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Unfolding Today**

CHARLES L. FEINBERG
Editor

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Salutation



DEARLY BELOVED FRIENDS IN THE LORD:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn (Isaiah 54:17)."

The promise of the Lord to Israel is also God's promise to the Mission. As I begin this Salutation, I have just finished a full-hour's telephone interview with a reporter from *The Washington Post*. The reporter himself wanted to know what had happened in the last few years. I then told of the Passover Telecast cancellation and how the weapon that was formed against us was used by the Lord to trigger a reaction that still continues without any sign of abatement. Our Lord is wonderful as He so frequently measures the amount of blessing by the amount of opposition. This opposition is continuing. We do not minimize the power of God.

In several areas we have faced the ire of The Jewish Defense League, particularly in the newly rented North Hollywood Valley Branch of our Los Angeles work where they fire-bombed our entrance.

One of those whose picture you saw in "The Smiling Faces" ad recently wrote us:

Enclosed you will find my check in the amount of \$50.00. This represents a portion of my tithe offering that I have promised to the Lord beginning this year. (I have never been a tither until this year, but my business circumstances are such this year that permits God to be the full owner of my business. I might say that this experience is one of the greatest joys I have known in my Christian life and, God permitting, I shall endeavor to give Him a portion as He prospers me.)

Please direct this money to the Dallas work as Tom McCall faithfully sends me notices of the work going on there and we are praying for the outreach in the Texas area, especially Explo '72.

I noticed the recent "Chosen People" edition and the pictures of all those smiling faces on the cover! What a privilege it is to be a part of such a work for the Lord and to know that through it people are being turned to the Messiah. Praise God for new ways of reaching our people and for people such as the workers of the ABMJ who are dedicated to this cause (Psalm 121:4).

We recently attended the North Hollywood Friday night service under Richard Cohen and learned of the persecution by the J.D.L. in that area. It sounds a little like 1940 Germany only in reverse, for now Jews are persecuting Jews. God is blessing and protecting them and that's what really counts.

Our enemies have not yet learned that these tactics always react to the favor of the Gospel. On Labor Day, Martin Rosen, who is in charge of our San Francisco ministry, was invited to be one of the speakers at the Madison Square Garden "Jesus Joy" rally. *The Jewish Press*, which claims the largest circulation of any Anglo-Jewish Weekly newspaper in the world, immediately published a "ban" prohibiting Jews from attending.

"Prohibit Jews From N.Y. Rally"

All major Jewish Organizations in New York City have notified their membership that all Jews are prohibited from attending, even for curiosity, the rally at Madison Square Garden next Monday evening. The rally, called "Jesus Joy," is billed as a "Solid Rock Gathering."

The program, we have been told, is being sponsored by a wealthy missionary group. A meshummad, who calls himself Moishe Rosen, and wears a knitted skull cap, with tzitzis (fringes) hanging from his waist, and an embroidered jacket that says "Jews For Jesus," will be its keynote speaker.

. . . its primary purpose is to get young, innocent and impressionable Jewish youth to hear the words of the meshummad Rosen as well as other powerful speakers who will attempt to fill the minds of the young with a concept of Jesus replacing Judaism.

The Jewish Press p. 1, September 7, 1972.

"Prohibit Jews from N.Y. rally." The prohibition as usual insured a good Jewish attendance. Those who attended were young. I don't believe they were very innocent, and I wish they were more impressionable. However, after the meeting, the Jewish Defense League attacked Martin Rosen. We are thankful that he was not harmed. In any event the next day there were articles in *The New York Times*, *The New York Post*, and other newspapers, and the reporters not only faithfully repeated the Gospel message but also mentioned the attack. I am certain that the telephone interview I had with *The Washington Post* was triggered by the violent opposition.

This is the Jewish Holy Day season. It is the time when we make the most effective use of the Jewish Art Calendar. Our entire stock of calendars, 135,000, is almost depleted. This ministry is probably the greatest door-opener in the history of Jewish missions. Here are some examples received in the mail:

Greetings in the name of our Lord. I am enclosing a small offering and wish to ask a favor, that come September you will please send a calendar to (name and address withheld). I gave him my calendar last September. He is a Jew in his late fifties. I had been giving him tracts that I received from you on request. And when I stopped—one day he said, "Hey, Ted, How come you haven't brought me any more tracts? I miss them." So I started witnessing to him again right there.

