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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 17, Folder 4, Evangelicals, 1977-1980.

Teach Commandments, Graham Urges Schools

By ALICE MURRAY
Constitution Religion Editor



Staff Photo-Minta Linn

Graham, Rabbi Tanenbaum

An ecumenical moral code such as the Ten Commandments needs to be taught in the nation's public schools, Billy Graham told members of the American Jewish Committee Friday.

In a speech to the executive council of the American Jewish Committee Friday, the evangelist said that while he favors the separation of church and state, the current "push toward secularism must be halted and reversed, otherwise democracy and freedom will not survive in this country."

Recommending the teaching of the Ten Commandments, which Graham said "should be read every day in every classroom," he said without such moral law the country would revert to "total secularization."

He also called for cooperation between Jewish and evangelical Christian groups in a quest for a spiritual renewal in the nation.

"We need a spiritual awakening that will not only dynamically influence the social and political life of this country but answer the deepest needs of our youth," Graham said, adding that a country "steeped in the Judeo-Christian Scriptures offers more national security than the costliest array of armaments."

As an introduction to the speech, which

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The Atlanta Journal and The Atlanta Constitution
Saturday October 29, 1977

Graham

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was billed as the first time Graham has spoken to a major national Jewish organization in an open meeting, Rabbi Marc Tannenbaum called Graham the "greatest friend of the Jewish people and the state of Israel in the entire Christian world in the twentieth century" since the late Pope John 23rd and the late Protestant theologian Reinhold Niebuhr.

"It is not generally known, either among Jews or Christians, that Dr. Graham has been present with the Jewish people at virtually every time of testing," said Rabbi Tannenbaum, head of interreligious affairs for the American Jewish Committee.

He added that Israeli leaders can also testify "how Dr. Graham came time and again to the aid of Jewish people."

Rabbi Tannenbaum presented Graham with the committee's first National Interreligious Award before the speech, which the rabbi said would stand as a landmark in a new dialogue between evangelical Christians and Jews.

Comparing the speech to the beginning of Roman Catholic-Jewish relations after the second Vatican Council, Rabbi Tannenbaum said, "We are now beginning to cross the threshold into a similar journey into respect and caring between the 50 million evangelicals and the Jews in this country."

"The stereotypes that evangelicals and Jews hold about each other are not too different from those Catholics and Jews held for each other 15 years ago," he said, calling progress between Catholics and Jews in the years since Vatican II "little short of a miracle."

In his speech to the committee, Graham outlined six areas for evangelical Christian and Jewish cooperation, as well as telling the nation's Jewish leaders that the majority of evangelical Christians in this country and

around the world "support the state of Israel's right to existence."

First, he called on Christians and Jews to "work and pray together" for peace in Jerusalem, citing the Biblical prophecy that when the Messiah comes "to create a new social order" the capital of the world will be Jerusalem.

At that time Syria, Egypt and Israel "will live together in permanent peace," he said.

Second, Graham called on the two groups to continue to work together for better race relations in the United States, saying that only a change in the hearts of individuals will permit the full implementation of civil rights laws.

In the third area, Graham took a patriotic stand, saying that the United States is a land "of freedom and opportunity second to none," and that Jews and Christians should "join in honoring and supporting and undergirding our nation."

In calling for the teaching of a moral law in the public schools, he said the Ten Commandments should be read to help slow the secularization of America.

Calling for Christians and Jews to "join hands" and work together for world peace, freedom and justice, Graham decried the increase in terrorism in the world.

"Certainly, peace is not enhanced by a policy of terrorism whether in the Middle East, Ireland, Africa, America or anywhere else. The hijacking of planes, the wanton slaughter of tens of thousands in Central Africa, the kidnappings in Italy, the hijacking of a train in The Netherlands, the killing of children at Maalot are just a few of the horrifying examples we have read."

"Human life, created in the image of God, should never be used as a means to realize any group's ideology or political program," he said.

Jewish-Evangelical Bond Forms

By ADON TAFT
Herald Religion Editor

Evangelical Christians, once feared by American Jews as illiterate bigots, are emerging as perhaps the staunchest friends of the followers of Judaism and the state of Israel.

That was the evaluation of Dr. Marc H. Tanenbaum, director of inter-faith relations for the American Jewish Committee, after two weeks of meetings with Christian and Jewish leaders around the country. His last stop was Fort Lauderdale.

While President Jimmy Carter, the best known of the "born again" believers, has been a disappointment to Jews, they are receiving real encouragement from evangelist Billy Graham and a whole host of Evangelical scholars, Tanenbaum reported. Many of them recently signed full page ads in the New York Times and other papers strongly supporting Israel. Some signed one ad criti-



TANENBAUM

cal of Carter for his Middle East policies. All the ads appeared in the past two weeks.

