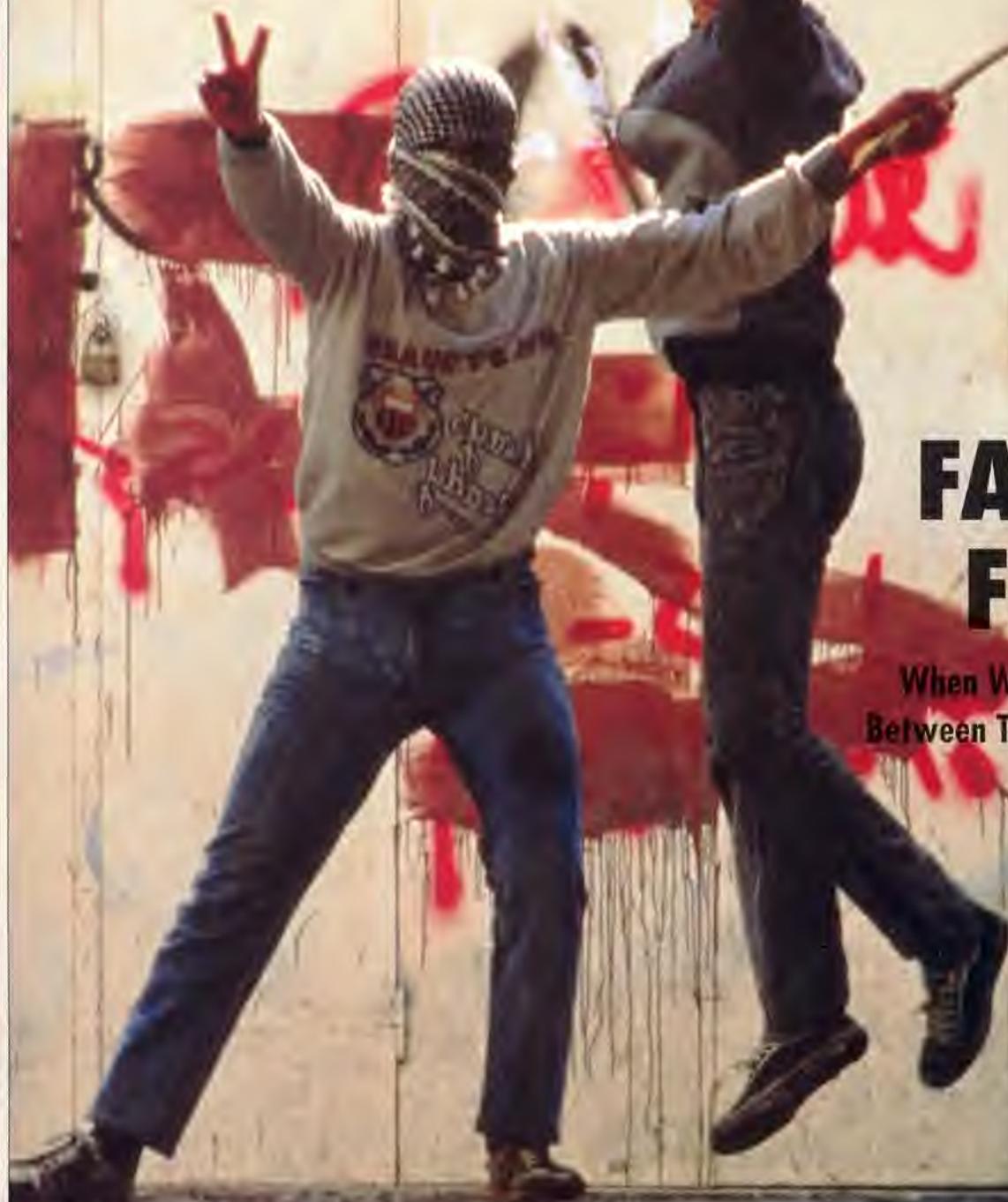


The Chosen People

MAY 1993 0164-5323



FAMILY FEUD

When Will There Be Peace
Between The Arabs And Jews?

FROM THE PRESIDENT SAM NADLER



The Arabs are not Israel's biggest problem; they are not even Israel's chief enemy. Influenced by worldly perspectives, it would be easy to misconstrue that those who are for Jewish missions are anti-Arab. Nothing could be further from the truth. For whether it is the Arabs today, or the Germans in the 30's, or the French in the late 1800's, the true enemies of Israel were never the nations of the world, but rather the spiritual powers that motivate such nations. For in truth, "our struggle is not against flesh and blood," but our battle is against the evil one, Satan. He always has been the chief adversary of God, and he always has tried to destroy the testimony of God by eradicating the Jewish people.

God would no more allow the Jewish people to be disposed of than He would the laws of nature or the order of the universe (Jer. 31:35-37). And though it may seem to us that the Arab nations are the enemy of Israel, we must recognize that all of those who are in unbelief are the enemies of God (Rom. 5:10). We love the Arab people. We want to see them saved and delivered from the foolishness of unbelief which is manifested in their anti-Jewish policy.

It is with great delight that we look forward to the future. In Isaiah Chapter 19, we are told by God that one day not only will there be a highway from Assyria for the remnant of His people (Isa. 11:16), but also Egypt will be brought to faith (Isa. 19:19-22). The Assyrians (modern day Iran and Iraq) with the Egyptians will one day worship the one true God (Isa. 19:23).

Praise the Lord! There will be fellowship among Israel, Egypt and Assyria (Isa. 19:24). All together, they will be blessed in the blessings of the Lord (Isa. 19:25). God has purposed to secure these Middle Eastern nations with a love that they do not possess within themselves, to bring a peace that they cannot produce themselves, but only through a grace that is found in our Lord Jesus – the Messiah of Israel, the Savior of Egypt, Iran and Iraq.

The Jewish people are back in their land, which God had prophesied to be theirs. It wasn't that long ago, that people doubted the Jews would ever return to the land of Israel. Likewise, peace between Israel and the Arabs seems just as impossible, but it is certain to come because God said it would. So let us aspire to show love for the Arab people, just as we aspire to bring the Gospel to all people. Yes, one day there will be a peace conference, and it will be chaired by the Lord Jesus Himself. The "peace treaty" will be the New Covenant in which, by faith, the nations – including Israel – will participate. Then there will be true peace through the Prince of Peace.