Then in a moment when we were alone in the store he confided in a low voice, "You know, me and my wife have accepted Jesus in our hearts but we cannot tell anyone."

Praise the Lord for those two souls. That's why I parted with my calendar and the other day he reminded me not to forget to send him another Jewish art calendar.

I am presently a Sunday school teacher at Temple. I have in my possession a copy of your Jewish Art Calendar, and I am very interested in your free leaflets you advertise.

I will be more than grateful if you could send me a set of your free leaflets on the various topics you mention in your calendar.

(A carbon copy was sent to the principal!)

Please send me 100 copies of The Jewish Art Calendar for the year 5733. I will be pleased to pass them out to all the members of the local chapter of Hadassah.

The following letter which describes a telecast indicates the penetration achieved by our calendar:

Dear Dr. Fuchs,

I think you will enjoy this. . . .

Wednesday night (7-26-72) during the evening news on TV there were some pictures of the Brownsville section of Brooklyn. The commentator showed its run down condition and said that at one time there had been many Jews there, but they were almost all gone. The area was now occupied by Puerto Ricans, except for a few elderly, very orthodox Jews who still remained. Featured was an elderly Jewish man who kept the scrolls in a closet of his home, prayed daily and devoutly, and was wearing full prayer vestments. The camera went slowly over his modest apartment and then, on one of the walls, focussed upon—the Jewish Art Calendar! Our Wonderful God!

Yes, He is "our wonderful God." I have to be very selective as I choose items from a very thick file folder—items that I had filed for this report. Not all of these items are headlines. We never want to forget the so-called small things ministries. It seems that these have a special blessing from the Lord.

For instance, we are having tracts for the Jewish blind published in Braille, and a group of high school teen-agers will be witnessing to their Jewish friends in Philadelphia by means of a book vending ministry. These are seemingly small; but our Lord frequently went out of His way to heal the blind, and though He ministered to the multitudes, to Him the multitudes were made up of many individuals. Our commission is not only to "preach the Gospel" to the multitudes but to "make disciples" of individuals.

Faithfully yours in His service,



"... My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

Her Heart Was Prepared

By ELIEZER URBACH
Missionary, Denver, Colorado



WE HAD two rallies in Denver on the same Saturday. One was a campus rally, the other was a peace parade.

We had given out many hundreds of tracts and carried signs "Jews For Jesus." Some took the tracts willingly and some would not take them. After the parade was over and the crowd had dispersed, we went to see a lady who was searching for truth. She is married to a Gentile. She has been searching for a long time for something, and she is reading the Bible. A Christian man befriended her husband at his job and they have been visiting each other.

It was late in the afternoon and I was very tired from the two rallies; but I went to the home and was cordially received. There were four people present in the room, and they were talking and quoting Scripture. Bonnie, the lady who was searching, had read Isaiah 53 and even telephoned a rabbi to ask if the chapter does not mention the Messiah. The rabbi had little to say except to deny that it speaks of the Messiah. Her heart was now prepared; and when I asked her if she would receive the Messiah as her Lord, she didn't hesitate but

repeated the prayer of repentance and asked the Lord to come into her heart. You can imagine how great was the rejoicing of the Christian friends and her husband who were present. Since then she has been reading her Bible and is even concerned about the salvation of her mother. Here is a part of a letter she wrote to our brethren in Chicago, where her mother lives.

Dear Mr. Jacobson,

I am a 29-year-old Jewish woman, married to a Gentile. My Christian husband has brought other Gentile Christians to talk to me but no one has had much of an impact. I have always been permitted my Jewish interpretation of one God, good deeds, etc. Then Mr. Urbach came into our lives. Ever so carefully he showed us the facts from the Scriptures. I could dispute the Bible's words, but more important I could relate for he and I talk the same language. I cannot believe that in a short time I shall attend his Bible classes. (I had never before read the Bible.)

But now my problem is my mother who lives in Chicago. Now I would like to tell you about what you are up against. My mother cannot even say the name, Jesus Christ. If you call her, please say, "Your daughter Bonnie asked that I come and see you." Please be gentle with your approach to Christ. She will need to be shown facts in the Old Testament pertaining to the coming of Christ. You may tell her I find these facts mind-provoking and felt she might be interested.