More important, in Tanenbaum's view, is the fact that some of those Evangelical leaders are recognizing publicly their belief that God's covenant with the Jews, as outlined in the Bible, still is valid and has not been replaced by the new covenant involving Jesus Christ.

ON THE other hand, many Jews for the first time are learning how much love Evangelical Christians have for Jews because the Jews gave them the Bible and Jesus, said Tanenbaum. For more than a decade Tanenbaum has tried to bring the two groups together, attempting to duplicate his success in achieving rapport between Jews and Catholics at the Second Vatican Ecumenical Council.

Few Jews or Christians realize how much Graham has done to demonstrate the Evangelical Christian concern for Jews, says Tanenbaum. Next to Pope John XXIII and the late professor Reinhold Niebuhr, the evangelist is "the greatest friend of the Jewish people and Israel in the 20th century," he says.

Tanenbaum noted that Graham intervened at the White House when others were unable to and brought about the freeing of a num-



ber of Jews who were perishing in Soviet labor camps. In addition, "his public statements and films condemning anti-Semitism and Nazism; his repudiation of proselytizing of the Jewish people through the deceptive techniques of such movements as 'Jews for Jesus'" have demonstrated his friendship and respect for Judaism, the Jewish people and Israel, Tanenbaum said.

THE RABBI said he is stressing to Jews the decisive role played by

Evangelical Christians in establishing freedom of religion in this country, democratizing higher education, setting the pattern for volunteerism in social welfare, abolition of slavery, and preserving a commitment to the Bible.

While he feels right-wing Evangelicals continue to pose some threat to the pluralism of the country with exclusionary political and economic concepts such as the "Christian Yellow Pages," Tanenbaum said the Jewish community should be encouraged by the "completely spontaneous" support now coming from leaders like Graham, and the scholars who signed the recent ads.

"It's a development of some substantial significance," Tanenbaum believes.

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Tanenbaum Counters 'Evangelicals'

Rabbi Cites Dangers

By ROBERT LAIRD BRASHEAR

"Evangelical". Perhaps no word is more used and less understood in commentary on the state of religion in America today.

While Oral Roberts and Pastor L. D. Thomas of First Methodist have one understanding, Pastor Dallmann at Prince of Peace Lutheran has another. Dr. William Wisenian at First Presbyterian considers himself one, but so do the folks at the Ultimate Trip. It was to this cloudy issue, especially as "Evangelicals" relate to Jews, that Rabbi Marc Tanenbaum came to Tulsa last week to shed some light.

Rabbi Tanenbaum, recently ranked the fourth most respected and influential religious leader in America, was brought to Tulsa by the Jewish Community Council as part of its annual Cultural Series. He was also hosted at a reception by the Jewish-Christian Understanding Taskforce of the Tulsa Metropolitan Ministry.

In two talks, at Temple Israel and at First Presbyterian, the following morning, Rabbi Tanenbaum spoke words of understanding, passion and compassion.

His words of understanding filled his analysis of the relationship between Jews and "Evangelicals." The Evangelicals described by Tanenbaum seemed mainly to be "born-again" Southern Baptists and, to a lesser degree, the followers of evangelists like Billy Graham. The background of his analysis was the sunward migration of the American people with the resulting effects on our collective religion and politics. In this movement, Carter's election was a result and not a cause.

In a touching story recounting one example of Jewish-Evangelical dialogue, he related how an old orthodox rabbi and a Southern Baptist professor had walked arm-in-arm at a Louisville seminary discussing the Bible in Hebrew. It is this shared respect for "the word of God" that Tanenbaum sees as the key to mutual understanding. This, plus a common cause of religious liberty and dignity, a sharing of a "common cause of religious liberty and dignity, a sharing of a "common version." His words were words of hope to the large and diverse audience at Temple Israel. And words of encouragement to the pastors at First Presbyterian.

His words turned passionate, however, when denouncing the negative forces growing today. At Temple Israel, he decried the "Vote Christian" movement that has had ripple effects in Oklahoma. Organized by men like Youth For Christ's Bill Bright, Tanenbaum sees this movement as a frightening factor in American politics.

Equally repugnant was another development witnessed in Tulsa in recent years - "the Christian Yellow Pages." Like the "buy German" movement in pre-war Germany, Tanenbaum sees these efforts leading to a "Balkanization" of Americans. Not to mention being a cynical attempt to keep the money in the fold.

Perhaps his most scathing remarks, though, were reserved for Tulsa's own "Ultimate Trip," recently condemned by Tulsa Metropolitan Ministry and Tulsa District Cooperative Ministries (United Methodists) for its actions outside of B-Nai Emuiah Synagogue on the evening of Yom Kippur. Describing ultimate trip actions as a "moral outrage," he viewed them as an example of "religious triumphalism" that is not dissimilar to the persecutions of Christians under Amin's Uganda or of Catholics in Iran. He cited the U.T.'s "incredible arrogance" and "ignorance of what Jewish people have

been about for the past 2,000 years." In his breakfast talk, he referred to their actions as being "contemptuous of God," the same God who has been alive in an unbroken history from Abraham to Jesus. He further cautioned against the tragedies that could occur if like minded people would gain political power.

