

The Chosen People

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FERDINAND & ISABELLA



KING EDWARD I

Church history is replete with "heros" of the faith: A King and a Queen who together evicted all the Jews from Spain; a Pope who created the first ghetto to imprison the Jews; the King of England who banished Abraham's seed from his fair isle; and finally a Crusader whose triumphant army rode into Jerusalem, herded all the Jews into a synagogue and set it afire. All these "ambassadors of Christ" were diabolically used to bring the Gospel TO THE JEW LAST.

By DR. DANIEL GOLDBERG

(page six)



POPE PAUL IV



GODFREY OF BOUILLON

DOMINVS MIHI ADIVTOR

PAVLO III
P-O-M
AT-ANNO LXXXI
PONTIFICATVS
AVTEM
ANNO III



From the President

There is a teaching that is growing in popularity today that states that Jewish people do not need to accept Jesus to be saved. It has been popularized as the Dual Covenant, or Two Covenant theory.

People who hold to this view believe that Jewish people are saved on the basis of the Abrahamic, Sinaitic Covenant, whereas Gentiles are saved on the basis of the Noahic Covenant. Under the Noahic Covenant, they explain, Jesus is the Messiah and Savior only for the Gentiles. They claim that Jews are saved strictly on the basis of their covenant relationship with God.

Although the Dual Covenant doctrine is being proclaimed as a new teaching, it is really not new at all. It was popular in the days of Jesus and Paul. I believe that Paul was referring to this very teaching when, inspired by the Holy Spirit, he wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Paul's emphatic use of the word *first* means that bringing the Gospel of the Lord Jesus to the Jewish people is a *priority*. In fact, it is a necessity. Why? Because the Jewish leaders and the teachers of the Law did not think they needed a Savior; they did not see themselves as sinners. Oral tradition and rabbinic interpretation had blinded their hearts to the truth of God's Word. They believed that their relationship with God under the Abrahamic Covenant was sufficient to provide salvation. It was for this very reason that Jesus was rejected. His words were not accepted when He said, "I am the way and the truth and the life. No one comes to the Father except through me" (Jn. 14:6).

Jesus made it very clear that, while all roads may have led to Rome, not all roads would lead to heaven.

Jewish leaders have not changed since the days of Jesus and Paul. For example, Rabbi Yechiel Eckstein, author of the popular book *What Christians Should Know About Jews and Judaism*, states,

An even more favorable Jewish outlook toward Christianity has emerged of late, largely as an outgrowth of Christian-Jewish dialogue and the writings of two great early twentieth-century Jewish thinkers, Martin Buber and Franz Rosenzweig. This relatively new theological position, which remains the most widely accepted positive Jewish one today, has become known as "the two covenant theory." Essentially, it affirms that Jews are already united with God the Father and not in need of an intermediary "Son." Judaism is the Jewish path for salvation, while Christianity and Islam are paths for the Gentiles. And whereas Jews are linked with God through the Abrahamic covenant and are obligated to observe the 613 commandments of the Torah, the Gentiles are linked with him through the Noahite covenant, which obligates them to believe in one God and to observe basic morality. These obligations are fulfilled by Christianity according to most contemporary rabbinic views. By following their own distinctive paths, both Gentiles and Jews can attain salvation or, in Jewish terms, "a place in the world to come" (p. 265).

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The Chosen People

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"You Have A Jewish Heart."

When a fellow believer told that to Christopher Melisko, it only created more questions in Christopher's mind. "What am I created for?" he wondered. A few months later, God showed him.

It's midnight, Christopher Melisko's day off. The telephone rings. Christopher reaches over and grabs it. "Hello? No, it's no problem. What's up?" Soon he's talking with the caller, a new Jewish believer who is having financial, health, and family problems. For a while he had stayed with the Meliskos. Since then he has moved out, but his problems still seem overwhelming.

Christopher Melisko doesn't just listen to people's problems; he gets in there in the trenches with them, staying to watch the seed sprout, to nurture it through drought and flood.

Sandy Lewis, a member of the Shepherd of Israel Congregation, says, "I don't know how he does it, but Chris always makes people feel like they're not in it alone."

There's little in Christopher's background that would have ever in-

dicated that he would someday work with Chosen People Ministries as a counselor, teacher, and evangelist.

Faith in Drugs

"Before I was saved, I put my faith in drugs, alcohol, and rock and roll. By the time I graduated high school, I was drinking heavily and partying steadily. But there was something in me that kept saying, 'This is getting out of control.' One night, dead drunk, I got in my car and drove to the police station at

For eight months his life was a living contradiction. "Every day I read the Bible convinced that it was true. But at night, I was powerless to stay away from bars.

2:00 a.m. and said, 'I give up. I'm a drunk. I need help.'"

Christopher, 31, grew up in Horseheads, a small town in upstate New York. Raised in a Catholic home, he was not familiar with Jewish people. (He corrects this statement by saying, "Well, I met a Jewish girl in high school. I asked her what it meant to be Jewish and she explained that Jews don't believe in Jesus. That definition was enough to satisfy me.")