She is very conscious of what other Jews think of her, and therefore I know it would take God's miracle to convert her thinking. But she must be told and given a chance. Christ must be given equal time to her previous Jewish teachings.

I am thanking you in advance for anything you may be able to do. May God bless you.

Please join us in praise and prayer for this family.

"It Must Be True!"

By TED PAUL
Missionary, Los Angeles Branch



THE WORD of God exhorts Israel to return to God and He promises to return to them (Malachi 3:7). We thank God for the multiplied opportunities of getting

out the Word of God in these last days. While liberalizing forces within Church and Synagogue currently grope for answers in ecumenical and humanistic movements, hundreds of persons who are seeking reality in spiritual matters are finding that the Bible has this reality when God is sought in truth and sincerity.

Some people are seeking God out of fear, and often this brings them to sincere repentance. At other times when the fear is alleviated, many forget God. Perhaps Mrs. S represents such a person. After the Los Angeles earthquake in February 1971, she began seek-

ing after "religion," but within a few months, she apparently forgot her need.

Mr. A, a Jewish man, has attended our meetings for quite a while with his ailing wife. We could see the Holy Spirit working with him and before long, he had confessed the Savior as his Messiah. Recently another Jewish man, Mr. W, telephoned to tell us he was seeking to be baptized. He had been seeking the Lord since he was a young boy and now was thoroughly and fully convinced that he should follow the command of the Lord in Matthew 28:19.

Lastly I mention Mr. SA who had been well-known for many years on the Yiddish stage. At first he thought our Mission was an inter-faith society. Later, as he came to realize that the Lord Jesus Christ had to be accepted, he thought this was too difficult a step to take and rebelled against the idea. In September he became seriously ill. As we dealt with him for the remainder of almost two months of his life, we noticed a very distinct and definite turning to the Lord. One day during his final illness, as I was speaking to him of the Lord Jesus and the truths of His salvation, Mr. A suddenly cried out, "It must be true. It must be true." On the day of his death, when he could no longer speak, I asked him to simply raise his eyelids if he had received the Lord Jesus—and he did! We believe we will see our brother over on the other shore (Luke 23:43).



Our "First Missionary Journey"

By Marcia Goldstein
Missionary, Sar Francisco, Calif.

What we called our "First Missionary Journey" was a delightful, rewarding experience. Driving 11,000 miles enabled us to see much of our beautiful country, from San Francisco to New York by way of Dallas (for Explo '72) and Miami, and back again through Indiana and Denver. Of course, the people in these cities and the many hitchhikers we picked up were even more exciting than the beautiful scenery.

In Dallas, wearing "Jews for Jesus" T-shirts, we distributed 50,000 broadsides for the American Tract Society to encourage the young Christians gathered for Explo to use tracts in witnessing to their friends. We met many young Hebrew Christians. Helping in the Mission's booth in the Exhibitor's Hall was exciting as hundreds of people crowded around to ask questions and get materials to aid in witnessing to Jewish people.

One evening in Dallas, our stay in a restaurant was prolonged. I noticed some people who had eaten in the same restaurant the night before and spoke to them. They were curious to know about Baruch's "Jews for Jesus" T-shirt. They were Christians who had an interest in Jewish evangelism and so were pleased to find out about the growth of the "Jews for Jesus" movement. During this time, my husband Baruch was talking to an older Jewish lady who also saw his T-shirt and questioned him about this belief. She was not antagonistic to him, but curious and anxious to read our literature.

In Miami, we had a good visit with Baruch's parents who are as yet still not believers in the Messiah. We attended a Bible study taught by Martin Klayman, which was a thrilling experience as we saw many old Jewish people and some young believers singing songs about the Messiah and listening to the Word.

Also in Miami, we pasted up hundreds of printed posters, "Jews for Jesus" around Convention Hall in preparation for the political conventions and on three college campuses. We distributed hundreds of "Jews for Jesus" broadsides, which caused quite a stir among the Jewish people of that city. Many stopped to ask us what our parents think of our new belief and why we did not find our satisfaction in Judaism. We faced much anger from these people who just could not understand why we had "turned traitor to our own people." We tried to express our love and concern as we explained our belief in Jesus and the reason for it.