In Messiah's Service,

SAM NADLER

PRESIDENT, CHOSEN PEOPLE MINISTRIES

The Chosen People

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THE ARAB WORLD IN PROPHECY

God has a divine plan for the Arab world, just as He has a plan for Israel and for the other nations of the world. His plan for future blessings upon the Arab world is delineated in Scripture, but is often overlooked in the study of prophecy.

The prophets of Israel spoke about the role of the Arabs in the kingdom of God in a number of references. In these references they did not specifically mention the national title "Arab," but they did mention biblical territories, or national entities, that are synonymous with the ethnic and national identity of the Arab peoples. When identifying them in the biblical or modern context, one discovers that not all Arabs are "Arabs."

The modern term "Arab" comes from the Arabic term *al-'Arab* which

originally referred to the nomads of the Arabian desert. This usage of the term still survives among some present-day Bedouin tribes. Many Bedouin tribes of pure Arab descent, however, often resent the fact that tribes of mixed descent are also referred to as Arabs.

The term "Arab" took on new meaning with the expansion of the Muslim (Islamic) conquests of the Middle East and Europe during the seventh and eighth centuries. As Muslims conquered nations and desert tribes, they converted them to the Islamic faith. The Arabic language became the "lingua franca" of the people – then it became the mother tongue.

PART I

BY HAROLD SEVENER

The term "Arab," in its larger context, defines a people group who culturally identify themselves with the Arab world through a shared language – Arabic, and through a shared religion – Islam.

The nations identified as "Arab" are divided politically into twenty-one separate states; one united Arab state has not yet been formed. However, when adherents to Islam are included within the over-all definition of "Arab," the population figures and the scope of the political and religious influence and control is overwhelming.

Within Arab-controlled countries, 90% of the population is Muslim. Islam therefore regulates social and religious patterns, modes of thought, customs, and the constitutions of these countries. Muslims form a large majority in Turkey, northern Cyprus, Iran, Central Asia (the Kazakh, Kirghiz, Tadzhik, Turkmen, Uzbek, Azerbaijan, etc.), Afghanistan, Pakistan, Bangladesh, Malaysia, Brunei, Indonesia and several African countries.

Islamic beliefs also greatly impact non-Arab countries in which there are converts to Islam. Several non-Arab countries, for example, have representation within the Arab League because of the fact that the majority of their citizens are Muslims. Such countries include Mauritania, Somalia, Djibouti, Gambia, Mali, Niger, and Senegal. Muslims also form significant and influential minorities in India, the new Commonwealth of Independent States (the former Soviet Union), Russia, and Eastern bloc nations, and Yugoslavia.

In Israel, the Muslim population forms 15% to 16% of the total population of the nation. It is a vocal minority (especially the "Palestinian Arabs" from the West Bank and from the Gaza Strip) – one that has the ear of the world! In many ways, Israel has been held prisoner by the Muslim/Arab minority both from within the country and from neighboring Muslim countries outside its borders. This explosive internal and external religious/political struggle seems to be setting the stage for the fulfillment of biblical prophecy in the Middle East.

The vast expanse of "Arabic/Islamic" influence also spreads to the area that was formerly known as the Soviet Union. Many students of biblical prophecy are startled to learn that Islam is the

**The term "Arab,"
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largest religious group within the countries that comprised the Soviet Union. The current conflict in Bosnia and Serbo-Croatia (the former Yugoslavia) is essentially a religious war between the Muslims and other secular/religious groups. Likewise, the problems in Somalia and in other parts of Africa, in Egypt, Iraq, Iran, Kuwait, and Saudi Arabia can be traced to Muslim or Islamic fanatic groups. More recently authorities have indicated Arab/Muslim involvement in the bombings of the World Trade Center in New York and of a high-rise office building in Bombay, India. This is most certainly not to say that all who are adherent to Islamic beliefs are violent people: terrorists, or supporters of terrorist

activities – they are not. However, as in any religious group, Islam includes certain individuals who seek to use the cloak of religion for their own political and economic agendas. Whether it be the misquoting of the Koran or the misquoting of the Bible, misguided teachers from within Islam, Christianity, or Judaism can lead their disciples astray by teaching them to use religion as a weapon in their efforts to usher in their own perception of a new world order.

Islamic religion is divided into two groups – the Sunnites and the ultra-fundamentalist group known as the Shi'ites. While the Sunnites are in the majority in most Arab countries, their leadership and control is rapidly being threatened by the Shi'ites. Interestingly, it is the Shi'ites who have spawned most of the terrorist groups today.

The split in Islam took place following the death of the prophet Muhammad, the founder of Islam. Muhammad was born in Mecca c.570 C.E. and died in 632 C.E. He was a descendant of the Kuraish tribe in Mecca. When he was forty years old, Muhammad proclaimed himself to be the prophet of God sent to the Arab peoples. In 622 C.E. an attempt was made on his life and he fled from Mecca to Yathrib (Medina). There, he devoted himself to the development of his theocratic state. His teachings and revelations form the basis of the Koran. His disciples multiplied rapidly, and by 630 C.E. his armies had conquered all of Arabia and had accomplished the conversion of its peoples to Islam.

Muhammad had six children, but only his daughter, Fatima, gave him a lasting line of descendants. She was a child of the union between

Muhammad and a rich widow whom he married, and who financed his career. Ironically, during the seventh century, due to his lack of legitimate heirs, a dispute arose over who should be his rightful heir and, as such, the true successor to the prophet. It was this dispute that created the two major religious parties within the Islamic faith – Sunnites and Shi'ites.

After the death of Muhammad, his faithful followers elected "caliphs" (temporal and spiritual heads) to rule over them. The first caliph was Abu Bakr (632-634); the second, Omar (634-644); the third, Uthman (644-656); the fourth, Ali (656-660). During the span of time covered by the rule of these four caliphs, the Muslims conquered Syria, Palestine, Mesopotamia, Babylonia, Armenia, Persia, Egypt, the whole of North Africa, Spain, the Indus River valley, Afghanistan and the land east of the Oxus River (Amu-Daria).

Abu Bakr was related to Muhammad through marriage – Abu's daughter was Muhammad's favorite wife. During his rule, the principle was established that the caliphate or imamate (imman – master or teacher) was to remain with the tribe of Kuraish in Mecca. However, since the position was sanctioned by election, it left room for dispute. Such a dispute erupted with the election of the fourth Caliph, Ali. Because he was the son-in-law of Muhammad, he claimed that he should have been considered as the first caliph, not the fourth. He and his followers made further claims:

- That the caliph (imman) was not to be elected by popular election; he was to be chosen by divine designation.
- That the caliph (imman) was above sin, and therefore could never violate the Holy Law or precepts revealed in the Koran. Therefore, the caliph could never be deposed – to do so would jeopardize both the political unity of the Muslim community and the purity of the Holy Law.

