

The Chosen People

APRIL 1988 ISSN 0164-5825

HOW CAN I
PRAY FOR ...

THE PEACE OF JERUSALEM?

ISRAEL AT FORTY
A Two Part Series
By Harold Sevener

See Israel THROUGH Jewish Eyes

A UNIQUE TOUR OF THE HOLY LAND
• CONDUCTED BY HAROLD SEVENER,
PRESIDENT, ABMJ/CHOSEN PEOPLE MINISTRIES.



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The Chosen People

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BPA



From the President

In 1948 when Israel declared itself to be a nation, the country was viewed by the world as the underdog, surrounded by enemies, isolated, not able to defend itself. But, miraculously, it has. The Jewish people were fighting for survival, for a Jewish state—a dream, a hope, a future. The media were sympathetic to Israel's plight.

Now, 40 years later, after several victorious wars, Israel is no longer seen as the underdog. It is no longer viewed as the vanquished. Now the media see Israel as the victor, the conqueror, the cruel overlord of an oppressed people—the Palestinians.

The media reports, many of them biased, are having a profound effect upon the way the world views Israel. The result is dissension within and without the nation of Israel, the Jewish community at large and the Christian community. On the eve of Israel's fortieth birthday, people are beginning to question Israel's right and title to the land.

For the Israeli, the violence and unrest that exist within the country are unwelcome birthday guests. Could it be more than a coincidence that these violent outbursts come just at a time when Israel turns 40, a biblical generation? This should be a time when the world recognizes what Israel has accomplished in the land in the past 40 years.

Significantly, Israel is the only democratic society in an area surrounded by kingdoms and sheikdoms, a nation dedicated to the reclamation of the land, the rebuilding of ruined cities, the reforestation of the mountains. Products manufactured in Israel are used throughout the world. They are acclaimed in the areas of science, medicine and industry. They have provided aid and assistance to Third World countries and have even offered aid to their Arab neighbors.

Despite all criticism and attempts to destroy the nation, the last 40 years have demonstrated that a Jewish homeland does exist in the Middle East. It further demonstrates that God does keep His promises concerning Israel and the Jewish people.

Wouldn't it be wonderful if—instead of violence, unrest, criticism and anger being uninvited guests to Israel's birthday celebration—the Messiah, the Lord Jesus, would be the invited Guest. This is our prayer, and, I know, it is your prayer. Solutions to many of these problems can only come when hearts are changed through faith in the Lord Jesus.

But, as Paul said in the letter to the Romans, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (10:14). This is why we as a Mission exist—to continue to proclaim the Lord Jesus, the Messiah, the Savior, to Jewish people until He returns.

Please pray for the peace of Jerusalem. Please pray for the workers who are reaching out to the Jewish people. Please pray that God will open many Jewish hearts to receive the Messiah in this, Israel's fortieth year.

In Messiah,
Harold A. Sevener
 HAROLD A. SEVENER

TESTIMONY OF JERRY GROSS

I grew up in a Jewish home in the Bronx where Jesus was not exactly a household word. As a matter of fact, His name wasn't any sort of a word at all, except when used occasionally as a curse.

Then my older brother, Richie, came home and said he had received the Lord. My family was upset and outraged. At 17 years of age, I was old enough to sympathize with my parents completely.

Faith—An Intrusion

Richie tried to share his faith with me, but I was very angry that he'd even attempt such a thing. I had a deeply spiritual side to me—a real

How Did A Nice Jewish Boy From the Bronx Get Mixed-Up With This Jesus Thing?

Growing Up Jewish in the Bronx, the name of Jesus isn't exactly a household word.



zeal for God—and I felt Richie was intruding on me by pulling this Jesus thing.

It wasn't that I felt Judaism had the answer—just the opposite. I had been Bar Mitzvah in an Orthodox synagogue, yet even at age 13, I sensed I could never find God in the trappings and formality of the synagogue.

I had been Bar Mitzvah in an Orthodox synagogue, yet even at age 13, I sensed I could never find God in the formality of the synagogue.

Jewishness was something deeper than what I had been taught, and the God I sought offered more than what I had learned from the rabbi.

I Was in Control

For another thing, I resented Richie telling me God wanted control of my life. I was in control of my life, and no one could tell me any different.

I started walking out of the room when Richie would walk in, or I



would tell my mother to "get him out of here" when he'd try to talk about God. For the next year we had an uneasy truce in our family. By the next summer, I had become more arrogant than ever. I had a job in the Catskills (the Jewish Alps) and was having the time of my life.

A friend warned me not to burn the candle at both ends, but I just laughed and said, "I can do whatever I want. I can burn the candle at both ends, in between and on the sides. Just watch."

Humbled by God

God has a way of humbling us. Or at least He did for me. I came home with mononucleosis. For four months I was in bed, depressed, inactive. My

friends were all out doing other things.

Time to Think

Needless to say, there was plenty of time to think. I thought about my real purpose for living and the reality of a world that seemed to ignore the weak and helpless.

I became angry that my life was so far beyond my control and frustrated that there was nothing I could do about it. Day after day I waited and thought.

The long hours passed slowly and silently, while inside my mind I kept hearing questions about God and life.

"What is life all about anyway?" I wondered. "Is there something more out there than I'm letting myself see?"

Finally I regained my strength and was ready to go back to living. My questions about God weren't resolved, but there didn't seem to be any answers anyway. I never seriously considered that my brother could be right.

A few months after my recovery, I was watching television one day and

continued on next page

"A friend warned me not to burn the candle at both ends, but I just laughed and said, 'I can burn the candle at both ends, in between and on the sides. Just watch.'"



*Jerry (middle)
with his brother
and sister. "I
resented Richie
telling me God
was in control
of my life."*



As a believer just two weeks, I had the privilege of working on a Kibbutz a quarter mile from the Dead Sea. Israel became a fascination for me, a real identification with my roots as a Jew.

saw Orson Welles advertising a movie called *The Late Great Planet Earth*. I liked Orson Welles, so I figured the movie might be interesting. Was I surprised!