One day in New York was particularly exciting. I had gone into an office building on Lexington Avenue for supplies. When I came out, I saw a postman standing beside our VW bus talking to Baruch. He turned out to be a Jewish man, well read in Jewish literature, who questioned the validity of Jews being for Jesus. His attention had been drawn to the bus by the Star of David and by the cross painted on the tire cover on the front of the bus, and he came to inquire about them.

At lunch we went to a pizza place and encountered a young Jewish man eager to talk about Jesus. I had given him a "Jews for Jesus" broadside, which aroused his interest. We both gave him testimonies of how God had worked in our lives. He was particularly interested in Baruch's statement that it wasn't any man who had talked him into his belief in Jesus, but it was God Who had made Himself real to him in just the way that was necessary for him to believe. God certainly does work with each of us, as individuals. Alan said that he would try to read the New Testament to see if it is as Jewish as we said.

Later in the afternoon, we were pasting up posters at Columbia University and distributing broadsides. We were engaged in conversation several times as we explained to puzzled people, up-tight antagonists, and curious, why our poster, "You don't have to be Jewish to love Jesus," was relevant to them. Since the Jewish Theological Seminary is close to Columbia University and since we were near the subway entrance, we had the opportunity to talk to many orthodox Jewish young men, who baffled us with their knowledge as well as their ability to sidestep the real issue of the truth of Jesus' claims.

Tired, we went home to be greeted by Baruch's grandfather, whose questions this evening concerned the virgin birth of Jesus. Baruch spent time during our stay with this good, much respected old man, explaining the Old Testament viewpoint on various questions Grandpa asked. However, the most important point that Baruch had to make with Grandpa is that he (Baruch) is still Jewish, more Jewish than before he believed in Jesus, that he goes to synagogue, that he observes the holidays, and that he is concerned with the problems of the Jewish community. We left this beloved man, praying that he might accept the Messiah of Israel.

We visited with Dan and Arlene Rigney at the Beth Sar Shalom Camp in Pennsylvania on our way home. This was a time of real blessing as we saw these teen-agers excited about the Lord and willing to tell others about Him. One afternoon we took a carload of campers and counselors into Stroudsburg on a witnessing expedition. The first people we met as we circulated around the town distributing broadsides were a group of young people from a nearby Jewish camp! We had a great time answering the questions of these kids. We were glad to discover that they had run into other Christians who had told them about the Messiah. The usual statement that we had to deal with was, "You can't be Jewish and believe in Jesus. It's against our religion." We answered by showing that the Tenach (Old Testament) spoke much of Jesus and that our lives, our heritage, are very much Jewish. We went back to camp rejoicing and praising God for this opportunity to share Him with our Jewish brethren.

This seven-week summer trip was a blessing and encouragement to us. We found that we were able to discuss Jesus with scores of people at our Mission centers in Hollywood, Dallas, Miami, New York and camp and individuals all over the country. We saw that God is working mightily among the Jewish people, old and young alike; that God is using our ministry in San Francisco to encourage others to be bold in their witness; and that God is using missionaries of the ABMJ in effective ministries, and that different means of evangelism are blessed of God. It was a fulfilling journey!

A Continuing Effective Witness In Pittsburgh

By REV. HENRY E. JOHNSON,
Missionary-in-Charge,
Pittsburgh Branch

THIS YEAR has presented us the opportunity to work with students with the local high school which has a very heavy Jewish enrollment. The Principal gave us permission to talk with students in the school and to invite them to our meetings.

While the high school club is continuing, prospects are shaping up for a Bible study group for college students. Some of the high school graduates who are now in college have expressed interest in continuing the fellowship and in making an effort to reach Jewish students at colleges they are now attending.

We are grateful for a Christian couple who have opened their home for fellowship meetings. Thus we will be able to invite individuals who might not come to our regularly scheduled events at the Mission.

In addition to our Bible studies, youth work, and monthly fellowship meetings, our work includes follow-up and counselling of those to whom we have presented the Gospel. In many cases it is "line upon line, precept upon precept" until truth is perceived.

We also try to offer encouragement to Jewish believers to live for Christ. Recently, we received a request from one of our Mission

branches to contact a family who had moved into our area. The wife has made a profession of faith in Christ but needs encouragement to live for Him. We have visited the family and pray that we can minister to their spiritual needs.