By the time Chris was 20, he was introverted, unhappy, and often depressed. He didn't like his life but was powerless to control it. One day on his way to work (he was working the second shift at a nearby factory), he





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stopped by a bookstore. He spotted the book *The Late Great Planet Earth* by Hal Lindsey. The cover appealed to him, maybe because it seemed to promise answers.

Midnight Reading

He started reading the book after work, about midnight, and read straight through to 6 a.m. "When I put it down I thought Jesus was coming back at 7:00 a.m. And I was scared."

A few days later, he bought a Bible.

For eight months his life was a living contradiction. "Every day I read the Bible convinced that it was true. But at night, I was powerless to stay away from bars. I'd get home late at night and toss and turn, tormented by an inward pull, yet convinced I didn't have the strength to give up my life and my friends. It wasn't much, but it was all I knew."

He started attending a small church on Sunday mornings. He was drawn to the people and to God's Word. He made more trips to the bookstore looking for books on prophecy.

Because the Jewish people played such an important role in prophecy, he also perused books on Jewish evangelism. He bought one called

Our Jewish Friends by Dr. Louis Goldberg. It was his introduction to Jewish people as people, as a culture in America, and as people who were blind to God's plan of salvation, yet whom God loves with a special heart.

"Night after night I considered God," Christopher remembers. In a sense, he was like the Jewish people about whom he was reading: He was faced with an opportunity to be one with God, but unable to spiritually commit himself. He knew God's Spirit was drawing him. Then he'd go and get drunk and forget the spiritual pain inside.

Brush with Death

"Then one night a friend and I were leaving a bar, totally smashed. I



put him in the passenger seat and wobbled around to the driver's side. Just as I was getting in, a car drove by and smashed into the open door."

It wasn't so much the brush with death that affected Christopher, but the isolation while his car was in the shop. "I was out of commission. Forced to stay home, I faced God soberly. The first week I had wheels, I went to a nearby church. I went back the second Sunday, and when they gave an altar call, there was no doubt in my mind. I accepted the Lord."

The layman who prayed with Christopher that day was Ed Sabol. Ed and his wife, Marcia, had just returned from their second trip to Israel, and Marcia was soon to begin a dissertation on the Holocaust. As spiritual parents, their love of the Jewish people was infectious. However, Marcia remembers that "from the very first time we talked to Chris, we noticed he had an

intensity about Jewish people that we had never seen before." The second time Christopher was at the Sabol's home, Marcia recognized a uniquely God-given sensitivity to Jewish people. "You have a Jewish heart," she told him.

"What's that?" Chris asked.

"That's when God places a special love and concern for the Jewish people in your heart, and you sense a need to see the Jewish people know Messiah; it's a Jewish heart."

Christopher agreed, but wasn't certain what to do about it. "Scripture says the Lord created all things for Himself, and I kept thinking, 'What am I created for?'"

Living with a Jewish person and seeing first hand what it meant for a Jew to accept Jesus, strengthened his heart's leaning.

Soaked Up Learning

While waiting for the Lord to answer, Chris kept busy, spending evenings in the homes of church members, sitting and listening, asking questions about his faith. The Sabols were surprised when they heard of Christopher's previous activities. "God seemed to gift him with a maturity that never flagged. He never looked back. He didn't just learn, he soaked up learning. He was gentle and compassionate. Upbeat and positive. It was impossible to think of him as someone who was confused and depressed."





A few months later Christopher went to a Jewish Evangelism seminar. After listening to speaker Manny Brotman, Christopher knew his calling. "I walked out that day and said, 'I'm called to the Jewish people. I really think I am.'"

In 1983 he went to Moody Bible Institute. He entered pastoral studies, thinking his call would be fulfilled through ministering to Jewish people in a church. But when he arrived at Moody, he discovered his roommate was Chosen People worker Jeff Seif. Living with a Jewish person and seeing first hand what it meant for a Jew to accept Jesus, strengthened his heart's leaning.

The next semester, he roomed with another Chosen People worker, Jerry Gross. "Being part of Jeff's and Jerry's lives showed me the victories and struggles that Jewish people undergo, especially with their families. The next year, I went into Jewish studies."

Several other winds of change were whirling through Christopher's life during his first two years at Moody. He met Dr. Daniel Goldberg, the West Coast Regional Director for Chosen People Ministries, and learned that the ministry was committed to planting congregations that would be sensitive to Jewish evangelism. He also met a farm girl from Kansas—Marsha Mindedahl—who would later become his wife.

Marsha, 28, recalls, "From the first time I met Christopher at Jays (a hamburger stand near Moody), I knew he was intense and single-minded about the Jewish people. I was a journalism major. He and I were friends, but I never thought I'd be a teacher, a pastor's wife, or a missionary. It was obvious his wife would be all three."

Committed to Jewish Missions

Two years later, Christopher was committed to entering Jewish missions. By that time Marsha felt her calling was

Christopher works on campuses most days, talking to Jewish students about the Lord. He is the person others call at midnight when they've got problems, because he is always there for people.



to Christopher, "to do whatever I could to make his ministry successful. I still didn't know many Jewish people, and I was still unfamiliar with Jewish culture."

