far right) worship at Beth Messiah Congregation, East Hanover, N.J.

Bible, careful not to make Judy suspicious. I never told anyone what I was doing. One day I knew this couldn't continue. I called Judy into the living room.

"Sit down, you're not going to like this," I said. "I'm going to go to church. I'm quitting the lodge."

Hysterical isn't even the word to describe what happened next. Within minutes she was on the phone with her mother, the two of them frantically deciding what to do. They finally agreed that the best plan was to call a minister and have him talk me out of this betrayal. Judy got the name of a nearby church and called.

"It's my husband," she began ration-

come right over. I was more appreciative for his love than I could express, but we decided the next night was soon enough.

When Pastor Goodheart came and listened to our tale, I don't think Solomon could have been more tactful or wise. He had us agree that I would continue going to the lodge and Judy would begin coming to church with me. Well, it was wise, but it didn't work. After two trips to church, Judy refused to continue.

We put in an emergency call to Pastor Goodheart. Judy agreed to try again. This continued for several months. Screaming refusals to continue going to church, threats of leav-

By BEN ALPERT
Field Evangelist
ABMJ/Chosen People Ministries

I had just walked into my motel room when I heard a knock on the door. I glanced at my watch. It was a little late. I wondered who would be here at 9:30 at night. For just a second, I thought about ignoring it because I was so tired. I had been in Nashville for three days, and on this day, like all the others, I had started out early and visited a number of churches and friends of our ministry. That evening I had given a Christ in the Passover presentation at a local church. But then I heard another knock, so I walked over and opened the door.

Standing in front of me was a group of young people.

"Are you the person who taught Christ in the Passover tonight?" one of them asked.

"I am."

"Well, we're students at Vanderbilt University. We're all Jewish, and we heard about your demonstration, but we didn't want to go to a church."

I just stared at them, waiting to see what would come next. It crossed my mind that they might be an anti-missionary group, here to threaten me, but they were all neatly dressed and quiet. Not at all menacing.

Their spokesman, a handsome student in his early twenties, continued. "Would you mind showing us this demonstration now?"

"Sure," I said. "Come on in."

There were five men and five women. They made themselves comfortable on the bed and chairs as I took out my Passover materials. When I was ready to start, some of them took out notebooks and pens.

Throughout the entire presentation they watched intently. I shared with them just as I had shared with the

'Enter All Who Are Hungry'



Bonnie, Ben, Michael, Nathan and "Tai" Alpert

"Are you the person who taught Christ in the Passover tonight?" When ten people show up outside your motel room at 9:30 p.m. asking questions, you can't be sure what's coming next. I braced myself and said, "Yes."

church earlier in the evening, showing how Jesus is the Messiah, the fulfillment of the Passover sacrifice.

They asked no questions, and except for one couple who got visibly angry and stormed out, no one showed any deep emotions.

I went through the Scriptures, including Exodus 12; the Gospel accounts of the Last Supper; Isaiah 53; and Psalms 22, 23, and 24. As I ended, I explained, "Now I have shown you how Jesus fulfilled the promises about the coming Messiah and how we are freed by His sacrifice. The decision is yours."

After a moment's silence, I asked if there were any questions. There were none.

"Can we have a word of prayer together?" I asked.

"No," one of them replied. "We'd rather not."

Within seconds, they had gathered their things and were out the door just as quickly as they had appeared.

As the door shut behind them, I wondered again what had motivated them to come. Were they spiritually interested? Merely curious? Gathering information to refute missionaries? One thing I knew was that these were ten people whom God wanted to hear the Gospel. No matter what their motives, God meant the evening for good in their lives. He had seen to it that if no one could take the Gospel to them, they would come to the Gospel.

As part of the Passover dinner, an invitation is issued, "Let all who are hungry come and eat." How I pray that these uninvited but welcomed guests of mine will soon recognize their spiritual hunger and taste the Bread of Life, Jesus the Messiah. □

Dr. Ben Alpert is a field evangelist, traveling throughout America and Canada to keep churches and Bible colleges informed about the work of the ABMJ/Chosen People Ministries.