Weekday mornings while waiting to pick up our mail, I meet Jewish business and professional men and through these daily contacts invariably have opportunity to tell of the Mission and our beliefs. One morning, a young business man asked me how I understood Gen. 1:26, "Let us make man in our image..." Our discussion took us to Deut. 6:4, "Hear, O Israel, the Lord our God is ONE Lord." I mentioned the word for ONE denotes a compound unity, that there is more than one person in the Godhead. I also cited Isaiah's messianic prophecy Isa. 9:6,7, of a Child born, a Son given "whose name is called the Mighty God, the Everlasting Father." I told him that as a Christian, I believe these verses refer to no other than Jesus of Nazareth. He agreed to discuss the matter more fully after he has read the tract "Do Christians Worship Three Gods?" by Dr. Leopold Cohn. I look forward prayerfully to further discussion with him of the messianic and mediatorial claims of Jesus Christ.



REPORT

by Hanna Eurich, Missionary

The summer months were spent talking with Jewish people of all ages, backgrounds, and persuasions, about the Messiah. Some of the places where such conversations took place were sidewalks, supermarkets, laundromats, and a local art festival.

At the art show, I found myself competing with a follower of the hari-Krishna sect. We happened to be both talking to the same group of young people who were sitting along the curb. The Krishna disciple invited the people (including me) to a meeting with the cult's spiritual leader. I explained that I had my spiritual leader, the Messiah, living within me, and that He was ever present and willing to give comfort and peace. As soon as I mentioned the name of Jesus the Messiah, the young ascetic told me that he knows several young Jewish people who have joined the Krishna movement. This was all the more reason for me to affirm to those present that Israel's Messiah is rallying His people to Himself, and that He will not share our loyalty with any other "leader."

At the laundromat, a girl who had recently moved to Pittsburgh started talking to me about her first experiences in our community. She gasped when I told her about my work and our center, and asked some pointed questions about the origin of our beliefs. When I told her that our faith in Jesus the Messiah is based on the Law and the Prophets, her reply was, "Well, that takes a lot of courage to hold and defend a position that is not popular with the majority of the people. I don't know if I could do it." My



advice was to let God's Word convince her of the truth and give her the courage to stand up for it. I hoped that she would come into our center some day, but instead, she has been avoiding me lately. I pray God will give her a hunger for righteousness that is greater than her fear of man.

A church in our area devoted one full week of their daily vacation Bible school program to teaching the children about the Jewish people and their need to know Christ. I spent one morning talking to three different groups of juniors and teens about how they can share their faith in Christ with Jewish people. To see their eagerness to learn and understand was a most rewarding experience for me.

We praise God for the new contacts and opportunities in Pittsburgh and ask your continued prayers for an effective witness in the community.

Hebrew Christian Young People

By Miss Ruth Wardell
Missionary, Long Island, New York

A dream finally became a reality. A plane dropped down at Lod Airport, near Tel Aviv, and a group of thirteen very excited Jewish young people put their feet for the first time on Israeli soil. What did this mean to them? Here are some expressions of their feelings:

Sandra Schoenblum:

Ever since February of this year I have looked forward with great anticipation to visiting Israel. Part of my enthusiasm centered around the fact that I was to be the first member of my family, on both sides, to go to Israel in 1900 years. As a Hebrew Christian I was deeply cognizant of the events of the Old and the New Testaments, and to be in the land of my forefathers was an especially significant experience.

Emily Lichtenstein:

As a Jew, the reality of setting foot on Israel's soil stirred up something in my soul which only a Jew can understand. It's like returning home. Though everything is new, and although the Israelis have a distinct type of personality of their own, you feel an affinity with them.

Joan Solan:

Ever since I became a believer, Israel has meant a lot to me. The combination of my own Jewish identity with the knowledge that the God of my forefathers called us into His land, has been the source of my desire to see the land and the people. The travels have been very informative and exciting. Even now as I read the Bible I have a greater understanding, especially in the realm of historical geography. Places are no longer names; they are vivid and alive to me. The God who lives within me has put Israel in me even more than before by putting me in Israel!

Fred Goldstein:

Being a Hebrew Christian in Israel I am filled with a strong love and attachment to this land, for which I am thankful to the Almighty.