A teacher recommended Marsha for a job at the YMCA, teaching an aerobics class. All but one of her students were Jewish. Every job she had after that put her in predominantly Jewish settings, and she met Jewish people of every age and every socioeconomic group. She discovered that she too loved these people and desired for them to know her Lord.

In May 1986 Christopher and Marsha were married, and in January 1987 they joined the staff of Chosen People Ministries. They moved to Southern California, where they work with Howard and Janet Silverman in helping the Shepherd of Israel Congregation get started.

Christopher works on campuses most days, talking to Jewish students about the Lord. He is the person others call at midnight when they've got

problems, because he is always there for people.

Gospel Presented through Art

Marsha's love of art has led her to pursue training in graphic arts. She is enrolled in a two-year college course to become a designer-artist. She hopes to combine these skills with her desire to create Jewish-oriented curricula for churches and Messianic congregations. "I want to see the Gospel presented through the arts, using interesting and attractive posters and publicity for our outreaches that speak to Jewish people." Not surprisingly Marsha's art teacher and several classmates are Jewish and are intrigued with the art samples she brings to class. She has an active ministry with women and children, which is an important part of the Chosen People work in Los Angeles.

Howard Silverman, Chosen People worker in Los Angeles, says, "The wonderful thing about the Meliskos is they are just what they appear to be: sincere, loving, committed, and concerned. Marsha has been very effective with the children in our ministry; they love her. And Christopher is the most transparent person I know. When he asks, 'How are you?' it's obvious he really wants to know. Jewish people are drawn to them and their love for God." And that, in the end, is what a Jewish heart is all about. ☺

art work by Marsha Melisko



Marsha and Christopher Melisko graduated from Moody Bible Institute in 1986. They live in the San Fernando Valley where in his spare time Christopher teaches himself guitar and Marsha does "art stuff".

To The Jew Last

Today the Gospel is being presented to the Jew at last. But for many dark centuries, he was often the last to hear.

By DR. DANIEL GOLDBERG
Chosen People Ministries,

The entire history of Jewish missions may be summarized in one succinct paragraph: The early Church preached the Gospel to the Jew *first*, the Church of the Middle Ages preached the Gospel to the Jew *last*, and the Church at the end of the Age is preaching the Gospel to the Jew *at last*.

Three times in Romans, chapters 1 and 2, the Apostle Paul emphasizes the mandate: "to the Jew first." Romans 2:9 states that judgment upon evildoers will come to the Jew first. Romans 2:10 informs us that peace, glory, and honor will come to everyone who does good, to the Jew first.

But Romans 1:16 states that "the Gospel, the power of God unto salvation" is "to the Jew first." There is therefore an order and a priority in terms of evangelism and outreach. The real meaning of Romans 1:16 is that missions begin with Jewish missions and do not end until every individual—Jew and Gentile—has heard the Good News.

Beginning at Jerusalem

The early Church took Romans 1:16 quite seriously. The parting orders of the Lord before He ascended to heaven are of crucial import: Evangelism was to begin at Jerusalem with the Jewish people, extend to Judea and to Samaria, and then spread to the uttermost part of the earth. The basic reason why the Gospel is to the Jew first is that if the Jewish people hear the Gospel, the Gentiles will surely hear also.

In every age God has used the Jewish people to evangelize the *goyim* (Gentiles), beginning with His calling of

Abraham out of Ur of the Chaldees. Throughout the Old Testament era Jewish prophets and evangelists such as Jonah preached the Word of God to the Gentiles. In fact, it was Israel's unique treasure that the Word of God, that is,

It was not an uncommon sight to observe Jewish mothers throwing their young children from river bridges with millstones tied around their necks lest the Crusaders seize their children.

the oracles of the Lord, were committed to the Jewish nation.

Whenever Jesus or His apostles entered a city, we find them evangelizing Jewish people at the very onset. The disciples always went first to the synagogue (and when in Jerusalem, to the Temple) to reach their brethren. Paul and Barnabas stated this same principle of priority in Acts 13:46, saying, "It was necessary that the word of God should first have been spoken to you. . . ."

No Difference Between Jew and Gentile

But some will raise the objection that Paul in Romans 10:12 taught that there is no difference between Jew and Gentile. We concede that when it comes to matters of sin and salvation, there is indeed no difference. Both Jews and Gentiles are sinners, and both Gentiles and Jewish people must be saved by faith in Christ, the Jewish Messiah.

But in other areas there seem to be great differences between Jews and

Gentiles. There's a difference in calling, a difference in judgment (Rom. 2:9), and a difference in God's future purposes for the nation of Israel.

There's even a difference in satanic hatred, seeing that in Revelation, chapter 12, John revealed that the Jewish people are objects of the enmity of Satan. So great are the differences, based on the sovereignty of God, that the Lord told Abraham He would bless those who bless Israel and curse those who curse Israel.

Thus the early Church preached the Gospel to the Jew first. They obeyed God's mandate. As time progressed, however, the Gospel went out to the Jew last, the sad consequence of the Church becoming blind toward Israel even as the leaders of Israel had become blind toward their own Messiah.