The movie was about Bible prophecy and the second coming of Messiah. I was amazed that it pointed out that Jesus is the Messiah promised throughout the Bible. I was equally surprised how relevant the Bible seems to be to today's world.

The movie made me think about my life. "What will I do when He returns?" I wondered. "Where will this leave me?"

The movie also dug up the unresolved questions I had asked during my illness. But now I felt an urgency to answer them.

Underneath the Blankets

Since Jesus was the question at hand, I got a copy of the New Testament and began to read. Not wanting to hurt my parents (after all, I was

the good son who wouldn't betray them like my brother had), I did my reading at night underneath the blankets.

It was a strange way to study the Bible, but no stranger than what I found there—teachings and miracles of a Man who was obviously more than a human being.

Even though part of me kept saying, "You are Jewish. You should not be reading this," the words and life of Jesus were a magnet. I could not stop reading the New Testament.

I cannot explain how I came to the realization that Jesus is the Messiah and that He was sent to be *my* Messiah. I just knew.

As I accepted this truth about Jesus, I acknowledged in my heart that He alone is worthy of my trust and that He is the God of Israel.

When I finally told my parents, their reaction was even worse than I had feared. Their hurt, concern and confusion caused them to do whatever they could to convince me I was wrong.

A Clear Choice

My girl friend's parents gave me a clear choice: Give up their daughter or give up this Jesus. I wavered in my faith for some months before knowing that there was really no choice. God was calling me.

Hesitantly, I recommitted my life to God and began to understand the implications of Jesus' words in John 14:6, "I am the way and the truth and the life. No one comes to the Father except through me." I knew I really wanted to serve Him and live the way He wants.

Actually, this deeper commitment came about in a strange way. Through a number of seeming coincidences, I met a fellow at a train station who said he was a Jewish believer in





The second time I was in Israel, I was there to share the Messiah with my people. I had many opportunities to share with Israelis about their Messiah.

Jesus. He urged me to commit myself to God.

I visited his church one day and was very uncomfortable. Later I realized that his church was part of a cult. While I was there, though, I picked up some tracts.

One day, for no apparent reason other than that it was a nice day and I felt a strange stirring inside me, I decided to stand out on a street corner and hand out the tracts I got from that church.

While I was handing out the tracts, I met a fellow believer who encouraged me to become more involved with the Lord. He recommended a fellowship in Queens and gave me the address.

I decided to go to the fellowship and got hopelessly lost while looking for the street. What should have taken me 20 minutes took over two hours. Then, when I finally found the street, I couldn't find the address.

"It Doesn't Exist."

The address I had been given (both by the fellow on the street and by someone on the phone when I called the fellowship) just didn't seem to exist.

After looking around for some time, I crossed the street and stopped the first passer-by I saw to get directions. He was a well-dressed man with a long beard.

He looked at the address and shook his head.

"It doesn't exist," he said.

We went back and forth a few minutes as I tried to get my bearings. Spy-ing the Bible in my hand, he asked me if I was a believer.

"Yes," I said.

"Are you Jewish?"

"Sure."

Then he introduced himself as Vince Morgan and told me that he was a fellow believer called by the Lord to minister to the Jewish people. Starting that day, Vince discipled me and helped me grow in my faith.

Spurred on to Grow

As I grew, I longed to serve God. I decided to attend a Bible camp for Jewish believers. My parents told me that they had had enough.

"If you go there, don't return," they warned.

We had been leading to this break for some time, as my parents had become progressively more hostile to my beliefs. As I prayed about going to camp, I knew that God wanted me to stand for Him.

At the Bible camp I met the Maiman family; they invited me to move in with them.

Soon afterward, I was reconciled to my parents, and now our relationship is really special. At the time, though, the Lord was using their concern and anger to spur me on to grow further in Him.

I stayed with the Maimans for a year and then knew God was calling me to enter the ministry. I went to Moody Bible Institute. Then, in June 1984, I joined the staff of Chosen People Ministries.

Last January Jerry married Martha Aller, another Chosen People worker. They are serving the Lord through our New York work, and Jerry is also working with the Beth Messiah Congregation in East Hanover, New Jersey.



Attend a Chosen People Ministries Passover Seder Near You.

NORTHEAST

SHELTON, CONNECTICUT, Saturday, April 2. Call Stewart Weinisch, 212-828-7405 or 203-367-1954 for details.

RANDOLPH, MASSACHUSETTS, Saturday, April 2. Holiday Inn. Call Lisa Cagan, 617-784-3111 for details.

EAST HANOVER, NEW JERSEY, Tuesday, April 5. Call Larry Feldman, 201-535-3954 for details.

ELMSFORD, WESTCHESTER, NEW YORK, Saturday, April 2. Ramada Inn. Call Mrs. Stewart Weinisch, 212-828-7405 for details.

WESTBURY, LONG ISLAND, NEW YORK, Tuesday, April 5. Gigi of Westbury. Call Michael Rydelnik, 516-939-2277 for details.

BRISTOL, PENNSYLVANIA, Friday, April 8. Calvary Baptist Church. Call Jackie Triestman, 215-943-9189 for details.

MIDWESTERN

MOUNT PROSPECT (CHICAGO), ILLINOIS, Saturday, April 2, 6:00 p.m., Banquets by Mr. Peter. Call 312-338-5959 for information or reservations.

AKRON, OHIO, Saturday, March 26, 6:30 p.m.; Lou and Hy's Party Room. Call Mr. and Mrs. Wayne Kaipainen, 216-836-0540 for information or reservations.

COLUMBUS, OHIO, Monday, March 28, 6:45 p.m., Sheraton Inn. Call Mr. and Mrs. Tom Krizo, 614-267-8347 for information or reservations.

SOUTHERN

MIAMI, FLORIDA, Saturday, April 2. Call Jim Bates, 305-395-7417 for information.

ROCKVILLE, MARYLAND, Saturday, April 2. Call Larry Jaffrey, 703-471-0163 for information.

DALLAS, TEXAS, Saturday, April 9. Call Patricia Freeman, 214-241-3699 for information.

HOUSTON, TEXAS, Saturday, April 2. Call Sam Miller, 713-550-2265 for information.