From the Exile To the Christ:

The Prophetic Scriptures and the Exile

By DR. DANIEL FUCHS

One of the reasons modern philosophers of history, such as Arnold Toynbee, consider Israel a fossil of history is their *a priori* tenet that there is no such thing as prophecy. On the other hand, the perseverance of the Jewish people during and after the exile is one of the marvelous proofs of the inspiration of the Scriptures. It vindicates prophecy.

A prophet was a man who spoke for God. Prediction about future events was not the only part of his mission. He spoke for God to Israel about the past, present, and future.

"And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:19-21, NIV).

Isaiah Foretells the Exile

We are so accustomed to study the sublime Messianic prophecies of Isaiah that we often neglect the fact that Isaiah was the first prophet to foretell the exile to Babylon. On two occasions when Judah was threatened by calamity, Isaiah gave wise counsel. The first was when Ahaz, king of Judah, persisted in making a desperate alliance with Assyria against Syria and Israel. This history is found in Isaiah 7:1 through 12:6. This section has been called the "Book of Immanuel." The student should carefully study this section. Although it is a difficult passage, some facts are clear.

Isaiah vigorously tried to dissuade Ahaz from making the disastrous treaty. The real issue was the choice between faith in God's promise or faith in a desperate alliance. Ahaz refused to listen to Isaiah and decided to trust Assyria! As a result, because Ahaz rejected God,

God rejected Ahaz. Isaiah then prophesied of a perfect King, Immanuel, who would arise "from the stump of Jesse" (Isa. 11:1).

From the "Book of Immanuel" we see that Isaiah prophesied concerning a historical situation. After the king rejected God, Isaiah then foretold of the future King, the Messiah—He will be of David's line and will be the antithesis of Ahaz, the ideal Judge, Statesman, and King.

The "Book of Immanuel" also tells of imminent judgment, not only on Israel but also on Assyria. Yet it looks forward to a still future event when the "remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea" (Isa. 11:11-12) will be reclaimed.

This is a remarkable instance of prophecy being partially fulfilled in the past yet not being completely fulfilled until the return of our Lord and the Millennium (see Isa. 11:1-16).

Nebuchadnezzar first invaded Judah in 735 B.C., and the first step of the exile began in 605 B.C., 130 years later. When Isaiah, in response to Ahaz's stupid decision, wrote the "Book of Immanuel," both Israel and Judah still occupied their territories. Neither the Assyrian nor the Babylonian captivities had begun.

Nevertheless, Isaiah boldly proclaimed that God's people would return to the land after being scattered all over the earth. "He will assemble the scattered people of Judah from the four quarters of the earth" (Isa. 11:12). Isaiah clearly indicated that the initial return would not be universal; only a remnant would return: "A remnant will return, a remnant of Jacob will return to the Mighty God. Though your people, O Israel, be like the sand by the sea, only a remnant will return" (Isaiah 10:21, 22).

When Isaiah confronted Ahaz, he brought his son Shear-Jashub with him. Shear-Jashub means "a remnant will return." It was well over a century later when the captives of Judah were deported to Babylon that the sym-

bolism of the name became prophetic.

Isaiah's prophecy to Ahaz foretold the exile by inference. But when Isaiah dealt with Ahaz's son Hezekiah, he prophesied concerning the exile to Babylon in a clear manner. Hezekiah was a good king, but he was somewhat like Peter in the New Testament. His life was a mixture of faith and impatience. Much of Isaiah's ministry was warning the well-intentioned Hezekiah not to make impetuous international alliances of intrigue against Assyria (see Isaiah 20). His father, Ahaz, had rejected Isaiah's counsel, but Hezekiah obeyed, and Jerusalem was miraculously delivered. (See Isaiah 36-37.) Hezekiah's actions at this time were noble. He in effect acknowledged that it was God's Word against Sennacherib's threatening word. And God's Word prevailed.

"Then the angel of the Lord went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib king of Assyria broke camp and withdrew. He returned to Nineveh and stayed there" (Isa. 37:36, 37).

This began Assyria's decline. The neo-Babylonian Empire was on the ascendancy. This time, however, Hezekiah did not seek counsel from Isaiah. He not only received envoys and gifts from the king of Babylon, he was very eager to blatantly display all of his treasures.