Our Lord indicated that it was entirely possible for a church to be blind. In Revelation 3:17, 18, the Messiah described the Laodicean Church as "wretched, miserable, poor and blind and naked," and the Lord then counseled them to buy eye salve and anoint their eyes so that they could see.

Last to the Jew

Throughout the Middle Ages the blindness of the Church toward God's purposes for Israel was evident because the Gospel was preached last to the Jewish people.

It's a strange commentary on the Christianity of Western Europe that the heretical sects were more tolerant of Abraham's children than were the adherents of orthodoxy. Even the Visigoths and Arians required that the privileges of Jews be strictly preserved, whereas the so-called Christian Church continued to violate the rights of Jewish people.



Riot against the Jews, August 22, 1614 Frankfort-on-the-Main

It was often churchmen who fanned the flame of anti-Semitism. Chrysostom, the "golden mouthed" preacher of Medieval times, proclaimed publicly that Christians should not converse with Jews, whose souls were alleged to be the habitation of demons. Thus throughout the Middle Ages, in many distinct ways, it could be said that the Gospel was preached to the Jews last.

prominently on the Jews' outermost garment. This, too, made the Jew an object of ridicule and cruel persecution.

The Ghetto

The third method was the *Ghetto*. Interestingly enough, Jewish people lived in their own communities in the Middle Ages, so it was really not necessary to force them to live in a sepa-

rate sector of the city. Nevertheless, in 1555, the Ghetto became the compulsory habitat of Roman Jews, by decree of Pope Paul IV.

In actuality, however, the Ghetto was enforced to keep Church people from entering Jewish homes and seeing the latter's higher standard of living because of family solidarity. The divorce rate among Jews was extremely low. And because they kept the Old Testament kosher laws, there was a higher sanitation standard and a lower disease rate. Add to this the fact that Jewish people had scrolls or "books" in their homes because of their keen desire and zeal for learning. Thus, what was actually happening was that churchmen were becoming converted to Judaism by droves in the Middle Ages; to terminate this trend, the Ghetto was enforced.

The Crusades

Yet another method was the *Crusades*. There were about a dozen unsuccessful Crusades. The first one was initiated by Pope Urban II at the Council of Claremont in 1095. The purpose of the Crusades included taking Gentiles from a land-locked feudal system and placing them in a huge army to march and sail

Six Methods

The Church of the Middle Ages employed six different methods through which one could say that the Gospel went out to the Jewish people last. The first was *forced baptism*. Church history is replete with examples of pressuring Jewish people to be baptized in the name of Christ. In fact, baptism itself was the sign of conversion in the Medieval Church. These efforts to compel Jewish acceptance of baptism created social barriers between the Church and the Jewish community, so that when Jewish people refused to be baptized under compulsion, the Church persecuted and sometimes massacred them.

The second method used in the Middle Ages whereby the Gospel went out last to the Jewish people was the forced wearing of a *yellow badge*. Pope Innocent III decreed in A.D. 1215 that all Jews must be distinguished from Christians by a yellow badge affixed



Burning of the Jews during the Inquisition



The first Crusade—Jewish children with millstones around their necks

to Jerusalem. Why? To free Jerusalem from the infidels. Keep in mind, however, that Jewish people were out of Jerusalem by A.D. 70 and that they never returned en masse until after 1900 and, of course, at the conception of the State in 1948.

Pillaged Jewish Homes

Jerusalem was under the control of the Moslems and the Seljuk Turks in the Middle Ages. When enroute to Jerusalem the huge, clumsy Crusader armies pillaged Jewish homes and massacred Jews by the thousands. It was not an uncommon sight to observe Jewish mothers throwing their young children from river bridges with

millstones tied around their necks lest the Crusaders seize their children. This was the "gospel" presented to Jewish people in the Middle Ages.

Chrysostom, the "golden mouthed" preacher of Medieval times, proclaimed publicly that Christians should not converse with Jews, whose souls were alleged to be the habitation of demons.

When forced baptism, the yellow badges, the Ghetto, and the Crusades were unsuccessful in converting Jews, the Church used banishment to preach the "gospel." Banishment began in England in 1290 with King Edward I's decree that there was no more room for Jewish people in England.

So he banished them, after plundering all their property, to unknown and inhospitable shores. They did not return to England until hundreds of years later. France followed suit, issuing edicts in 1306 by Philip IV and finally in 1394 by Charles VI. All Jewish people were driven from the shores of France. The extremity of Jewish agony, however, was reserved for Spain under Ferdinand and Isabella. On March 30, 1492, all Jews were evicted from that country as well.

The last method used in the Middle Ages was the *Inquisition*, implemented by Dominican monks and friars. The Church was never sure if compulsory baptism had actually converted the Jews into Christians, and it feared that they were secretly practicing their Judaism. Hence Jews were stretched out on the rack and forced to recant their beliefs. Many were turned over to the state to be executed at the stake.