CANADA

TORONTO, ONTARIO, Saturday, April 2. Call 416-665-4695 for information or reservations.

MONTREAL, QUEBEC, Friday, March 25. Call Winnie Mariner, 514-277-1859 for information or reservations.

WESTERN

ANAHEIM, CALIFORNIA, Thursday, March 31, First Congregational Church. Call Rev. Marvin Jacobs, 714-776-0960 for information.

AUBURN, CALIFORNIA, Thursday, March 31, Evangelical Free Church. Call Rev. Ron Payne, 916-823-0141 for information.

HERMOSA BEACH, CALIFORNIA, Thursday, April 21, 11:45 a.m., St. Cross Episcopal Church. Call Barbara Plebuch, 213-377-7219 for information.

IRVINE, CALIFORNIA, Wednesday, April 6, 6:00 p.m., Univ. Community Church. Call Rev. Kevin Trevithick, 714-854-4020 for information.

LA CRESCENTA, CALIFORNIA, Tuesday, April 5, First Baptist Church of La Crescenta. Call Rev. David Murdoch, 818-249-5832 for information.

LAKESIDE, CALIFORNIA, Sunday, March 20, Community Presbyterian Church. Call Irvin Rifkin, 619-583-3336 for information.

LIVE OAK, CALIFORNIA, Friday, April 22, Live Oak Church of the Brethren. Call Mrs. Artis Clotfelter, 916-722-6615 for information.

LOMITA, CALIFORNIA, Wednesday, April 6, Lomita Missionary Church. Call Rev. Steve Rusos, 213-326-3434 for information.

LONG BEACH, CALIFORNIA, Wednesday, March 23, 8:00 p.m., First Christian Church. Call Rev. J. Enabnit, 213-435-8941

LONG BEACH, CALIFORNIA, Friday, April 1, College Park Christian Church. Call Rev. Terry Overholtser, 213-597-1567

MADERA, CALIFORNIA, Wednesday, March 30, 6:00 p.m., First Baptist Church. Call Rev. Dan Langley, 209-673-0908 for information.

NORTHRIDGE, CALIFORNIA, Saturday, April 2, Beef N' Barrel. Call Howard Silverman, 818-884-8245 for information.

ORANGE, CALIFORNIA, Sunday, March 27, 7:00 p.m., Covenant Presbyterian Church. Call Dr. Ralph Didier, 714-998-6650 for information.

PANORAMA CITY, CALIFORNIA, Monday, March 28, Panorama Church of the Nazarene. Call Rev. Dennis Solis, 818-894-2266 for information.

PARAMOUNT, CALIFORNIA, Monday, March 7, Call 714-947-5411 for information.

PASADENA, CALIFORNIA, Wednesday, March 23, Bethany Lutheran Church. Call Rev. Jim Mains, 818-792-8149 for information.

PASADENA, CALIFORNIA, Saturday, April 9, Grace United Methodist Church. Call Edie Moore, 818-797-8274 for information.

PISMO BEACH, CALIFORNIA, Wednesday, March 23, 7:00 p.m., Community Presbyterian Church. Call Rev. Larry Pitcher, 805-489-3254 for information.

RESEDA, CALIFORNIA, Friday, April 1, International Missionary Church. Call Rev. David Imbach 818-345-2030 for information.

SACRAMENTO, CALIFORNIA, Thursday, April 7, 6:30 p.m., Capitol Christian Center Gym. Call Carol (916) 487-4861 or Ellen (916) 485-2789.

SAN DIEGO, CALIFORNIA, April 3-9, Call Irvin Rifkin, 619-583-3336 for information.

SHERMAN OAKS, CALIFORNIA, Wednesday, March 30, United Methodist Church. Call Rev. Charles Poole, 818-789-0351 for information.

SIMI VALLEY, CALIFORNIA, Sunday, April 3, 6:30 p.m., Calvary Chapel of Simi Valley. Call Rev. Steve Brewer, 805-584-1004 for information.

SINGLE SPRINGS, CALIFORNIA, Friday, April 1, Park Community Church. Call Rev. Norman Parker, 916-677-8281 for information.

SOUTH BAY/LONG BEACH AREA, CALIFORNIA, Thursday, April 7, Holiday Inn, Harbor Gateway, 19800 South Vermont Avenue. Call Sid Stern, 213-635-8531 for information.

VENTURA, CALIFORNIA, Wednesday, March 30, Ventura Missionary Church. Call Rev. Leonard DeWitt, 805-656-0050 for information.

WESTMINSTER, CALIFORNIA, Saturday, April 2, 6:00 p.m., Westminster Church Fellowship. Call Rev. Brad Young, 714-897-8972 for information.

YORBA LINDA, CALIFORNIA, Wednesday, March 30, First Baptist Church. Call Rev. Clifford Samson, 714-777-2646 for information.

YORBA LINDA, CALIFORNIA, Thursday, March 31, Messiah Lutheran Church. Call Rev. Bob Mooney, 714-528-0920 for information.

FILER, IDAHO, Saturday, May 28, 6:30 p.m., Filer Missionary Church. Call Rev. Jim Sommer, 208-326-5252 for information.