"There was nothing in his palace or in all his kingdom that Hezekiah did not show them. Then Isaiah the prophet went to King Hezekiah and asked, 'What did those men say, and where did they come from?' 'From a distant land,' Hezekiah replied. 'They came to me from Babylon.' The prophet asked, 'What did they see in your palace?' 'They saw everything in my palace,' Hezekiah said. 'There is nothing among my treasures that I did not show them.' Then Isaiah said to Hezekiah, 'Hear the word of the Lord Almighty: The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the Lord. And some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon'" (Isa. 39:2-7).

One hundred thirty years later, Isaiah's prophecy to Hezekiah was literally fulfilled. "He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, old man or aged. God handed all of them over to Nebuchadnezzar. He carried to Babylon all the articles from the temple of God, both large and small, and the treasures of the Lord's temple *and the treasures of the king and his officials*" (2 Chr. 36:17, 18) (italics added).

When Hezekiah proudly displayed his treasures to the envoys from Babylon, they undoubtedly made a full and complete report, which Nebuchadnezzar used when he later despoiled the Temple and robbed its treasures.

However, there was one treasure he left for the sons and daughters of Judah as they were exiled to Babylon, one that had far greater riches—the written Word of God, the Scriptures.

Among the Scriptures was the prophecy by Isaiah, who had not only prophesied concerning the exile, but had also foretold the return. Isaiah, chapters 40 through 66, exults in the truth that God is still fulfilling the

continued on following page

CAN THE GOSPEL LIGHT BE DARKENED BY FEAR?

Opposition. In timid men it brings shadows of doubt and fear. When Rabbi Saul went house to house persecuting the first Jewish believers, might there not have been some in those congregations who wanted to run and hide? Who said, "Wouldn't it be better just to live quietly and let our lives be a witness?"

Praise God that the Holy Spirit would not allow the new Church to be born in silence. The very turmoil caused by the opposition empowered men and women to live boldly for Messiah.

Today your ABMJ/Chosen People Ministries missionaries must stand firm in the face of those who try to oppose us into silence. As more and more Jewish people accept Jesus as the Jewish Messiah, the battle lines are being drawn.

Never before have we so appreciated you, our family in Messiah, who stand with us praying and giving, moving forward even when opposition tries to hide the Gospel light under a basket of intimidation.

If you are not currently part of our prayer family, now may be the time. Won't you ask Him right now what your part should be, and join us in reaching beyond the shadows of opposition with the light of the Lord.

-
- Yes, I want to uphold ABMJ, making this ministry part of my prayers each day.
 - Please find enclosed my gift of \$_____ in support of ABMJ's missionaries.

NAME (Please Print) _____

STREET ADDRESS _____

CITY _____

STATE _____

ZIP _____ D785

Abrahamic Covenant and that there will be a return.

"But you, O Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant'; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isa. 41:8-10).

Isaiah gave many minute details of events that would accompany the restoration of Jerusalem and the return from exile. "This is what the Lord says: . . . I am the Lord, . . . who carries out the words of his servants and fulfills the predictions of his messengers, who says of Jerusalem, 'It shall be inhabited,' of the towns of Judah, 'They shall be built,' and of their ruins, 'I will restore them,' who says to the watery deep, 'Be dry, and I will dry up your streams,' who says of Cyrus, 'He is my shepherd and I will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."' This is what the Lord says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut" (Isa. 44:24, 26—45:1).

How minutely God literally fulfilled the predictions of Isaiah during the exile! In this passage, Cyrus was named both "shepherd" and "anointed." Isaiah also prophesied that he will be the one who would order Jerusalem and the Temple to be rebuilt. Isaiah predicted these events 100 years before the fact, even giving the name of the king who would be the king of a different nation and who would be both "anointed" and "shepherd."

These verses are the basis of the attack of many historians on the historical trustworthiness of the claim that Isaiah wrote the entire Book of Isaiah. Such prophecies are not considered possible by those who deny the supernatural content of the Scriptures.