Conversionist Sermons

These were not the only methods used to present the "gospel" to Jewish people last. There were also the mass conversionist sermons. Jewish people were herded into large Roman Catholic cathedrals to be preached at by bishops and archbishops. They made a captive audience because if any Jew fell asleep during the sermon, he most surely would be put to death. Thus, baptized or unbaptized, the Jew was the horrible loser.

In all those dark and long centuries, men believed that force was greater than love, sacraments superior to the Savior, and baptism more important than intelligent faith in Christ. Of course the "gospel" that went out to the Jews in the Middle Ages was not really "good news" at all. It detracted mightily from the love and beauty of the Messiah.

To the Jew at Last

Now at the end of the present age, we discover that the Gospel is reaching the Jewish people *at last*. This is the result of three significant factors:

**Pope Innocent III
decreed in A.D. 1215 that
all Jews must be distin-
guished from Christians
by a yellow badge
affixed prominently on
the Jews' outermost
garment.**

First, the Church is awakening to lost biblical truth.

For example, the truth of justification by faith was rediscovered by the major reformers. It was not until many years after the Reformation, however, that the Church began to discover prophetic truth and the place of Israel in the prophetic plan of God. The Church did not begin to take seriously the books of Daniel and Revelation until many years after the Reformation. There is no doubt that the last great lost truth being rediscovered at the end of this age is that there is an order and priority in disseminating the Gospel based on Romans 1:16. At last the Gospel is finally being presented in love to the Jewish people!

Second, more Jewish people are finding their Messiah today than ever before. Now every single day Jewish people are discovering and committing their lives to the Savior.

Interest in Witnessing

The third significant factor is that more Gentile Christians have become interested in witnessing of Messiah. These Christians are reaching the Jewish people more effectively than ever before. As a result of Jewish people hearing the Gospel today, the multitude of Gentiles will hear the Gospel tomorrow. In fact, Jewish evangelists will circle the globe preaching the Gospel to Gentiles, fulfilling what we read

in Revelation, chapter 7, of a vast number of Gentiles being saved from every tongue, tribe, kindred, and nation which no man can number.

Thus in every era, from the Old Testament era to the beginning of the Church era and through the future Tribulation period and even during the Millennial kingdom, Jewish people will serve as God's evangelists to the Gentiles. It is therefore incumbent upon the Church today to present the Gospel, in love, to Messiah's kinspeople according to the flesh.

Yes, the early Church preached the Gospel to the Jew first, the Church of the Middle Ages preached the Gospel to the Jew last, and now finally, at the end of the age, the Gospel is being propagated in love to the Jew at last.



Dr. Daniel Goldberg is Chosen People Ministries' Western Regional Director. He holds a doctorate from Grace Theological Seminary, Winona Lake, Indiana. Dan and Madeleine have served with CPM for 18 years.



Crusader Godfrey of Bouillon

Who's Minding the Store?

Even Christian ministries need accountability.

By JAMES W. STRAUB

Are the gifts you send to Christian organizations used as you direct? Are the activities of the organization carried on efficiently and effectively?

At Chosen People Ministries we want to assure you that you can have full confidence that the funds you send us will be used as you specify and that our Mission is operated in an effective manner.

The operation of our Mission is governed by our Board of Directors, whose purpose is to see that the gifts you send us are used to fulfill our Mission's purpose, which is to reach all Jewish people everywhere with the Gospel.

The Lord has enabled us to assemble a group of extremely dedicated and able Directors. Our Board consists of thirteen members. Three are members of our management team and the others include pastors, lawyers, business executives, a college professor, an accountant and a psychologist. These Board members, who serve voluntarily, are active in governing our Mission, attending our quarterly meetings and offering advice and assistance at all times. They are all willing and able servants of our Lord, dedicated to giving the message of the Messiahship of Jesus Christ to the Jewish community.

One matter of prime importance to our Board is the administration of our Mission finances. We have always felt a keen responsibility to assure you that



A plaque presented recently to Chosen People Ministries by the Evangelical Council of Financial Accountability to commemorate ten years of membership. Chosen People Ministries is a charter member of the ECFA.

your gifts are properly and promptly received, used only for the purpose specified and spent as efficiently and effectively as possible. We believe that all evangelical Christian organizations should operate in this manner.

In 1979, Chosen People Ministries along with several like-minded organizations joined together to form the Evangelical Council for Financial Accountability (ECFA). We continue as a charter member of ECFA and as such we agree to abide by the strict

rules for organizational and financial conduct.

Members of ECFA must be governed by a Board of Directors, a majority of whom are non-management people; they must have annual financial audits, certified by independent public accountants. The Board of Directors must have an active Audit Committee; on request, donors must be provided with a copy of the latest financial audit; conflicts of interest are prohibited and a strict code governing fund raising is enforced.

The ECFA monitors the conduct of its members to make certain that these standards are met. Organizations have been denied membership and others have had their memberships terminated because of non-compliance with ECFA standards.

ECFA, begun ten years ago with just a handful of concerned Christian organizations, now has 575 evangelical organizations as members.

Your Mission continues to be a staunch advocate of sound financial accountability for all Christian organizations.

We want to assure you that we are serving our Lord in a way that is honoring to Him, governing our activities with a dedicated and effective Board of Directors and joining with other evangelical organizations to assure you that we do our utmost to use the funds you entrust to us in fulfilling our mission.