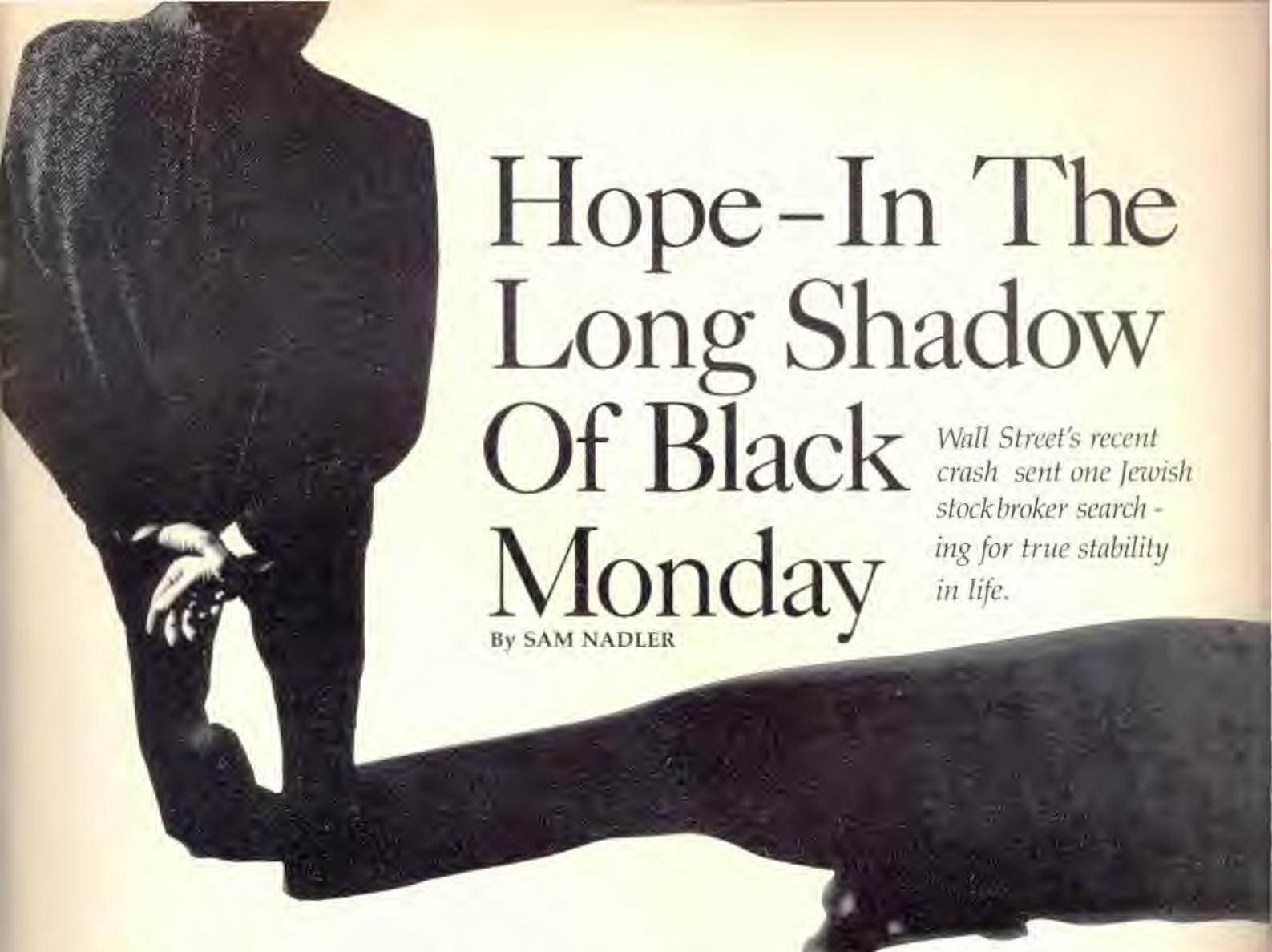
GOODING, IDAHO, Friday, May 27, 7:30 p.m., First Christian Church. Call Rev. Harold Hake, 208-934-4542 for information.

TWIN FALLS, IDAHO, Friday, May 20, 7:00 p.m., Bible Baptist Church. Call Rev. Dwain Love, 208-733-5312 for information.

RENTON, WASHINGTON, Friday, May 20, 6:30 p.m., Renton Bible Church. Call Rev. Godfrey O'Rear, 206-226-3590 for information.

SEATTLE, WASHINGTON, Wednesday, May 25, 7:00 p.m., Calvary Evangelical Church. Call Rev. Malcolm Brewer, 206-772-1620 for information.

SNOHOMISH, WASHINGTON, Sunday, May 15, 5:30 p.m., Central Christian Church. Call Rev. George Johnson, 206-568-7271 for information.



Hope-In The Long Shadow Of Black Monday

By SAM NADLER

Wall Street's recent crash sent one Jewish stock broker searching for true stability in life.

The stock market decline last October was the final straw that prompted Michael to call our headquarters office.

"I want to talk to someone about God," he said.

Miriam Nadler was there doing some work, and after talking with Michael briefly, she suggested he get together with her husband, Sam.

The next day Sam called Michael and found that the Lord had been working in Michael's heart.

Black Monday

Michael had read some Gospel material, and his girl friend, a believer, had shared her faith with him. But it was Black Monday, when Wall Street tumbled so dramatically, that sent this Jewish stockbroker searching for the stability of God in his life.

"I can't forgive myself for the mistakes I made in the market and how much they affected people," he told Sam. "I can't forgive myself for the mistakes I've made."

"I can't forgive myself for the mistakes I made in the market and how much they affected people," he told Sam.

Sam talked to him about God's forgiveness and compared it with "someone asking me for a million dollars. No matter how much I'd want to give it, I don't have it to give.

"Forgiveness is like that. Real forgiveness has to come from God first. Would you like to receive that forgiveness right now?" Sam asked.

Michael answered, "I sure would."

They prayed together on the phone and made arrangements to meet in person. A snow storm cancelled their first meeting, but eventually they got together.

Michael was full of questions and eager for God's Word. Yet since then, he has been hesitant about attending Bible study.

Sam has asked us to pray for this new brother as he begins his walk with the Lord.



Sam Nadler is our worker in charge of the Northeast Region.

How Can I Pray For The Peace Of Jerusalem?

Perhaps the time has come for us to reexamine Israel's role in the light of the Scriptures and against the background of modern history.

By HAROLD SEVENER

What's happening in Israel? Who is right, with such turmoil, bloodshed and hatred between Palestinian and Israeli? How can I reconcile modern Israel with biblical prophecy? How can I pray for the peace of Jerusalem?

These are just a few of the many questions I have been asked in the past few weeks by both Christians and Jewish people who love Israel and have been supporting the nation through the years.

In recent months the violent eruption of the Palestinians in the Gaza Strip and West Bank has once again focused the world's attention on Israel.