One who trusts in the Lord Jesus Christ should have no difficulty believing that the Holy Spirit could predict by name the person and ministry of any man. The Scriptures identify the names of eight men: Ishmael (Gen. 16:11), Isaac (Gen. 17:19), Solomon (1 Chr. 22:9), Josiah (1 Ki. 13:2), Cyrus (Isa. 44:28), Immanuel (Isa. 7:14), John the Baptist (Lk. 1:13), and Jesus (Mt. 1:21).

The passage from Isaiah 44 and 45 gives other evidence of the trustworthiness of the prophetic Scriptures. Note the words, "Who says to the watery deep, 'Be dry, and I will dry up your streams'" (Isa. 44:27) and "to open doors before him so that gates will not be shut" (Isa. 45:1).

"The river Euphrates, which passed through Babylon, was walled on each side. Brass gates in these walls were the entrances to the city. On the night that Belshazzar was killed (Dan. 5:30), those gates had carelessly been left open. The Medes (44:27) turned the course of the river and, marching along the dried river bed, entered the city and finally conquered it."

Pilgrim edition of The Holy Bible, p. 924.

The Prophecy by Isaiah was a treasure that Nebuchadnezzar didn't destroy. It was one of the Books of Prophecy that comforted the exiles in Babylon. These books motivated the Israelites' faithfulness to God, and they returned to the land a different people. In our next lesson, we will study the transforming effect that the prophets Jeremiah, Daniel, and Ezekiel had on the exiles. □

MAKING YOUR WISHES KNOWN

Sarah, a long-time supporter of Jewish missions, left her substantial estate in equal shares to ABMJ/Chosen People Ministries and three other Christian organizations, one being her church. She had borne no children and had no close relatives, but her attorney nonetheless had wisely inserted the customary will clause stating that she was purposely omitting bequests to any existing relatives.

Nonetheless, an uncle and a second cousin, neither of whom had contacted Sarah for several years, could not be dissuaded from jointly engaging another attorney and bringing an ac-

tion against the estate, claiming that they should inherit Sarah's assets under the law of intestacy. In their petition to the probate court, they claimed that she "had been influenced by parties unknown who were adverse to their relationship." Further, they claimed she must have been mentally incompetent at the time her will was executed since her entire estate was bequeathed to Christian organizations!

Fortunately, that petition was dismissed without merit, and the executor was allowed to distribute the estate as Sarah had planned. However, many months of delay were caused by the relatives' frivolous petition. More important, the estate incurred extra expense defending the validity of Sarah's will, thereby reducing the

amount available for distribution.

Since such a regrettable claim might be initiated against anyone's estate, those with similar intentions as Sarah's should discuss with their attorney what they might do to attempt avoiding such a contest of their wishes. Also, we could suggest how our friends might arrange *deferred gifts* to this ministry in order to reduce the likelihood of such an incident.

If you are interested in exploring this subject further, please write the President, ABMJ/Chosen People Ministries, P.O. Box 2000, Orangeburg, NY 10962. Kindly include your phone number so we might contact you privately. If you prefer, you may phone the President's office at (914) 359-8535. □

Questions and Answers

QUESTION: When do the Jewish people believe the Messiah will come?

ANSWER: Rabbis throughout the centuries have speculated as to the time of Messiah's coming. However, the authoritative Orthodox position on the subject is that no one knows when the Messiah will come. We read in the Talmud, Tractate Sanhedrin 97b; "Blasted be the bones of those who calculate the end. For they would say, since the predetermined time has arrived, and yet he has not come, he will never come. But [even so], wait for him, as it is written, *Though he tarry, wait for him.* Should you say, *We look forward [to his coming] but He does not: therefore Scripture saith, And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.* But, since we look forward to it, and He does likewise, what delays [his coming]?—The Attribute of Justice delays it. (Ed. note: Because we are not yet worthy of it.) But since the Attribute

of Justice delays it, why do we await it?—To be rewarded [for hoping], as it is written, *blessed are all they that wait for him.*"

The twelfth principle of the thirteen principles of faith formulated by R. Moses Maimonides, and to which all Orthodox Jews must adhere, states: "I believe with perfect faith in the coming Messiah, and though he tarry, I will wait daily for his coming."