Tour Guide

The first week of our tour in Israel centered in and around the city of Jerusalem. Our tour was led by Arnold Fruchtenbaum. Arnold accepted Jesus in our mission station in Brooklyn some years ago. Having studied in Israel for several months, he was well qualified to inform us about the historical geography of the land, and give us the Biblical significance of each place.

Shabbat

The young people were really thrilled to have the opportunity to meet our missionaries in Jerusalem, Mr. & Mrs. Jacob Goren. On Friday evening

Visit Israel



Youth group with missionaries—Jacob and Leah Goren

they prepared a very delicious Shabbos meal for all of us. The time of fellowship with the Gorens, the singing and good food made this event one of the highlights of our trip.

Messianic Assembly

On Saturday morning we went to the meeting of the Hebrew Christians at the Messianic Assembly. Two of the young people gave their testimonies, which were translated into French and Hebrew for the understanding of the people in the congregation. The meeting was well attended, and we rejoiced that we were able to participate in this unique service.

Yad Vashem

While in Jerusalem we visited a memorial to the 6,000,000 Jews who died in the Hitler holocaust. Sandra writes of this visit:

My most thought-provoking as well as emotionally-stirring experience occurred at Yad Vashem, the memorial shrine to the memory of the victims of the Nazi era. It was here that I saw both God's judgment and mercy. It reminded me of the tremendous sacrifice of my people. As a Christian I realized that one of the aspects of God's overall plan for His people was to have them return to the land, and He was able to use these dreadful events to bring them back to the land of Israel.

Wailing Wall

It was our privilege to walk around the walls of Old Jerusalem, and visit inside the old city where we were all impressed by the Wailing Wall. Les Jacobs writes:

The Wailing Wall, seemingly a national wailing place, is actually a place of great sorrow. It is a wall where people cry out to God. The Chassidim (Orthodox Jews) are there wailing and saying their prayers, while tourists are roaming the sacred grounds with their cameras. Observing the activities at the Wall, it seemed that Israel was a sorrowful, wailing people instead of a joyful nation.

Mea Shearim

The Chassidic or Orthodox Jews live in a section of Jerusalem called the Mea Shearim. Emily Lichtenstein tells of her visit to this section.

Taking a walk down the Mea Shearim was one of the most exciting things on the trip for me. It is the Orthodox section of Jerusalem where the Chassidic live and work. You can see Chassidic Jews in the typical garb, shy and reserved, trying to perform various works as a means of salvation. The fact that they continue in this, to me, shows a love for God and a zeal to serve Him; but it is the wrong kind of zeal. As the book of Romans says, "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." Visiting with these people raised the question in my mind, "How can these people be reached?" I pray that the Lord will increase my burden for my people.

Witnessing at Camp Sites

Leaving Jerusalem we set out with our tents for the camp site of Mayar Harod. This camp site was built near the brook where Gideon had chosen his 300 men to fight his battles. It was in the camp sites that we really got to know and love the Israelis. A special blessing was the evening sing-songs. It was our privilege to have Miriam Sleichter (one of our missionaries) with us. Miriam plays the guitar, and she knows many Hebrew and Israeli songs. We would start to sing and very soon the Israelis would come to join in the singing. When we finished, they asked who we were and Arnold and Miriam witnessed concerning our faith in the Messiah and what He meant to us. We all pray that these witnesses will bear fruit. Many of the young people also witnessed on a personal basis to anyone who could understand English.

Sea of Galilee

Our next camp site was on the Sea of Galilee. What Scripture memories this lovely sea conjured up in our minds. We could picture Jesus walking on the water, the fishermen catching multitudes of fish, and the feeding of the 5,000 etc.

One of the most vivid experiences of our trip to Israel was the inspiring baptismal service in the Jordan River just where it enters the Sea of Galilee. Three of the young people (Georgine Naimoli, Les Jacobs and Mike Wein) were baptized. Mike Wein writes of this experience:

The place seemed very significant to me being that it is the same body of water where Jesus was baptized by John the Baptist. The thrill of this was too wonderful to describe. I felt I was finally fulfilling the commandment of Jesus my Lord and Savior by being immersed in water and proving my love of and faith in Jesus who died for me.