This new wave of violence, coming during Israel's fortieth anniversary as a Jewish state, is different from the previous outbreaks of violence and terrorism: The violence is coming right into our living rooms via television and news articles, just as it did during the war in Vietnam.

Slanted News

For the most part, the media stories have been slanted toward the Palestinians. As a result, many people, Jew and Christian, within and without

the nation of Israel, are questioning Israeli policy concerning the treatment of the Palestinians.

Many people are also questioning Israel's right to the West Bank and the Gaza Strip. Some are even questioning Israel's role in prophetic events.

In view of these events, and in recognition of Israel's fortieth anniversary of statehood, what should our attitude be? What about the Palestinians and the Arabs? What is Israel's role in biblical prophecy?

In view of recent events in Israel what should our attitude be? What about the Palestinians and the Arabs? What is Israel's role in biblical prophecy?

Perhaps the time has come for us to reexamine Israel's role in the light of the Scriptures and against the background of modern history:

First, does the Jewish state have a right and title to the territories it has conquered or it has received by U.N. charter?

Scriptural Right to the Land

From a biblical perspective, the original land title for Israel was given by God to Abraham (cf. Gen. 15:18-21). This covenant, or title to the land, was then passed down from Abraham to Isaac, and then to Jacob (cf. Gen. 17:15-19; Gen. 35:11, 12). God never revoked this title to the land.

The ancient borders of the land given by God to Israel extend from the Mediterranean Sea to the mountains of Lebanon, to the Euphrates River, extending to the river of Egypt, thought to be the Wadi el Arish or the Nile.

This territory takes in the modern country of Israel and parts of Lebanon, Jordan, Iran, Iraq, the Sinai Peninsula and Egypt. These borders are well defined in Scripture. In fact, they were occupied by the Jewish people during the time of Joshua (cf. Josh. 21:43-45).

Israel is the only nation that has been given defined boundaries in Scripture. All other national boundaries have been fixed by God in relationship to Israel (cf. Dt. 32:8).

Thus, by divine decree, the Jewish people have a right to the land whether they occupy it or not.

Historical Right to the Land

Despite persecution, dispersions, prejudice and divine judgment, the Jewish people have always occupied a portion of the land God gave them. Even after the destruction of the Temple in A.D. 70 and the dispersion of the Jewish people, Jews continued to live in Israel.

Large Jewish communities were established in Jerusalem and Tiberias. By the ninth and eleventh centuries, Jewish communities had grown in areas like Rafah, Gaza, Ashkelon, Jaffa and Caesarea.

A T F O R T Y



During the thirteenth and fifteenth centuries, great numbers of Jewish people immigrated back to Israel. They established and expanded cities like Safed and Jerusalem.

Not only did the Jewish people reside within the borders which we now call modern Israel; they also resided in the territories now occupied by the Arabs, which territories were included in the divine title deed given to Israel.

Prior to 1948 and the War of Independence, over 837,000 Jewish people lived in the Arab nations. Today there is only a handful. The following figures tell the story (the first figure is the population of Jews living in the nation before 1948; the second is the present Jewish population):

Iraq	125,000	/300
Syria:	45,000	/4,500
Lybia:	40,000	/none
Lebanon:	20,000	/90
North Yemen:	54,000	/500
South Yemen:	7,000	/none
Tunisia:	110,000	/6,000
Morocco:	300,000	/17,000
Algeria:	150,000	/500
Egypt:	75,000	/250
Iran:	80,000	/35,000

continued on next page



I S R A E L

Ethiopia: 250,000/25,000

The Arab world's refusal to recognize Israel as a nation has led to a bitter and hostile feeling toward the Jewish people residing in Arab lands. When the Jews left, many could take nothing with them; they were stripped of all possessions.

In the past 40 years, the nation of Israel has absorbed many of these Jewish emigrants, most of them forced from their homes because of the intense persecution.

Historically, Jew and Arab lived side by side with very little conflict. Then came World War I.

Historically, then, Jewish people have lived in the land God promised them and would continue to do so if hostility and persecution had not forced them out.

Thus, on a historical basis, not only by divine right but by virtue of an historical occupation of the land, the Jew has a right and title to the land called Israel.

World Powers Move In

Historically, then, Jew and Arab lived side by side in the Middle East with very little conflict. Then came World War I, which pitted the great world powers against the Ottoman Empire.

The defeat of the Ottoman Empire would completely change the boundaries of the Middle East countries and create many of the problems which are currently surfacing between the Jew and the Arab.

For instance, the French took control of Lebanon and Syria, and the British occupied what was left of the Fertile Crescent countries, including what was called Palestine and Iraq.



Then, in 1926, Lebanon was separated from Syria and made into an independent state. A few years earlier, in 1922, Britain had created the province of Transjordan. They did this to appease the Arab leadership.

Transjordan was to include all the territory called Palestine east of the Jordan River. In effect, the creation of Transjordan was a suspension of the mandate recognized by the League of Nations, giving Britain control over Palestine.

Jewish Homeland Mandated

The original mandate recognized the need for a Jewish homeland, and it recognized Jewish occupation of

both sides of the Jordan River, as well as continued Jewish settlement in Arab-occupied lands.

By creating Transjordan, the British removed from the realm of possibility Jewish immigration to or development of land east of the Jordan River. However, Jewish occupation of the West Bank, including Jerusalem, was permitted.

This situation continued until 1946, when the British formally established what came to be known as the Emirate of Transjordan.

Jordanian Invasion

Then, when Israel was declared a nation in 1948, King Abdullah of Jor-

A T F O R T Y



The original mandate recognized the need for a Jewish homeland and it recognized Jewish occupation of both sides of the Jordan River.



dan invaded western Palestine. He seized the West Bank and the old city of Jerusalem. Then, in 1950, he formally annexed the West Bank and officially changed the name of the entire territory to Jordan.

Thus, in 1950, Palestine ceased to exist as a political entity, having been absorbed into Jordan. Amazingly, only two countries recognized Jordan's annexation of the West Bank—Britain and Pakistan. All other nations refused to recognize this annexation.

In May of 1947, the U.N. General Assembly called for the partition of Palestine into an Arab state, a Jewish state, and a "special international re-

gime" for Jerusalem. All three were to be linked in an economic union.