James Straub is Chosen People Ministries' Chairman of the Board

I believe there is a need for many other evangelical leaders, pastors, teachers and laypersons to speak up and to take a stand against this diabolical Dual Covenant teaching.

continued from page 2

Rabbi Eckstein then goes on to state, Jewish endorsement or support for Christian missionary outreaches, even toward Gentiles, should *not* be forthcoming until Jews are excluded as targets from *all* missionary activity on the basis that they are already with the Father and remain covenanted with him through their Jewish faith (p. 266).

Amazingly, Rabbi Eckstein's book has been endorsed by some of the leading evangelical preachers and teachers of our day. He's also a popular speaker in many pulpits across America and speaks in Bible colleges and seminaries. It would appear that many in the Church feel it is no longer necessary to bring the Gospel to the Jewish people. They don't see it as a priority in their mission programs. Rather, their outreach is to all peoples, that is, all but the Jews. This is *not* New Testament truth!

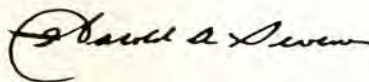
I do praise God that recently a group of evangelical scholars issued a statement that called upon the Church to recognize its responsibility to evangelize the Jewish people. Interestingly, some of the very same Christian leaders who endorsed Rabbi Eckstein's book, *What Christians Should Know About Jews and Judaism*, were signers of this statement, called the *Willowbank Declaration*.

I believe there is a need for many other evangelical leaders, pastors, teachers and laypersons to speak up and to take a stand against this diabolical Dual Covenant teaching. If it is not necessary for Jews to accept Jesus as Lord and Savior, it is really

not necessary for Gentiles to accept Him either. The Gospel of the Lord Jesus is *all-inclusive*. It is meant for all people. Based on God's Word, the Jewish people have a right to hear the Gospel and receive the Lord. More than that, their right to hear and receive is a *priority*.

Perhaps you will join with us in obeying Romans 1:16, making it *your* new year's resolution, making it a priority in your prayer life, a priority in your giving, and a priority in your practical witness. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

In Messiah,



HAROLD A. SEVENER

HAROLD B. PRETLOVE
1903 - 1989

Harold B. Pretlove, Director Emeritus of Chosen People Ministries, was called home to be with the Lord on July 17, 1989. Mr. Pretlove joined the Board of Directors as a member in 1947 and was appointed Executive Secretary in 1954 after the homegoing of Joseph Cohn. He retired from this position in 1968 but remained as a Board member until January 1987, when he officially retired after serving the Lord in Jewish ministry for 40 years.

Mr. Pretlove was an astute businessman who gave sacrificially of his time and talents to the furtherance of this ministry. His heart's desire for Israel was that they might be saved, firmly believing Romans 1:16, that the Gospel is to the Jew first.



WE ARE TAKING PAINS TO DO WHAT IS RIGHT, not only in the eyes of the Lord but also in the eyes of men.

II Corinthians 8:21 NTV

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Israel News

Arab Gets Jewish Heart

There have been eight heart transplants in Israel—but a recent one sparked controversy because the donor's identity was made public against his family's wishes and hospital policy.

The donor, a Jew, Ze'ev Traum, 43, died when Arab terrorists ambushed his jeep near Gaza, November 20.

The recipient, Hana Khader, 54, is a Christian Arab and hotel manager in East Jerusalem. As Khader was recovering in Hadassah Hospital, Reuters News Agency released the donor's

name identifying Traum as a member of a *moshav* (commune) in Galilee.

Traum's widow, Brenda, a nurse born in America, was noticeably upset that the hospital had apparently breached its promise not to reveal her husband's identity.

Some months back, newspapers carried the account of a Jerusalem builder in need of a heart transplant who contacted the relatives of a young Arab critically wounded in Nablus as a potential donor. The boy's relatives rebuffed the man saying it was "unreasonable" to expect the family to donate the heart to an Israeli.

Traum is survived by four children

aged seven to fourteen. Traum spent the first nine years of his life in Israel, then emigrated to the United States. As a young man he insisted on returning to Israel to serve in the Army. At the *moshav* where he lived he supervised the flower-growing and packing work.

The family of organ recipient Khader only learned the donor's identity over the radio. Khader's daughter, Jamila, thanked the donor's family "very, very much because they gave a heart not to one man, but to a family."

—from *The Jerusalem Post*
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November 25, 1989

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WESTERN USA
(including Alaska and Hawaii)

Dr. Daniel Goldberg
20442 Sherman Way
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818/884-8245



MIDWESTERN USA

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Chicago, IL 60659
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The Prophet Daniel

The lessons of Nebuchadnezzar's life apparently had little effect on his grandson.

By HAROLD A. SEVENER

It is the responsibility of leaders to instill in the people moral and spiritual attitudes that reflect the revelation of God in society. As we have seen in our study of Daniel, Nebuchadnezzar's grandson, Belshazzar, was a miserable failure as a leader. Daniel tells us King Belshazzar held a great banquet for a thousand of his nobles. In the midst of this feast and drunken fracas, King Belshazzar ordered that gold and silver goblets—taken by his grandfather, Nebuchadnezzar, from the Temple in Jerusalem—be brought to him so that his nobles, his wife, and his concubines might drink from them. "As they drank the wine they praised the gods of gold and silver, of bronze, iron, wood, and stone" (Dan. 5:4).