This final principle established that the caliph's (imman's) line of succession could never be broken. It was taught that the absence of a visible caliph (imman) meant he was in "concealment" (ghaibah), and that the Muslim community had to manage its affairs on an interim basis until his eventual return at the end of time (raj'ah).

Shi'ites believe that this divine line of descent

from Muhammad will culminate in a twelfth caliph (imman), called "*al-Muhdi*" (the guided one). When he appears at the end of time, he will usher in an age of world peace and justice.

Interestingly, this is similar to the teachings of Judaism and Christianity with regard to the Messiah. Orthodox Judaism teaches that a Messiah will come at the end of days to establish His Kingdom and to usher in everlasting righteousness, while evangelical Christianity teaches that the Messiah is Jesus (Yeshua) – who came to die for the sins of the world, and who will *return* at the end of days to establish His Kingdom of righteousness on the earth.

Scriptures also teach that a false messiah (an antichrist) will appear in the last days, and that he will be hailed as a world ruler and worshipped as a prophet, a king, and as a god (see Rev. 13:1-18).

With this background in mind, let us examine the various ways in which the writers of Scripture view and identify the Arab world.

First, the Scriptures portray the Arabs as being the people who occupied the Arabian peninsula, a unique land bridge connecting Africa, Asia, and Europe. The Arabian peninsula is generally considered to be a part of Asia, but it could also be considered to be a part of Africa. The name is derived

from the Hebrew root meaning "to be arid" (see Gesenius, Hebrew English Lexicon III, p. 651).

Secondly, the word "Arab" can also mean a "mixed multitude" – an amalgamation of peoples who make up a group. This translation of the word "Arab" is derived from a word that means "to mix," "to weave," or "to interweave." (Gesenius, *ibid*; I, p.650). The word is used this way in Exodus 12:38, in describing the "mixed multitude" who left Egypt with the sons of Israel. It is also used in Nehemiah 13:3 of the "mixed multitude" who were separated from Israel after the reading of the Law. Interestingly, it is also the root word in Daniel 2:41, 43 where Daniel gives his interpretation of the great image seen by King Nebuchadnezzar in his dream. Speaking of the future role of the nations, Daniel makes reference to the inability of the iron to mix with the clay – a description which well defines the inability of the Arab and Israeli to live together at peace in this present time.

Part II of "The Arab World in Prophecy" will appear in next month's issue of The Chosen People magazine.☺

Shi'ite Muslims believe that the divine line of descent from Muhammad will culminate in the twelfth spiritual leader called "the guided one." When he appears at the end time, he'll usher in an age of world peace.

ZAHEA NAPPA ON A QUEST FOR TRUTH

Zahea is a lovely 58-year old woman with graying hair, sparkling eyes, and a ready smile. For the past nine months, she has served on Chosen People Ministries' staff. Although small in stature, she is a giant in her zest for living and joy in the Lord.

Zahea grew up in Oklahoma. She is a first generation American, of Druze descent (Islamic in origin). Her grandfather taught her the basic fundamentals of the Druze religion. Typical of most women in the Islamic culture, Zahea was brought up to be gracious, submissive, and skilled in



the homemaking arts. She also learned to show respectful submission to male relatives and hospitality to friends and guests of the family. She and her family celebrated Druze Holy Days and adhered to a circumspect lifestyle shown by modest dress, and abstinence from alcohol and tobacco.

Her home life was in direct contrast to her typically American school life. Often Zahea questioned where she fit in. Not totally Lebanese, not totally American, she would have to forge her own way in her journey through life.

Someone had given her a Bible, and during her teen years, Zahea began to search out the Scriptures against what she knew of her family's Holy Book which is based on the Koran.

Zahea remembers, "I began to read the Bible voraciously and pray constantly. I had to know which was the truth – the Druze Religion or Christianity? The Koran states, 'The Messiah, the son of Mary was no more than an apostle; other apostles passed away before him' (Sura 5:75).

"Yet, God revealed to me that Jesus is who He said He is, and I was a sinner who needed a Savior. 'For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day' (John 6:40). If I would repent, confess my sins, and invite Him into my heart, then I would be righteous before God."

safe from anyone who would consider her an infidel.

Despite her non-traditional beliefs, Zahea was always intent on maintaining her cultural identity and it aided in her witness to her family. Today Zahea shares, "It was my privilege to become the first Christian in our family forty years ago. Of the four generations of my family who live in America, we have gone from one Christian believer (myself) to only one non-believer." All four of her children are believers, and her son is a licensed minister.

In 1984 she moved to Washington, DC, where she worked as a consultant. While in Washington, a co-worker invited her to his church where Chosen People Missionary and Son of David Pastor, Scott Brown, was explaining the significance of the Messiah in the Passover through a special presentation.

She met and became friends with

AN ARAB

Jesus is the solution to dispelling the

It was an extremely difficult decision for a seventeen year old to make. "Such a decision would, in effect, publicly state that all of my ancestors and my family were wrong in their beliefs." Historically, the

Arabs and the Jews have been enemies, which made her decision seem all the more ludicrous since Jesus was a Jew.

"I was taught that within some very traditional Middle Eastern families, when Arabs came to faith, the head of the household was required to either prevent it or to kill the individual so that the prophets would not be ridiculed or shamed," Zahea shared. She knew her decision might carry with it the prospect of physical harm, or even death from zealously religious Middle Easterners. But the Lord's hand of protection kept her

Scott and Margie Brown and Ruth Bernstein, who invited her to attend Son of David Congregation (planted by Chosen People Ministries). Not only had Zahea become an apostate to her people by diverging from her Islamic beliefs, but now she had become even further removed by attending a congregation for Jewish believers in Jesus.

It was through the Son of David Congregation that Zahea heard about an opening with Chosen People Ministries in Charlotte, North Carolina. Although she had been semi-retired, because of her heart for missions she applied for the position. It's a unique spot for the Lord to have placed a Lebanese woman. While employed by a ministry that is spreading the Gospel message to her one-time enemy, the Jews, she is willing to bear any ridicule from her own

people as she attempts to maintain her cultural identity. Despite any humiliation Zahea may have to suffer she is able to say, "It gives me great joy to be culturally Lebanese-American, working in a ministry where the focus is sharing Jesus the Messiah with people throughout the world, especially Jewish people."