"The majority proposals, with slight territorial modifications, were adopted by a special meeting of the General Assembly on Nov. 19, 1947.

"The Arab state was to comprise western Galilee, the hill country of Samaria and Judea (excluding Jerusalem), and the Coastal Plain from Isdud (Ashdod) to the Sinai frontier; the Jewish state would include eastern Galilee, the Jezreel Valley, most of the Coastal Plain, and the Negev.

"Each state was thus to consist of three sections linked at two crossing

points. The Jerusalem enclave was to be under U.N. trusteeship."

Encyclopaedia Judaica,
Vol. 13, p. 38.

The proposals were accepted by the Jewish people but were rejected by the Arabs, who subsequently announced that they would do all in their power to bring about the collapse of the plan, while the British could do nothing to enforce it.

Thus, when Israel was declared a nation on May 14, 1948, the Arab world attacked the Jewish state.

When an armistice agreement was concluded in 1949 with Egypt, Lebanon, Jordan and Syria, the borders of

continued on next page



the then-nation of Israel and the territories to be controlled by the Arab nations were roughly similar to those proposed in the 1947 U.N. resolution.

The major exception was that Jerusalem became a divided city, and Jews were forbidden access to the Western Wall, Mount Zion, Mount of Olives and all other West Bank locations.

Thus, prior to 1948, Jewish people had access to the city of Jerusalem, the Western Wall and the West Bank cities. This access was given to them by mandate law recognized by the League of Nations.

Access Denied

Now Israeli access was being denied, as Jordan usurped more territory which had never belonged to it.

Then, in 1967, the Jewish state was once again attacked. In defending its borders, Israel was able to gain control of the West Bank, the Gaza Strip and Sinai. From 1967 to the present, Israel has continued to occupy these territories, with the exception of Sinai, which was returned to Egypt in April 1982.

During those 21 years of occupa-

In 1967, the Jewish state was once again attacked. In defending its borders, Israel was able to gain control of the West Bank, the Gaza Strip and Sinai.

tion, Israel allowed the Arabs to visit their holy shrines and maintain self-government within the territories, things that had been denied the Jewish people from 1948 to 1967 when the territories were controlled by the Arabs.

Does Israel have a legitimate right to these West Bank territories and to the land it occupies? By divine decree it does. By international law it does.

"According to Yale law professor Eugene Rostow, U.N. Resolutions 242 and 338 give Israel legal rights in the West Bank."

According to international law scholar Stephen Schwebel in the *American Journal of International Law*:

"(a) A state acting in lawful exercise of its right of self-defense may seize and occupy foreign territory as long as such seizure and occupation are necessary to its self-defense.

"(b) As a condition of its withdrawal from such territory, that state may require the institution of security

measures reasonably designed to ensure that the territory shall not again be used to mount a threat or use of force against it of such a nature as to justify exercise of self-defense.

"(c) Where the prior holder of territory had seized that territory unlawfully, the state which subsequently takes that territory in lawful exercise of self-defense has, against that prior holder, better title."

Quoted by Leonard J. Davis in *Near East Report's Myths and Facts 1985*, p. 66.

"According to Yale law professor Eugene Rostow, U.N. Resolutions 242 and 338 give Israel legal rights in the West Bank. 'The Israelis are now in the West Bank as the occupying power under the Security Council Resolutions of 1967 and 1973. They have a right to remain until full peace is made.'

"'Israel's claim to the territory is superior to Jordan's,' Rostow explained, 'since Jordan's presence in the West Bank was the result of its aggression in 1948, while Israel's arose from the exercise of its legitimate right of self-defense in 1967.'

Leonard J. Davis, *Near East Report's Myths and Facts 1985*, p. 66.

Israel is not acting illegally in occupying and controlling the West Bank and the Gaza Strip. It is acting within its rights as a sovereign country and as one having an historical right to the land, both by divine decree and continual occupation.

Having thus established Israel's right to the land and to the occupied territories, let us now consider how we as Christians should view Israel in light of the prophetic Scriptures. We will also further examine the Palestinian problem.

(To be continued next month)

Please Pray for...

The Family of Sarah Markham, a Jewish believer who recently died from anorexia. Roy Schwarcz, our Midwest Regional Director, spoke at her funeral — many unsaved heard the gospel.

Irv Salzman — working out of our ministry in Brooklyn, is also a student at Northeastern Bible College.

Pat Rogers — former rabbinical student saved through one of our workers in California who is currently discipling him.

Jewish Woman Who Accepted the Lord at our Shepherd of Israel Congregation in Los Angeles.

WE KNOW MANY OF YOU DON'T like to cut up your copy of the Chosen People to order materials or request information. We're flattered that you want to save your copies for future reference. But we would also like to give you the opportunity to communicate with us, order materials and share your prayer requests with us without defacing your magazine. Please remove this entire page along the dotted line and use the envelope between pages 12 and 13.

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In God's Plan There Are No Coincidences

Morris, an elderly Jewish man "just happened" to be at the right place at the right time.

By MITCH TRIESTMAN

Morris just happened to pass the store-front church as services were going on. And Mitch Triestman "just happened" to be preaching that day...

Morris had nothing better to do than to go in and see what this meeting was all about. This elderly Jewish man "just so happened" to feel right at home among these Jewish people who believed in Messiah.

After listening to the testimonies of several of these people, he shared that he often felt lonely and that he would very much like to have the fulfillment these people seem to have.

The next Sunday, he didn't "just happen" to be at service. He came on purpose because he wanted to know more about the Lord.

David's Loneliness

Mitch was preaching again, this time on the loneliness that King David experienced and how, at one point, he was stripped of everything—friends, family, home, status.

Mitch explained how David cried that he missed the worship and praise of God more than anything else, even with everything gone.

After the service, as people began to drift out of the room, Morris stayed in his seat. He told Mitch's wife,



Mitch and Jackie Triestman, with Chosen People Ministries have four children.

Jackie, that he wanted to talk to Mitch.

After the service, as people began to drift out of the room, Morris stayed in his seat. He told Mitch's wife, Jackie, that he wanted to talk to Mitch.