Notice that Belshazzar's feast was no ordinary feast. It was an idolatrous, pagan festival. The king, a worshiper of the pantheon of Babylonian deities which Nabonidus (his father) had established, was showing his disdain for the One True God, the God of Abraham, Isaac, and Jacob, the God who had revealed Himself and His truth to his grandfather, Nebuchadnezzar. Belshazzar took the holy vessels that had been taken from the Temple in Jerusalem and used them to praise his pagan deities.

We know that God will not be mocked! What God has declared holy is holy. God is indeed long suffering, but He is also holy and righteous. Nebuchadnezzar learned this too: God does not deal lightly with the sins of pride, arrogance, and deliberate disobedience. Belshazzar was not only treating holy things of God with indifference, he was making a mockery of them and of God. He was desecrating them in pagan ritual worship.

Too often, dear friends, people today do the same thing. I think so often of the many talented people in this world, those gifted in music, art, writing, and oratory, who have so much creative ability, which in reality is a gift from God. It's so sad to see these talents used to profane the very name and person of our Creator. For instance, some of the lyrics of modern music are nothing but pure paganism and satanism. They appeal only to the puerile interests of men and women. The warning Paul wrote to the church at Rome is just as needful today as it was in Belshazzar's day:

"The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has

made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

"For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools

How careful each of us needs to be in the selection of our friends, our counselors, our advisors! We need to have godly input from godly people. Belshazzar had surrounded himself with ungodly people. In his moment of crisis, there was none who could offer help.

and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

"Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie and worshiped and served created things rather than the Creator—who is forever praised. Amen" (Rom. 1:18-25).

The wrath of God was about to be revealed to Belshazzar: In the midst of the pagan ceremony there suddenly appeared the fingers of a human hand. The king watched as the hand wrote on the plaster of the wall, near the lampstand in the royal palace (cf. Dan. 5:5, 6). His face turned pale, and he was so frightened that his knees knocked together and his legs gave way.

Whenever I read this passage I am impressed with the vividness of the language that Daniel used to describe what took place. I believe that Belshazzar knew the stories of Nebuchadnezzar. He knew what had transpired. He was a part of that family lineage. I am sure that when the hand began to write on the plastered wall of his palace, he knew exactly what was about to take place.

Read again the words of Nebuchadnezzar as he proclaimed his faith in the Most High God whom he honored and glorified: "His dominion is an eternal dominion; his kingdom endures from generation to

generation. All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: 'What have you done?'" (Dan. 4:34, 35).

Surely Belshazzar had read in the royal court of Babylon the decree that Nebuchadnezzar had made: "He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand." Belshazzar was caught in his sin! He was caught in his rebellion, in his unwillingness to change and repent. Belshazzar knew he was guilty before the God of the whole earth.

Notice that Scripture says, "He was so frightened that his knees knocked together and his legs gave way" (Dan. 5:6). Isn't it amazing that nothing is said about his heart. Belshazzar never had a change of heart. He never repented.

When Belshazzar saw the writing on the wall, he called for his enchanters, his astrologers, and his diviners. He called for all of the wise men of Babylon to come and to read what had been written. He promised that whoever could read the message would be elevated to the third highest ruler in the kingdom. But like the wise men and astrologers in the days of Nebuchadnezzar, who could not repeat the dream nor interpret it, none of these pagan wise men could read the writing on the

wall or tell the king what it meant. We read these awesome words in verse 9 of chapter 5, "So king Belshazzar became even more terrified and his face grew more pale. His nobles were baffled." In his heart Belshazzar knew his day of judgment had come.

What a frightening and awful prospect this judgment must have been! Can you imagine what it would be like to face death never having known the forgiveness of our Lord? Can you imagine what it would be like to face a Christless eternity? The words of Jesus echo through eternity, "What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" (Mk. 8:36).

Belshazzar had gained the whole world but he had lost his soul in the process. I cannot conceive of what it would mean to be consigned to hell, to eternal torment and separation from God. I believe in that moment of time, Belshazzar knew and feared the consequences of his sinful life. There was none among all of his court, among all his friends, who knew how to help him; no one could even tell him what this message of judgment was saying. How careful each of us needs to be in the selection of our friends, our counselors, our advisors! We need to have the right input. We need to have godly input from godly people. Belshazzar had surrounded himself with ungodly people. In his moment of crisis, there was none who could offer help. ☺



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Meet Your Chosen People Ministries' National Ministries Representatives

The National Ministries Representative acquaints the Church with the Jewish roots of Christianity and the history and world of the Jewish people. Each of these men is an avid student of God's Word and teaches in the following areas: The Jewish Perspective of the Scriptures, Israel in Prophecy, and God's Plan of Redemption Through the Feasts of Israel. All who hear their "Word from the Lord" will be challenged! For more information on a program or presentation to fit your needs, please call or write Michelle Barnett, National Church Ministries, Chosen People Ministries, 1300 Cross Beam Dr., Charlotte, NC 28217-2800, (704) 357-9000.