ALBERT ISRAELI FROM HATE TO HUGS

Chosen People Missionary Albert Israeli knows many Arab believers whom he calls "brother." Not so long ago, however, Albert would have called all Arabs by other names; names used to insult, to provoke, or to hurt.

Albert encountered Arabs wherever he lived – Canada, Germany, Russia, and Israel. In each of those countries, his attitude towards the

"Anything, no matter how insignificant it might be, was cause enough to start a fight with an Arab. They would look at us funny or make a comment. One would walk past me and I'd slap him on the head and a fight would start."

Then almost nine years ago, Albert came to faith in Jesus, his Messiah. A Jewish friend had recently accepted Jesus, and Albert felt pressured to help his friend understand the foolishness of believing in Jesus as the Son of God. "I undertook a search of the Scriptures," Albert said, "both Old and New Testaments. I needed to disprove Jesus as Messiah to my friend. Two weeks after my study began, I accepted Jesus, too." With a new life in Messiah came new attitudes. "I just didn't understand the concept of hatred towards anyone," Albert said.

But with his new life in Messiah and love towards all

spotted a van which should not have been in the area. Knowing Albert as a man of faith with an assurance of heaven, his unit sent him to investigate. Understanding the dangers (a possible bomb or decoy), Albert said a silent prayer and approached the van. He saw a Palestinian come from a nearby house and head toward the vehicle. Albert confronted the man and asked him what he was doing there. The man, an Arab pastor, had been meeting with some members of his congregation. A bit skeptical, Albert further questioned him about his beliefs, and once he was convinced that the man was sincere, smiled and said, "It's good to meet you, brother."

AND A JEW

hatred between the Arabs and the Jews.

Arab was always the same – one of hatred. In Russia, for instance, like most of the Jewish population, Albert considered the Arabs who were attending school there to be "outsiders" and "untouchable" in their host country. "Often their behavior would mirror their immunity to the rest of society," Albert said, "behavior I and the other Jews who lived there resented." Albert's hatred of the Arab people became even more deeply ingrained after his father was injured during an attack by Syrian forces on the Golan Heights during the Yom Kippur War. "My father's army unit was completely surrounded. Many of his friends were killed or wounded by the Syrians," he said.

In both Germany and Canada Albert often went out of his way to make life miserable for any Arab that crossed his path. Albert recalls,

people came a different struggle: Albert desired to move back to Israel, where he had lived before, to carry the news of Jesus to his people. The move would mean that he would have to wear the uniform of an Israeli soldier, a requirement of all Israeli citizens. Albert knew his duty but struggled with the idea that he might one day be forced into the position to take another's life. He wanted to serve, not hurt – a desire the Lord would soon honor. Upon Albert's return to Israel and the army, he was assigned as a combat medic. It was in Albert's role as a medic that God demonstrated, through an unusual encounter between Arab and Jew, His power to transform a person's life.

During a recent tour of duty in the occupied territories, Albert's unit



While the rest of his unit looked on, he and the Arab pastor embraced – a bright moment amidst the darkness. The two men stood between a house and a van, between enemy lines, between heaven and hell...and had fellowship – the fellowship of the Holy Spirit. When the van drove away, Albert had some explaining to do to his unit who, understandably, were not used to seeing a Jew and an Arab embrace in a Palestinian area. God allowed the encounter to be a testimony to the love that He bestows on those who ask His Son, Jesus, into their lives. ☺

Who Is The Real Messiah?

NEARLY EVERY MONTH, WORD of a new "Messiah" hits the news. From the worldwide Hasidic (ultra-orthodox) Jews to a small cult in Waco, Texas, claims of the true Messiah abound.

"Who is the real Messiah?" was the question posed in *Newsday* on March 17, 1993, in an evangelistic outreach to the Jewish community by Chosen People Ministries. This New York newspaper, with a circulation of over 3/4 million, has a large Jewish readership. Although the ad was intensely scrutinized by the newspaper (for fear of negative repercussions) they decided to run it anyway.

As a result, Jews, Muslims, Christians, and non-believers have flooded the New York office of Chosen People Ministries with calls and mail to find out just who is the real Messiah. As expected, some calls were hostile. "What right do you have to print this?" demanded some Lubavitchers (Hasidic followers of Schneerson). "How dare you put Rabbi Schneerson on the same level, let alone the same page, as Christ," argued a non-believer. Other angry people just ranted and cursed.

Yet the vast majority of inquiries have been extremely positive. Many Jewish respondents wondered, "Is

Jesus really the Jewish Messiah?" and wanted to talk. Many people who called in were eager to receive information and literature to share with their Jewish friends. Others wanted to know, "Who and what is Chosen People Ministries?"

From its one time in print, the ad has already generated hundreds of responses, with more coming in, through the mail, everyday. Chosen People Ministries rejoices over the seeds planted and the searching now taking place, as people seek to answer the probing question, "Who is the real Messiah?" We pray countless lives will find the only true answer: Jesus!

Many of the Jewish respondents wondered, "Is Jesus really the Jewish Messiah?" and wanted to talk.

Who Is The Real Messiah?

More Jews Believe in Yeshua as the Messiah... **...than in the other Rabbi!**

How can you know? The Scriptures reveal clues for identifying the Messiah:

- 1 He must be born in Bethlehem.**
"For thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me a ruler in Israel, whose goings forth are from old, from everlasting." Micah 5:2
- 2 He must be born of a virgin.**
"Quoniam in diebus illis natus erit filius datus ei, et natus erit filius datus ei, et natus erit filius datus ei." Isaiah 7:14
- 3 He must come before the destruction of the Temple.**
"Then after the seventy weeks the Messiah will be cut off, and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary." Daniel 9:26
- 4 He must die by crucifixion.**
"For days have multiplied me, a host of witnesses has encompassed me: they pierced my hands and my feet." Psalm 22:16
- 5 He must redeem Israel from sin.**
"Thus he was punished through his own transgression, he was crushed for our iniquities and a crushing for us, he was beaten upon him, and by his scourging we are healed, he was cut off from the land of the living for the redemption of his people, he will see the seed of the trouble who dies." Isaiah 53:4-6
- 6 He must be raised from the dead.**
"Thus the Lord was pleased to crush him, putting him to grief, if he should render himself as a guilt offering, he will see his seed, he will prolong his days, and the good pleasure of the Lord will prosper in his hand." Isaiah 53:10

SAM ON THE STREETS

In every city in America there are people moving through the streets; most are certain of their physical destination but many are unsure of their spiritual one.