Mitch went over to talk to him. How many people had been sowing Gospel seeds in Morris's heart before this day, no one knows.

"I want to worship and praise the Lord," he said with determination,

adding, "I've been thinking about getting closer to God. I want to be a believer."

Mitch asked Morris several questions. Did he understand he is a sinner? Did he understand that Jesus is God's Messiah, the only atonement for these sins?

"Yes, yes," came the answers resolutely.

That day, right in his seat, Morris prayed to receive the Lord.

Morris has been steadily attending Bible study and services and has started praying for his unsaved family.

Mitch has asked our *Chosen People* readers to join Morris in prayer and to praise God for his new life in Messiah.





SIMCHA!

CHOSEN PEOPLE MINISTRIES invites you to rejoice with us
at a special gathering of believers in Messiah Yeshua (Jesus) May 19-22, 1988.



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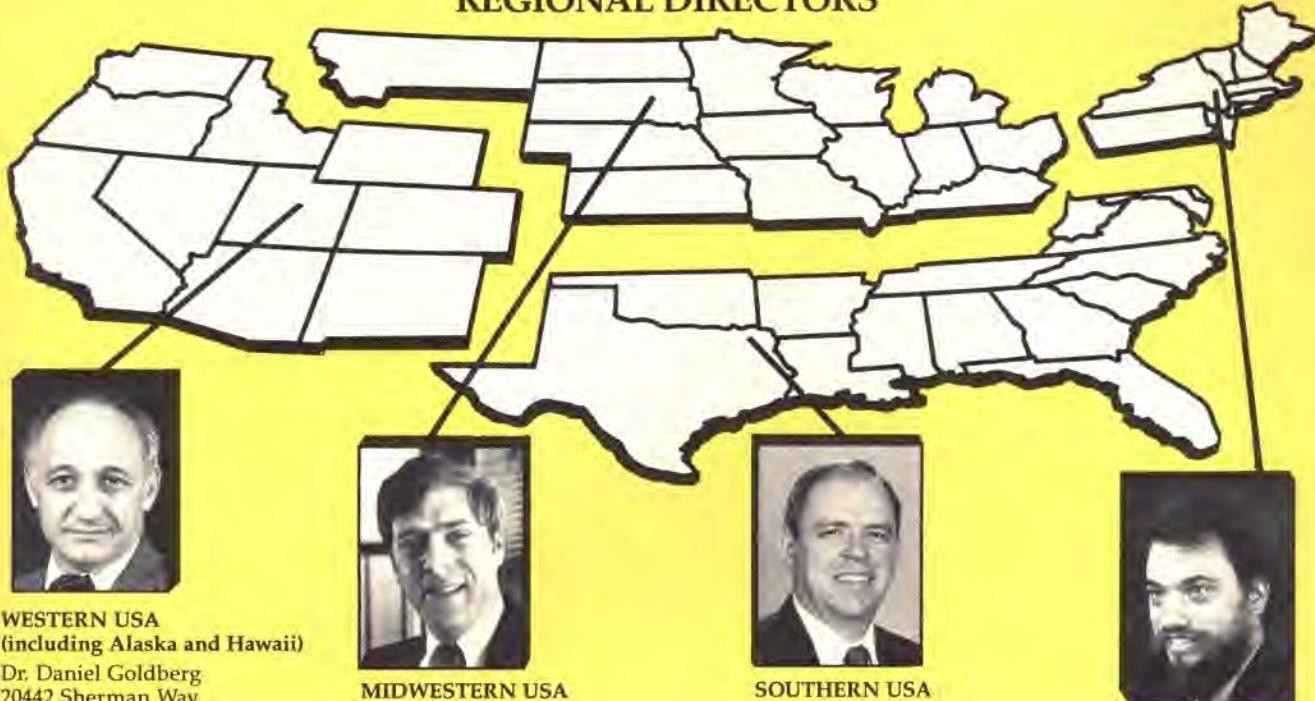
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From the Exile to the Christ

Aristobulus 1—Can We Learn Anything From History?

By DR. DANIEL FUCHS

John Hyrcanus reigned in Judea from 134 to 103 B.C. To some historians, he was one of Judea's greatest heroes, surpassing the successes of Joshua and even regaining the territory that had been in the kingdoms of David and Solomon.

Josephus gives Hyrcanus a glowing report: "He after that lived happily, and administered the government in the best manner for thirty-one years, and then died, leaving behind him five sons. He was esteemed by God worthy of three of the greatest privileges—the government of his nation, the dignity of the high priesthood, and prophecy."

Josephus, *Antiquities of the Jews*, Book XIII, Chap. X, para. 7.

John Hyrcanus was a great soldier with great military accomplishments. Just 35 years before he assumed control of Judea, it looked as if the Jewish nation was dead. This had happened many times before when its enemies seemed to be all-powerful: Egypt, Assyria, Babylon, Persia, Greece. In recent years, it had been Syria.

Each time God helped His people, faithfully fulfilling His promise to Abram: "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Gen. 12:2, 3).

Later in chapter 12 of Genesis, God promised Abram, "To your offspring I will give this land" (v. 7). It is evident that John Hyrcanus took this promise literally. (The author of these articles also takes it literally.) But

Hyrcanus, who evidently thought that God needed his help, used the wickedest of means to fulfill his goal.

John Hyrcanus's plans ended in disaster, and the Hasmonean Dynasty, which started in avenging the martyrs, themselves became the oppressors.

The King Is in Charge of the Temple

Hyrcanus, like Antiochus Epiphanes, accepted the high priesthood. In so doing he was approving of the principle Epiphanes wanted to institute—The king is in charge of the Temple.

The Letter to the Hebrews says, "No one takes this honor upon himself; he must be called by God, just as Aaron was" (5:4). Thus, even though his father and uncles (the Maccabees) had all died defending the high priesthood against this type of intrusion, Hyrcanus became the high priest.

Hyrcanus also felt he was called of God to reconquer the land. For this he needed money. Although there is no record that he raided the Temple treasury, he did plunder David's tomb. With the 3,000 silver talents he removed, he hired foreign mercenaries.