'There Is No God.'

How do you share God's love with a Holocaust survivor?

By ALBERT DAVIS
Toronto, Canada

About two years ago, Alex, who is one of the people in our Russian Bible study, met an older Jewish couple at a Brit (pron. *briss*, circumcision ceremony). He gave them a lift home and spoke briefly about his beliefs.

A few days later I visited this couple, Nathan and Anna Zimmerman. When I spoke about God, however, Nathan got very, very angry and said, "Don't you ever mention God to me. There is no God."

Survivors

He then told me that he and Anna were both survivors of Nazi concentration camps, that he had had a wife and children killed by the Germans, and that Anna had lost her husband.

After the war, Nathan was released by the Germans, only to be transferred to labor camps in Siberia. Later he lived in Germany, France, Brazil, and finally he and Anna married and settled in Canada.

Even though he was very mad at God, and about God, he and Anna came to our Bible study every week. They grew to love the community of believers, and the people loved them very much. Yet they never wanted to hear about a personal relationship with God.

Doubts About Unbelief

Then about eight months ago, Anna confessed that she was not so sure of her atheism any longer, that she was having doubts about her unbelief. Two months later Anna confessed publicly that she believed in and accepted Jesus as her Messiah.

As a testimony to the fellowship, but especially to her husband, she wanted to be baptized. She was crippled with Parkinson's disease and was almost paralyzed, so approaching the pool and

being immersed was very painful and difficult, yet that is what she did.

Nathan stood firm in his unbelief. But in March, when I was going to Israel, he approached me. "I am an old man and I would like to see Israel one more time before I die. But Anna will only let me go if I can go with you. Would you mind?"

I was honored and touched to have him as my companion. We set off on our journey by driving to New York, where we were able to get a better air fare. On the way to New York, we ran into very bad storms and snow, making it a fourteen-hour drive. During that time a special bond grew between us and at one point he admitted, "I

When I spoke about God, Nathan got very angry. "Don't you ever mention God to me."

believe in Jesus. I see that God is real and He was not the author of what I saw in Germany. I don't know why it happened, but I know it wasn't because of God."

First Friends Then Brothers

On the flight over, I was moved to tell him, "You know, Nathan, we're going to Israel as friends. It is my prayer that we'll return as brothers."

Then in Israel, one day we were standing together on the Mount of Olives. I pointed at the tomb of the prophet Zechariah and was talking about his message, when Nathan said, "You know, I believe we are standing where Jesus is going to be standing when He returns."

As we spoke about that, Nathan told me that Jesus had become his personal Messiah, that Jesus would return to the nation of Israel one day but already He was living in his heart.

"I want to be baptized here in Israel," he told me.

I thought he was too young in the Lord and needed more time to be sure of what he believed, so I tried to explain he should wait until we return home.

"I know why you are saying this," he said and cut quickly to the core of my misgivings. "And I know I might not understand everything. I am an old man and sometimes I forget what I ate for breakfast, but I believe with all of my heart that Jesus is Messiah, that He died for me, that death couldn't conquer Him. Isn't that enough?"

I nodded yes.

Banks of the Jordan

So we returned to Haifa that night and the next day drove through Tiberias, Magdal, Capernaum, and finally to the banks of the Jordan River.

Saturday morning, in a voice that was loud and sure, Nathan proclaimed that Jesus was the only Messiah of Israel, his personal Messiah, who died for him, was buried and rose from the grave. He said he wished all to know he followed Jesus in baptism as a testimony.

Raised from the water, he smiled a radiant, glowing smile.

A group of West German tourists came over and told us it was the most moving experience, the greatest thing they had seen the entire six weeks they were in Israel.

We witnessed to them for over an hour, Nathan and I, first friends but now also brothers in the Lord. ☺



Albert and Gretta Davis were born in the Soviet Union. They have ministered among the Russian Jews of Toronto since 1987 with Chosen People Ministries.

Mr. Scrooge had turned over a new leaf in life! He was rapidly becoming *as generous* as he had once been stingy. So much so that Bob Cratchit and Tiny Tim became concerned.

"My humble apologies, Mr. Scrooge," Bob Cratchit plead, "we know that the Lord has seen your good deeds, but we feel we must caution you about the generous gifts you intend to make. As you must know, kind sir, not every cause is worthy of your care. While others may give and spend their money carefree, it is no crime, dear benefactor, to give a portion of one's savings carefully. Let no bad investment dampen your cheer-

ful giving spirit!"

Scrooge was astonished, "Could it be that I have lost my better judgment in my excitement? Perhaps Bob Cratchit is right! How am I to be certain about the future of the organizations and ministries to which I want to give? Would they, in time, prove to be faithful to their tasks? And what if I live longer than I estimate, or if I become ill unexpectedly and need the very money I gave away? If only I could continue to show my charitable intentions and yet remain in control of my gift in case I need the money at a later date!"

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