HE DISTRIBUTED LITERATURE rain or shine, once a day, everyday. This is the frequency in which Chosen People Ministries' Sam Nadler delivered tracts to the busy streets of New York City in hopes for the opportunity to share his faith with a non-believing Jew.

Sam is a former resident of New York City, and while he was there he worked in the Chosen People Ministries' northeast regional office. "A business lunch" for Sam meant he'd be out street witnessing during his lunch-hour.

The corner of 42nd Street and 5th Avenue was a good spot to pass out tracts. Sam has a procedure for selecting "good spots." When in doubt, use your stop watch to find a location where there are 60 people passing by per minute.

Sam is a seasoned street evangelist, and he has practical, nuts and bolts advice for the novice. But perhaps, the most pragmatic recommendation he gives is to just get yourself out on the streets to minister despite any difficulties or circumstances. If you're waiting for the conditions to be perfect, and for the day when you finally feel prepared, well, that might never happen.

Sam recalls a rainy Saturday when the conditions seemed less than perfect for street ministry. A group of people had gathered at the office in the morning for teaching, instruction, and prayer. When they were ready to hit the streets, the rain was coming down hard.

Sam couldn't imagine how they would be able to accomplish the Lord's work unless the rain stopped. So, he did what any determined

minister of the Gospel would do; he prayed asking the Lord for the rain to stop...but it didn't.

He found himself under an awning, scratching his head and wondering why the Lord hadn't answered his prayer, since he and the others that had met that morning were sincere in their desire to work for the Lord.

People on the streets were gathering under the awning, and the Gospel literature was distributed among them. One Jewish man who was going to wait for the rain to let up read the tract and questioned Sam about it. When Sam had answered all his questions sufficiently, the Jewish man prayed to receive Jesus as his Messiah!

It's an encouraging instance such as this that proves street evangelism can be an effective means for bringing the Gospel to Jewish people; thus, Chosen People Ministries instituted STEP (Summer Training and Evangelism Program). While the participants come from all over the United States (and some even come from other countries), only one city hosts the event each year. And while that one host city is the beneficiary of the STEP event itself, the participants return home with the skills to evangelize their own communities as well. In every city in America there are people moving through the streets; most are certain of their physical destination but many are unsure of their spiritual one.

But STEP is not just about street evangelism. The training sessions prepare the individual for one-on-one evangelism, door-to-door evangelism, and instructs on how to

start a Bible study or even a congregation in a Jewish area.

This year's site for STEP is New York City, the most Jewish city in America and a lucrative metropolis for street evangelism. The program will be launched on June 21. If God has inspired you, it isn't too late to pack your Hawaiian print shirt and a pair of comfortable shoes in a bag, and join this year's STEP teams as they joyfully share the Good News of the Messiah with any New Yorker "who has ears to hear." (Contact the Chosen People Ministries office in New York if you are interested. Phone 516-939-2277.)

For those who can't join us on STEP, please remember to keep the STEP teams and the city of New York in your daily prayers. The Bible teaches that many illustrious cities have been conquered and many great victories have been accomplished through the prayers of the righteous.

This year's STEP will undoubtedly be a special and far-reaching one - one that cannot be contained by the New York city limits, the U.S. boundaries, or even the North American continent! Because this year, participants from Montreal, Canada will be training in New York with plans to inaugurate an additional program in France in '94. Likewise, Kievians from the former Soviet Union will also be in attendance preparing to bring STEP to Eastern Europe next year.

So, say a prayer for these future programs as well. For Chosen People Ministries desires God to lead and guide our STEPs in the right direction. ☺

FROM THE FIELD

MISSIONARY REPORTS



Percy Johnson,
Missionary in Montreal Canada

Confirmed Over Communion

DAVID* IS A JEW OF POLISH descent and a survivor of the Holocaust. He traveled from Poland to Russia to Germany, before relocating to North America. His wife, a believer, often tried to share her faith with him, but David clung to his heritage, proclaiming, "I'm a Jew!"

His wife heard of Chosen People Ministries through her sister and called to see if there were any outreaches in the Montreal area. She was given Chosen People Missionary Percy Johnson's name and called to find out more about him and the ministry. She decided to visit the congregation, and her husband agreed to come, too. David immediately identified with the people there who were worshipping the God of Abraham, Isaac, and Jacob.

Although he felt comfortable, questions loomed in David's mind, so he cornered Percy after the service. "How can you be Jewish and believe in Jesus?" he inquired. Percy

explained that Jesus was Jewish and the prophets spoke of Him in the Old Testament. Believing in Jesus actually makes one more Jewish, not less! That first encounter was the start of weekly meetings between David and Percy. As they studied, discussed, and argued the Scriptures together, David gradually began to understand the truth. But a decision to believe in Jesus was not something he would be pushed into.

But finally, at a communion service in January of this year, the invitation was given for only those who had "received the Lord in their hearts" to partake of the elements. Percy's own heart leapt for joy as he saw David reverently partake of communion. Later that day, David called Percy and openly shared his new commitment.

And what a difference a few months can make! David now openly witnesses to his unsaved family members and can even be found sharing the Gospel for hours at a time with members of a nearby retirement home. We rejoice over David's new found faith, and pray for all the seeds that are being sown even now, at this moment, into hearts that don't yet believe.

**Not his real name.*

Arab-Israeli Prince of Peace Talks

FOR SEVERAL YEARS, A UNIQUE service has taken place on the West Coast. Once a year, Evangelical

Arab believers in Pasadena and Shepherd of Israel Congregation and other Messianic Jewish believers in the Los Angeles area hold a joint service. Their time together includes special speakers, testimonies of the Lord's faithfulness, Arabic and Jewish music, and a time of fellowship featuring ethnic foods. It's an ideal opportunity to concentrate on building relationships instead of pointing out differences. Chosen People Ministries Missionary Chris Melisko shared, "A deep sense of love and appreciation has developed for one another. Spiritual interests supersede national interests, as we focus on the unity of knowing Jesus!"

The idea for the service had its inception in 1988, when then Chosen People Missionary Howard Silverman desired to do something special to commemorate Israel's 40th anniversary. Although he ran into some opposition at first, Howard persevered in his efforts and found a Jordanian pastor of an Arab congregation who was interested in participating. Each year, between 100-200 people attend, and the uniqueness of the service has even drawn media coverage from the Los Angeles press. Howard commented, "It shows, so vividly, that Jesus is the one and only Peacemaker!"