Masada

Space does not permit to tell of the joys of visiting Jericho, the Negev, Sinai, Eilat, Mount Hermon, Valley of Jezreel, a Kibbutz, Mount of Olives, Bethel, Samaria, the Dead Sea, Beer Sheba, Sodom and Gomorrah, Bethany, Hebron, Bethlehem, Calvary, Mt. Gerizim, Mt. Carmel, Philistine Country, Samson territory, Gaza, Joppa, Caesarea and the sources of Jordan.

However, one more event was significant for all of us: The climb up Masada. Masada is an ancient city built by Herod the Great on top of a mountain near the Dead Sea. Here, nearly 1,000 Jews took their lives, after being besieged by the Romans for over two years. The men today, who are joining the army, climb Masada to take their oath of allegiance. We, too, climbed Masada; and although we did not take an oath of allegiance outwardly, we were moved inwardly to have a love and devotion for this land as we made our way up the "snake path" on this great mountain.

Spiritual Blessings

The trip was fraught with many spiritual blessings. We had as our motto, "In everything give thanks, for this is the will of God in Christ Jesus concerning YOU." Many times we found ourselves giving thanks for adverse experiences in camping for a month in Israel. Through this giving of thanks and daily living together, we learned many new lessons in spiritual growth. This daily living was helped greatly by evening lectures by Arnold, "Balancing the Christian Life." The outcome of these spiritual experiences was very beautiful. After four weeks of being together, a spirit of unity and fellowship developed within the group which proved a great inspiration and joy to each one of us.

Thanks

Each of us would like to express our thanks to the Mission for their part in making this wonderful trip a reality. But, really the thanks go to each one of you who has given. Your gifts enabled Jewish young people not only to see their land of Israel, but also to grow in faith and love for Jesus their Messiah as they seek to witness and serve Him.

At the pool of Bethesda



Breakfast by Sea of Galilee





Jewish Notes

By ALTHEA S. MILLER

When Enough is Enough

A symposium of engineers and architects meeting in Jerusalem was recently told that a limit must be placed on the population of Israel's capital city. Mayor Teddy Kollek said that the future building of additional high rise living and hotel quarters simply must be checked.

It was suggested that one way to keep the city from becoming a jungle of high rise buildings is to set the maximum population of the city to 500,000. Jerusalem is currently home to 300,000.

Tourism Minister Moshe Kol said that a shortage of hotel rooms in Jerusalem would mean a great loss in foreign currency for the city. There are currently 3,022 recommended hotel rooms in the capital and a total of 5,875 planned for completion by the end of 1978.

Exit Fees

Apparently the brain drain from Russia as Jews leave for Israel has touched a vital nerve. All Jews applying for visas to emigrate to Israel or any non-communist country must pay for the education they received in Russia, fees spiraling ac-

cording to how advanced their degrees. One with a doctorate must pay \$25,300; a master's degree calls for \$20,880. The smallest fee is for those trained in teachers' college, \$5,400. This money is in addition to the exit fee of \$1,080 imposed on any Jew wanting to leave.

It is now believed that it is a virtual impossibility for Jewish scientists and skilled specialists to obtain exit visas. This action on the part of the Russian government is said to be part of a general clampdown on dissent in the Soviet Union. It could very well create "a new category of human beings . . . slaves of the 20th century."

No less than 65 Jewish families were affected by this new law six days after it was implemented. Six families, already at the Moscow airport were detained and were stranded with no money, no houses, no place to go.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country" (Ezekiel 34:13).

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *What is the force of the expression "from the foundation of the world" or "before the foundation of the world" (Rev. 13:8; Eph. 1:4)?*

Answer: The expression refers to the time of the creation of the world, as either preceding it in eternity past (where the preposition *pro*, "before," is used), or as associated with its beginning, where the time *from which* is in view (the preposition used in this case is *apo*, "from").

Three Scriptures take us back *before* the foundation of the world and tell us that Christ was loved of the Father then (Jn. 17:24), believers were chosen then (Eph. 1:4), and Christ foreordained to be the sacrificial lamb (1 Pet. 1:20).