In order to protect his flank from an attack by Syria, Hyrcanus made a treaty with Rome. All hailed this treaty as a great diplomatic achievement, and Syria never attacked Judea.

However, within a few decades, Judea's new "friend" would "come to dinner and expel the host"! Rome would station its soldiers in Judea and from there would control the gateway to Europe, Asia, and Africa.

Convert or Die

In their conquests, Hyrcanus's armies slaughtered all

who would not "convert" to Judaism. His army overran Samaria, demolished the Samaritan temple on Mount Gerizim and, after a year's siege, destroyed the city of Samaria. His crowning act of cruelty was forcing Judea's ancient enemies, the Edomites, to "convert" to Judaism or be slaughtered.

One of his "converts" was Antipater, the grandfather of the tyrant who would become Herod the Great, the greatest oppressor in Jewish history. When Hyrcanus forcibly circumcised Antipater, he gave legitimacy to Herod's claim as king of the Jews (see February 1988 issue of *Chosen People*, p. 21).

He Imprisoned His Mother

Hyrcanus was succeeded by his son Aristobulus I. However, Hyrcanus had intended to leave the government of the state in the hands of his widow. Aristobulus resented this and put his mother in prison. "He intended to change the government into a kingdom, for so he resolved to do. First of all [Aristobulus] put a diadem on his head four hundred eighty and one years and three months after the people had been delivered from the Babylonish slavery."

Josephus, *Antiquities of the Jews*,
Book XIII, Chap. XI, para. 1.

Aristobulus reigned only one year, but in that year he demonstrated how little, if anything, the Hasmonean Dynasty had learned from the history of the past five centuries. He continued the policies of his father. He conquered much of Iturea (Galilee) and forcibly compelled them "to be circumcised, and to live according to Jewish laws."

Josephus, *Antiquities of the Jews*,
Book XIII, Chap. II, para. 3.

Under him, Judaism rapidly embraced circumcised paganism. With incredible savagery he starved his mother to death in prison. He also imprisoned all of his brothers except one, Antigonus, for whom he seemed to have some affection.

Once during the Feast of Tabernacles while Aristobulus was sick, Antigonus acted as high priest. This act enraged Aristobulus, who then murdered the only brother he loved. He deeply regretted this act, although it is hard to believe that a man who could starve his own mother could suffer remorse.

Aristobulus's name was Judah in Hebrew, but he preferred the Greek name Aristobulus. Once more Judea's leaders were becoming Hellenized. To the people, his name was a minor matter. After all, times do change. But when he resorted to murder, fratricide, and matricide, the people saw that their newly crowned king was acting just like the pagan kings of Egypt and Syria.

Alexander was infuriated. He ordered his soldiers to charge into the throngs. Hundreds were killed that day. In desperation the Pharisees appealed to the king of Syria for help. Imagine, the descendants of the Maccabees begging for help from the successors of Antiochus Epiphanes! The Syrians eagerly responded, and the Pharisees joined their ranks.

An open rift was developing between the people and the throne; the Hasmonean Dynasty was losing its legitimacy with the people. Meanwhile, the Pharisees were insisting that only one belonging to the house and lineage of David could rightfully sit on Judea's throne, according to the Law and the Prophets. The Pharisees were also seeing what they might expect from the Hasmonean Dynasty.

When Aristobulus died of a horrible sickness one year after he was crowned, there was a national sigh of relief. It is thought that the remorse he felt for killing Antigonus had hastened his death.

From Prison to Throne

Aristobulus did not have any children. His widow, Salome Alexandria, immediately freed the king's three brothers from prison. According to the law of "levirate" marriage (Dt. 25:5), Jewish law prescribes that a man's widow must marry her husband's oldest brother. Thus Salome married Alexander Jannaeus, the oldest of the three brothers.

continued on next page

Alexander became the new king and high priest. However, the change of regime brought no change of policy. For 15 years he fought expansionist wars. However, in 89 B.C., while attacking the Arabs in the South, his armies were ambushed and almost surrounded.

Once during the Feast of Tabernacles while Aristobulus was sick, Antigonus acted as high priest. This act enraged Aristobulus, who then murdered the only brother he loved. He deeply regretted this act, although it is hard to believe that a man who could starve his own mother could suffer remorse.

The ambushment was just the opportunity the Pharisees wanted. They thought that Alexander was about to be defeated, and they planned a revolt. While Alexander was officiating as high priest on the next Feast of Tabernacles, at a prearranged signal, the celebrants pelted him with the *etrogim* (citron), which each of them carried in his hand for the day's ritual. The Pharisees wanted to show Alexander that they felt the high priesthood had been desecrated.

Alexander was infuriated. He ordered his soldiers to charge into the throngs. Hundreds were killed that day.

In desperation the Pharisees appealed to the king of Syria for help. Imagine, the descendants of the Maccabees begging for help from the successors of Antiochus Epiphanes! The Syrians eagerly responded, and the Pharisees joined their ranks.

Alexander was routed and fled into the hills. However, the Pharisees soon realized that the Syrian king would attempt to resume authority over Judea. Hoping that Alexander had learned a lesson, thousands of Pharisees revolted to Alexander's armies. With their help, Alexander defeated the Syrians.

Restored to power, Alexander Jannaeus instituted a manhunt for the rebels. He made a horrible example of those he caught.

"Having thus re-established his control over his kingdom, he returned to his capital, taking the leaders of the die-hard rebels with him as captives. There he took a grim revenge. Eight hundred of them were crucified in full view of the royal palace, where the king and his concubines feasted their eyes on their torments; and while they were still alive on their crosses, their wives and children were brought out and butchered before their eyes."

F. F. Bruce, *Israel and the Nations*, pp. 175, 176.

The liberties which the aged priest and patriarch Mattathias had fought so hard to win were thus being wasted by his heirs.



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What is a Gift Annuity? Those of you who are long-time readers of the *Chosen People* have no difficulty answering this question. We've discussed the advantages of an ABMJ/*Chosen People* Ministries Gift Annuity many times.

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