Chris Melisko,
Missionary

SHAVUOT

The Jewish celebration of Shavuot (pronounced *Sha-voo-oat*) marks the birthday of traditional Judaism as well as the birthday of the Church. Shavuot (also called the Feast of Weeks) is more commonly known in the church by its Greek name, "Pentecost."

The Birth of Traditional Judaism

Initially, Shavuot was a Jewish agricultural celebration at the culmination of the spring harvest. It gained additional significance in that it is also the traditional day in which the Law (the Torah) was given to Moses on Mt. Sinai.

In celebration of the spring harvest, Jewish people decorate their homes and synagogues with leafy branches, flowers and fruit. Also, the book of Ruth is read in the synagogue. Many observant Jews will stay up all night on Shavuot studying the Scriptures.

The Birth of the Church

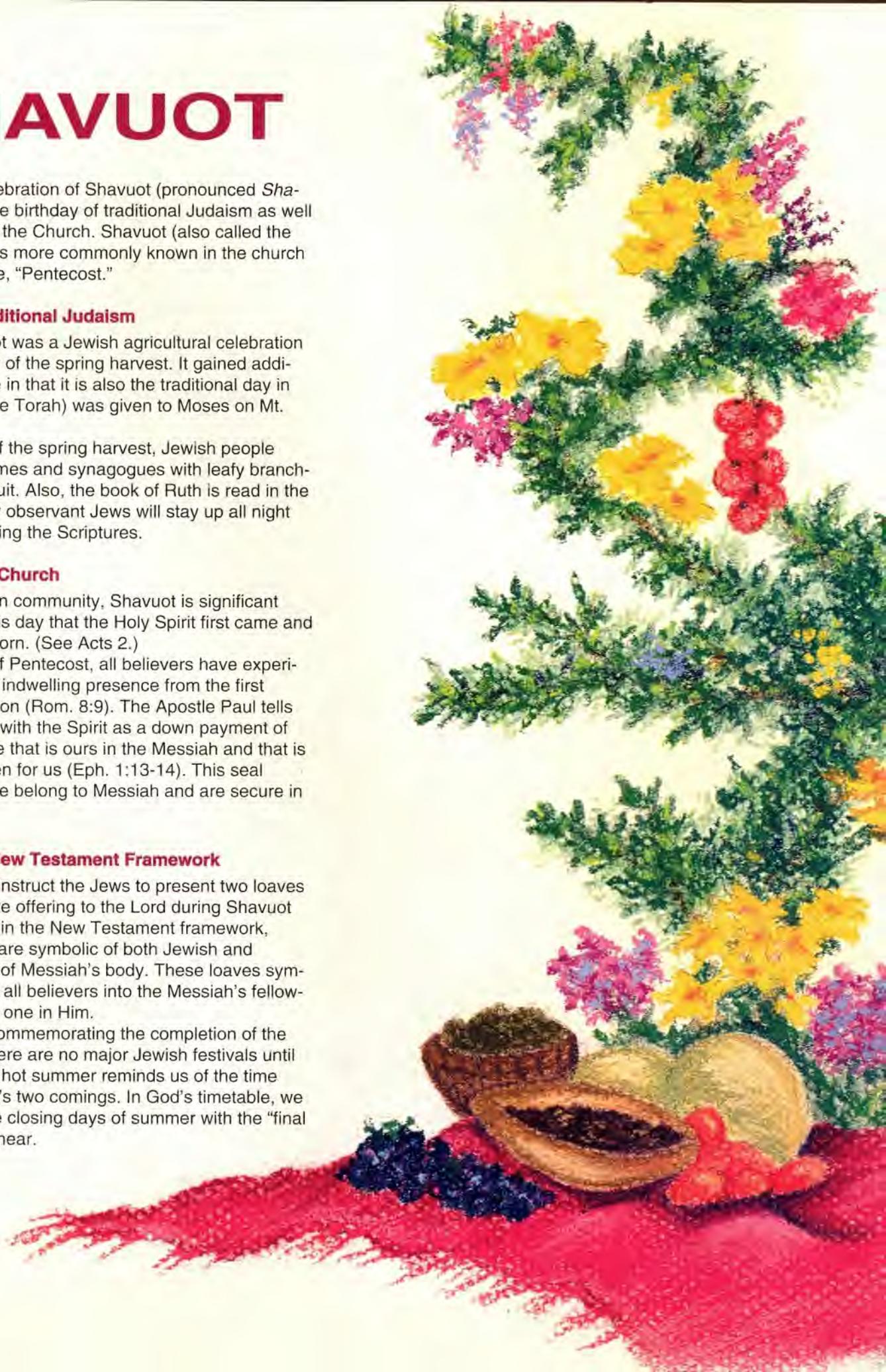
For the Christian community, Shavuot is significant since it was on this day that the Holy Spirit first came and the Church was born. (See Acts 2.)

Since the day of Pentecost, all believers have experienced the Spirit's indwelling presence from the first moment of salvation (Rom. 8:9). The Apostle Paul tells us we are sealed with the Spirit as a down payment of the full inheritance that is ours in the Messiah and that is reserved in heaven for us (Eph. 1:13-14). This seal assures us that we belong to Messiah and are secure in Him.

Shavuot in the New Testament Framework

The Scriptures instruct the Jews to present two loaves of bread as a wave offering to the Lord during Shavuot (Lev. 23:17). Within the New Testament framework, these two loaves are symbolic of both Jewish and Gentile members of Messiah's body. These loaves symbolize the unity of all believers into the Messiah's fellowship. We are truly one in Him.

With Shavuot commemorating the completion of the spring harvest, there are no major Jewish festivals until the fall. The long, hot summer reminds us of the time between Messiah's two comings. In God's timetable, we may well be in the closing days of summer with the "final harvest" drawing near.





THE PROPHET DANIEL

HAROLD A. SEVENER

THE ANGEL GABRIEL TOLD DANIEL, "SEVENTY sevens are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy" (cf. Dan. 9:24). Thus, Daniel is told that God has an exact timetable for the nation of Israel and the Jewish people.