QUESTION: Why were the followers of Jesus called Christians?

ANSWER: The term *Christian* occurs only three times in the New Testament: Acts 11:26; 26:28, and 1 Peter 4:16. Acts 11:26 states, ". . . and the disciples were first called Christians in Antioch."

The Greek verb *krematisay* translated "were called" literally means "to handle a matter" or "to transact business." To transact business in the name of someone is to be known by that person's name. Thus, the dis-

ciples in Antioch doing the work of evangelism in the name of Christ became known as Christians after Him.

The term *Christian* denotes those who are adherents of Christ, or those who belong to Him. This word is based on the proper name *Christos* meaning "Messiah," and thus characterizes all those who are partisan to Jesus as the promised Messiah. This term, based on the use of a proper name, is analogous to the word *Herodian*, which described the followers of Herod (Mt. 22:16; Mk. 12:3).

Why these disciples were called Christians at this particular juncture is unclear. Calvin suggests several possibilities. "Whether it were because at Antioch much people was grown together into one body, as well of Jews and Gentiles, or whether it were because the church might be better ordered in time of peace; or because they were more bold to confess their faith" is not stated.

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

WESTERN USA
WESTERN CANADA



Dr. Daniel Goldberg
20442 Sherman Way
Canoga Pk., CA 91306
818/884-8245

SOUTHWESTERN
USA



Dr. Rocky Freeman
3417 Hulen
Suite 124
Fort Worth, TX 76107
817/731-6991

MIDWESTERN USA
CENTRAL CANADA



Mr. John Bell
6057 N. Kedzie Ave.
Chicago, IL 60659
312/338-5959

SOUTHEASTERN
USA



Mr. Larry Jaffrey
P.O. Box 2303
Reston
VA 22090
703/471-0163

NORTHEASTERN USA
EASTERN CANADA



Mr. Sam Nadler
250 West 57th St.
#230 New York
NY 10107
212/757-6716

IN GOD'S WAITING ROOM

Now through special arrangement with Moody Press, we are proud to offer Dr. Lehman Strauss's newly published **IN GOD'S WAITING ROOM** for 20% off the list price . . . only \$3.95.

Last month many of our *Chosen People* readers were blessed and comforted by Dr. Lehman Strauss's article "In God's Waiting Room." At that time, Dr. Strauss graciously allowed us to condense and excerpt some of his previously published material for *The Chosen People*.

IN GOD'S WAITING ROOM

Learning Through Suffering



LEHMAN STRAUSS

LEHMAN STRAUSS

This valuable book is the tender, sensitive account of the ups and downs, the patience, and the victory in knowing God's love in times of need.

After preaching many years on the Christian's response to sickness and suffering, Lehman Strauss has had to learn firsthand about the affliction God allows for His own. Dr. Strauss felt for himself the agony of helplessness and despair when his wife, Elsie, suffered a severe stroke.

Dr. Strauss's willingness to bare his own feelings, and his expert exposition of key Scripture passages on suffering, will encourage every Christian who is called upon to spend time in God's waiting room.

Lehman Strauss has been preaching and teaching God's Word for more than fifty years. He has written several books, including *The End of This Present World* and *Sense and Nonsense About Prayer*.

Now due to popular demand for this important title, Moody Press has just published the all-new edition with revised and additional new material by Dr. Strauss. You

won't want to miss the opportunity to own this unique volume at a sizable discount. A wonderful gift too—isn't there someone you know who could benefit from experiencing the "God of all comfort" at this time?

Chapter titles include "God Is in Control," "The Arrows of the Almighty," "In Time of Need," and "The God of All Comfort."

ABMJ/CHOSEN PEOPLE MINISTRIES

BOX 2000, ORANGEBURG, NEW YORK 10962

Please send me _____ copies of Dr. Lehman Strauss's **IN GOD'S WAITING ROOM** (B107). I enclose \$3.95 for each copy. I understand this price also includes postage.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Foreign postage invoiced at current rate. All monies due in U.S. currency!

A785

 **MOODY PRESS**
THE NAME YOU CAN TRUST
A MINISTRY OF MOODY BIBLE INSTITUTE