The other references use the preposition "from." Mt. 13:35 tells us that some things were kept secret from that time and 25:34 that the kingdom was prepared from then. Lk. 11:50 refers to the blood of the prophets shed from the foundation of the world, and here the time is set in verse 51 as beginning with Abel. Heb. 4:3 speaks of God's finished work (see verse 10) and refers to the close of creation, while 9:26 refers more specifically to the fall of man. In Rev. 13:8 the expression may refer either to the names not written, as in 17:8, or to the lamb slain. The latter is to be

preferred according to the order of the words in the Greek text.

Question: *In Gen. 1:29, is the article of man's diet the herb itself or the seed of the herb? Is this distinction clear in the original Hebrew?*

Answer: The Keil-Delitzsch Commentary gives the correct significance as follows: "Man is to eat of 'every seed-bearing herb on the face of the earth, and every tree on which there are fruits containing seed,' consequently of the productions of both field and tree, in other words, of corn and fruit; the animals are to eat of 'every green herb,' i.e. of vegetables or green plants, and grass."

Question: *Was Moses a prophet?*

Answer: Yes. This is clearly set forth in Dt. 18:15; 34:10; Acts 3:22; 7:37; and Jn. 5:46. He was not a prophet in the technical sense of the later prophets, but God certainly gave prophetic revelation through him. See especially the remarkable prediction relating to the latter days in Dt. 4:25-31. Dt. 18:15-19 is itself a prophecy while, at the same time, it identifies Moses as a prophet. Moses was a forth-teller as well as a fore-teller, and in both of these aspects of the prophetic office he held a unique position according to Num. 12:6-8.

Why not acknowledge CHRISTIANITY'S DEBT TO JUDAISM?

*A sermon by the REV. DR. JOHN HAYNES HOLMES
Minister, Community Church, New York City*

(Continued from the November issue)

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and en-

crusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith.

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for

the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which had to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of

Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this

truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes, I swear

You are a Christian—better never lived."

To which the big-hearted and wise Nathan replies:

"Indeed! The very thing that makes me seem

Christian to you, makes you a Jew to me."

Editor's Note: This article is reprinted from *The Jewish Post and Opinion*, Indianapolis, Ind., 1970, under an agreement with them that in return for this reprinting they would print our "Smiling Faces" advertisement.

This article does not represent the viewpoint of the editor whose opinion is stated in the Salutation of the November issue of *The Chosen People*.

"Is the Virgin Birth in the Old Testament?"

by Charles Lee Feinberg, Th.D. Ph.D. (Emeth Publications, Inc.) 95¢.

At last a distinguished scholar of recognized attainments and ability has written a book that doesn't meekly "defend" this cardinal truth. It vigorously and ably proclaims it. Dr. Feinberg insists that, "The truth of the virgin birth of the Lord Jesus Christ is so inextricably interwoven with the events of redemption history, that he is living in a fool's paradise who thinks he can deny this truth, and yet have a viable and workable faith for this life and that which is to come." The author considers Genesis 3:14, 15, and Isaiah 7:14 to be valid prophecies of the virgin birth of our Lord. He does not accept Jer. 31:22 as such a prophecy.

This paper bound book of only 77 pages should be mastered by every minister of the Word. It should be required reading for everyone who desires effectively to witness to the Jewish people.

Deferred Gifts For the Mission Ministry

By WESLEY J. A. JONES

Our Christian stewardship has historically emphasized only the importance and value of current gifts to support the Mission's work. Such contributions by His children who have come to believe in this Mission's cause, have been an important source of support for many years.

Now however, we are commencing a short series of messages in THE CHOSEN PEOPLE to acquaint our friends with another aspect of stewardship—that of *deferred* gifting, sometimes referred to as planned gifting or estate planning. Inherent in these terms are two conceptual elements:

- (a) The realization of the importance and consequences of taxation in *all* forms of support by our friends for the

work of the Mission.

- (b) The growing awareness of a *continuing* element of responsibility for Christian stewardship, beyond our normally productive years, to the period in our lives when we retire from active work—and even past death when our assets, however small, can be effectively employed for the continuing Mission ministry.

In future discussions, we shall suggest specific methods whereby such *deferred* support of the Mission may be accomplished. In the meantime, if you or your counsellor have a question about your estate plan, we would welcome an inquiry by phone (212-362-7201) or by letter to Dr. Daniel Fuchs.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 12, 1970: Section 3685, Title 39, United States Code)

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