Some time ago, scientists investigating "the aging process" came across an amazing discovery. They had begun growing cultures from the tissue of human fetal lung cells in glass bottles, and they noticed that cell division continued up to fifty total population doublings which occurred between the seventh and the ninth month. After that, the cells decayed and died. They discovered that an automatic time clock has been built into the human cell which stops further division after a total of fifty population doublings. The scientists had no rational explanation for their findings and observations, but individuals who know the Word of God know that God has an allotted time for everything in His creation. We know the aging process is the result of sin. The Bible tells us it is appointed unto man once to die and after that the judgment (cf. Heb. 9:27), and the book of Ecclesiastes tells us, "There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, a time to embrace and a time to refrain, a time to search and a time to give up, a time to keep and a time to throw away, a time to tear and a time to mend, a time to be silent and a time to speak, a time to love and a time to hate, a time for war and a time for peace" (cf. Eccles. 3:1-8).

In His infinite wisdom and grace, God has set a time clock upon all of life, including a time clock upon the nation of Israel and the Jewish people. The angel Gabriel told Daniel that an exact period of time, seventy sevens, had been decreed by God to complete His program of redemption for Israel.

It must be remembered, that in his intercessory prayer, Daniel had asked that God be glorified, not only in Jerusalem but also in the lives of the Jewish people themselves. It should also be noted that God's time clock for Israel was not established with the fall of man in the Garden of Eden, nor with the judgment

of the world at the flood of Noah's day, nor even with the formation of the nation of Israel in Egypt, or with their deliverance which is celebrated by the commemoration of Passover. God establishes the date for the beginning of His prophetic time clock with the return of the Jewish people after the seventy-year Babylonian captivity; in other words, the judgment which God declared He would bring upon Israel if they continued in disobedience and sin.

Thus, the "seventy sevens" were to represent the immediate future of Israel if, as a nation, they repented and became obedient to God's commands, or they would represent the distant future of Israel if they continued in their unbelief and disobedience of the commandments of God.

Dr. S.P. Tregelles, a noted Hebrew scholar, makes the following observation:

"Daniel had made inquiry about seventy years of the captivity in Babylon; the answer speaks also of seventy periods, which in our English translation are called 'weeks'; the word, however, does not necessarily mean seven days, - but a period of seven parts: of course it is much more often used in speaking of a week than of anything else, because nothing is as often mentioned as a week which is similarly divided. The Hebrews, however, used a septenary scale as to time, just as habitually as we should reckon by tens; the sabbatical years, the jubilees, all tended to give this thought a permanent place in their minds. The denomination here is to be taken from the subject of Daniel's prayer; he prayed about years, he is answered about periods of seven years, i.e., the recurrence of sabbatical years" (Tregelles, S.P. Dr., *Remarks on the Prophetic Visions in the Book of Daniel*, pp.97-98. Wertheimer, Lea and Co., London, England, 1883).

This Hebrew word for "seven," translated "weeks" in the *King James* version, is the same Hebrew word used in Genesis 29:27 where Jacob is told to "fulfill her week." To do this he had to work for Laban for seven years (cf. Gen. 29:28). Thus, to the Hebrew mind, as Dr. Tregelles indicates, Daniel's statement is a reference to seventy periods of seven. The reason for this is clear from the prophecy itself. Just as each week is divided into exact periods of time called "days," this revelation of the seventy sevens is also divided into separate periods of time.

As was stated earlier, God had numbered the exact time of the seventy-year captivity to the sins and transgressions of the Jewish people. With that seventy

Israel's captivity provided the means for God to extend His grace and salvation to all nations. When the Israelites were scattered among the nations, God began to work among those people as well. Thus, they were sanctified by having the Jewish people in their midst.

year period coming to a close, God now tells Daniel, in answer to his prayer, that the seventy-year captivity symbolized the extended period of time – an extended period of judgment which was yet to come upon Israel before He would ultimately restore His glory in Jerusalem. Sadly, the people had not repented. But in spite of their unbelief, God's promise could not be broken, and He was bringing the immediate captivity to a close. The yet distant future and the extended period of God's intense judgment would be conditional, based upon the disobedience or obedience of the people. This becomes very important to our understanding of this period of seventy sevens, as we study it in detail. We will find there are gaps, or periods of time between some of the periods of sevens. It is as if God pauses and reaches out to His people in grace and mercy asking them to repent so further judgment might be spared.

Now, notice what Daniel is told about these seventy periods of seven. First, he is told that they are necessary to finish transgression. The nation had sinned; this was the reason they were in captivity and under the domination of the Gentiles. It was their national sin of rejecting God and His Messiah, Yeshua, which sent Israel into further captivity and judgment many years after the Babylonian captivity.

God's promise to Daniel was that despite their national sin and disobedience, a day would come when He would put an end to their national sin. This is a direct reference to "the national transgression" when the nation rejected God, culminating in their rejection of God's Messiah, Yeshua.

Secondly, we find the seventy sevens were necessary to make an end of sin. The idea expressed literally in the Hebrew is to "restrain" or "seal up" the deliberate

wickedness of the people of Israel. The prophet Ezekiel expressed it this way, "They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God" (Ezek. 37:23). In other words, the matter of sin will be concluded.

Sometimes the phrases, "to make an end of," or "to seal," were used by official secretaries to indicate the closing of a letter. When the letter was complete, the king would place his royal seal upon it thus indicating that the matter was closed and there would be no further discussion. The affixing of his seal made it official.

Third, the seventy sevens were necessary to atone for Israel's wickedness, to make provision for the nation's guilt. For God's glory to dwell permanently in Jerusalem, or in the lives of His people, it was necessary that someone pay the price for the penalty of Israel's sin and the sin of the whole world. The judgment for sin is death. Thus, provision for sin required a substitute who would bear the sins of the world before the Kingdom of God could be established upon the earth. This "sin bearer" would be rejected by Israel.

As strange as it may seem, Israel's captivity provided the means for God to extend His grace and His provision of salvation to all nations. While Israel was in their land God dwelled among them and worked with them, but once they were scattered among the nations God began to work among the nations as well. Thus, the nations were sanctified by having the Jewish people in their midst (cf. Ezek. 36:16-23). This is the apostle Paul's argument in Romans 9-11. He argues that the fall of Israel brought salvation to the Gentiles (cf. Rom. 11:11-24). Within God's divine program of redemption, the scope of His grace went beyond the nation of Israel to include the Gentile nations as well, and He used the dispersement of Israel to reach the Gentiles with His truth. In so doing, God has placed upon the Gentiles the responsibility of seeing that the Jewish people themselves are also included as the message of His divine program of redemption is shared. Failure to do so will result in God's judgment upon the Gentiles.

Next month's "The Prophet Daniel" will continue in the study of the decree of the seventy sevens.



ISRAEL

COMMUNICATING CROSS-CULTURALLY

OFTEN THERE ARE OBSTACLES to face and overcome when witnessing to others across cultural lines. Before a missionary goes to another country, he learns to communicate in the necessary language in order to be effective. Understanding language and cultural differences

in advance is a great asset in breaking down barriers. When witnessing to Jews or Muslims, some things to be aware of include:

1) While Jews and Muslims believe in one God (Yahweh and Allah), they also believe Christians have

three Gods, because of the Trinity. This belief can be countered by explaining that Christians indeed only have one God, but there are three parts or persons to His character. Just as a man can be a husband, a son, and a father, and still be one person, God is Father, Son, and Holy Spirit.

2) Jews and Muslims both have a problem with the concept of Jesus as the Son of God, feeling it implies a blasphemous relationship between God and Mary. To a Muslim, this idea can be countered by referring back to their "trade language" where a merchant is called "the son of a table" because, like a table, he sits in one place all day in the market. In other words, "son of" does not always refer to biology, but to likeness.

3) Invite Jewish friends to come to your "congregation," instead of your "church." Jews don't attend church.

4) Use the term "completed" instead of "converted" when referring to a Jewish person becoming a believer.

5) Because many atrocities were committed during the Holocaust in the name of Christianity, it is more effective to refer to Jesus as "Yeshua" (Hebrew name) and Christ as "the Messiah," which are concepts much more readily understood and received.

ISRAEL

Good Intentions Gone Amiss

CHOSEN PEOPLE MINISTRIES has served as an outreach to the Jews in Israel since the 1930's. With a legally established branch there, Chosen People Ministries is specific in its focus and missions statement, even though prejudice is widespread. The Israeli government has allowed most missionary organizations that were in Palestine before 1948 to stay only if they agree to minister to the Arabs, but not to the Jews. Most organizations have agreed to these strictures in order to keep their visas renewed and their properties there secure. Thus, the need for ministry to the Jews is ever present and the reason Chosen People stays committed to this cause. Although the obstacles are many, the Lord continues to make inroads for this vital ministry.

Since the establishment of the

State of Israel, many well-meaning Christians have raised great sums of money, thinking that by such support they are showing love for Israel, or helping to fulfill biblical prophecy. Their gifts are then presented to government officials in Israel. In most cases, these Christians are unaware that unless they indicate that they want their gifts used for a specific religious or educational institution, the money can be earmarked to support government programs. *Many of these government programs have been established to see that the Gospel is not preached in Israel, or to ensure that missionary organizations seeking to preach the Gospel are kept ineffective.* Government programs have also been put into place which thwart and prevent Messianic Jews (Jews who believe in Jesus) from becoming citizens of Israel.



STEWARDSHIP REV. DAVID HENSCHEN

Q. "What is the rate on your Withdrawable Gift Agreement (WGA)?"

A. The rate changes occasionally but our current rate is 6 1/2%.

Q. "How has the WGA rate remained so high?"

A. It seems bank rates are so low that we almost have to pay them to keep our money, but not so with our WGA. The Lord has gifted us with an exceptional finance committee, and He continues to lead us in making sound, biblically-based investments.

Q. "Does the high rate mean that a WGA is risky?"

A. Not at all. Money deposited into a Chosen People Ministries WGA is

backed dollar for dollar. Moreover, you have access to part or all of your funds with only 30 days notice. This feature allows flexibility for unforeseen emergencies. Where else can you place your funds under such favorable conditions?

Q. "If a WGA is so safe, paying such a high rate and so easy to get to the principal in an emergency, why shouldn't everyone open a Chosen People Ministries WGA?"

A. A WGA is not for everyone. It is specifically designed for people who are led by the Lord to participate in the future of this ministry. We are not trying to become bankers or investment consultants. We are trying to be good stewards and at the

same time offer our friends and partners in ministry a little extra income in these tough times.

Q. "What's in it for Chosen People?"

A. Chosen People Ministries Foundation encourages withdrawable gifts as a means of building resources for our future ministry. 95% of all funds given into our WGA program remain there for the life of the giver. When the giver goes to be with our Lord, then and only then, are we able to use the funds in ministry.

If you would like to know more about our Withdrawable Gift Agreement (WGA), please request it through the envelope attached to this magazine.

CAMP SIMCHAT YELADIM

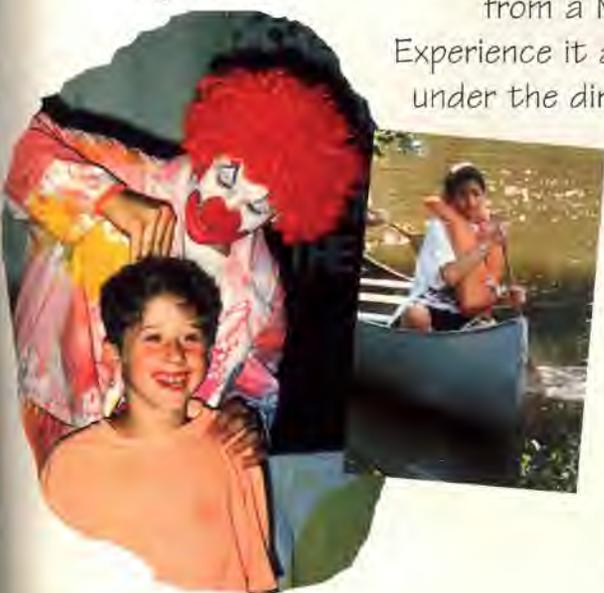


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Cost of camp is \$120 plus a registration fee of \$90 before May 15th and \$110 before July 15th. For additional information, simply fill out the coupon and let the joy and fun begin!

Chosen People Ministries Camp Simchat Yeladim
62-D Brookdale Gardens, Bloomfield, NJ 07003

- Please send me more information on Camp Simchat Yeladim (Joy of the Children).
- I would like to help sponsor a child in this year's camp program. Please send me more information.

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3YA5/SPAD

SIMCHA!



Simcha! (Joy) is a special time for Jewish and non-Jewish believers in Jesus to gather for worship, learning and fellowship. The theme of Simcha! will be "Faithful Living," a study in Hebrews Chapter eleven.

JUNE 10-13, 1993

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Simcha!

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YES, I'd like more information on
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