Tanenbaum's words were appropriate and to the point in a community that recently has seen some responding to the Tulsa Classroom Teacher's Association's Religion Committee's suggestions on holiday programming with vehement claims for "the rights of the majority." In such responses, the "minority be damned" attitudes seen in Uganda and Iran are mirrored.

In a later development, the Ultimate Trip refused to participate in a meeting, aimed at conciliation, initiated by TDCM Director and TMM President Bob Dotson. The ultimate Trip demanded instead an apology from the Jewish community. Through this action, the Ultimate Trip seems to be further isolating itself from Tulsa's religious community, much of which can be termed "Evangelical." The "Religious Triumphalism" described by Tanenbaum is clearly no stranger to Tulsa.

Perhaps most moving, however, were Rabbi Tanenbaum's words of compassion. Just returned from Germany where he was an invited consultant on the religious and political dynamics of the next presentation of the Oberammergau Passion Play, Tanenbaum

leaving Tulsa towards Malaysia where he would be working on behalf of the "Boat People" - Cambodian, Vietnamese, and ethnic Chinese refugees from South East Asia. These refugees are currently involved in a tragic search for asylum - a chilling reminder of the "St. Louis" that, in the late thirties, sailed from port to port seeking refuge for German Jews while nations of the world kept their doors locked.

Tanenbaum's involvement in this cause is but another example of his concern for all people, earlier witnessed by his active participation in the Civil Rights struggle in our own country. His understanding of the suffering of the Jews has led him to a deep identification with the suffering of humanity, an identification which continues to be acted out in his life. His descriptions of the pain and suffering of human life "on the boats" hopefully led Tulsa's religious community to a new understanding of yet another tragic chapter of the inhumanity that continues to be part of the human experience on earth.

Understanding, passion, compassion, in his visit to Tulsa, Rabbi Marc Tanenbaum called the people of Tulsa to a new commitment to our "common vision", the life we share together, the experience we share, both here in Tulsa and with the broader human community around the world. During the time when many Tulsans' thoughts turn to a season which speaks of "Peace On Earth, Good Will To Men," Tanenbaum's message.

Tannenbaum Sees Healing of Breach Between Christian Evangelicals and Jews

NEW YORK, President Carter's "alternating carrot-and-stick pressures against Israel" should not be considered representative of the attitude of America's 50 million Evangelical Christians, "millions of whom are among Israel's strongest supporters," a noted rabbi declared today.

Rabbi Marc H. Tannenbaum, National Director of Interreligious Affairs of the American Jewish Committee, made his remarks to launch a newly published book, "Evangelicals and Jews in Conversation: On Scripture, Theology, and History."

Describing "Evangelicals and Jews in Conversation" as "a milestone in the growth of understanding and mutual respect between the two faiths," Rabbi Tannenbaum declared that it was "not only necessary, but an urgent requirement to help enlightened Evangelical Christians and Jews sort out their common concerns and correct misperceptions, not only for their own integrity, but for the well-being of American democratic pluralism."

He added, however, that "it would be naive in the extreme if anyone were to conclude that the act of publishing this cooperative study has somehow magically or mystically dis-

in the street."

In addition to their long held fear of proselytizing, Jews have been adversely affected in their attitudes toward Evangelicals by a variety of recent "reality developments," Rabbi Tannenbaum stated.

In addition to the Carter Administration's policies on Israel, he listed the growth of Christian Yellow Pages, which encourage readers to trade only with "born again" Christian; the establishment of Christian Medical, Lawyers and Businessmen's groups; and the recent Los Angeles Congress of the Laity. These groups, he said, "have excluded Jews and others from the American mainstream."

As "mitigating factors," however, he also cited Billy Graham's strong statements in support of Israel; 1) advertisements by Evangelicals in numerous daily newspapers opposing the Soviet-U.S. accord of last October, and favoring stronger support of Israel; 2) the recent establishment of an International Organization of Evangelicals Concerned for Israel; 3) and strong statements by Dr. Jimmy Allen, President of the Southern Baptist Convention, in favor of religious pluralism, separation of church and state, and



NEW YORK — Rabbi Marc H. Tannenbaum, national director of interreligious affairs of the American Jewish Committee (AJC), is shown during New York press conference on Mar. 10 which launched a newly published book, "Evangelicals and Jews in Conversation: On Scripture, Theology and History" (Baker Book House, Grand Rapids, Mich.).

The book is a compilation of papers presented by 18 Jewish and evangelical scholars and religious leaders at a symposium in New York City in 1975, the first major convocation ever held between leaders of the two faiths. It was edited by Rabbi Tannenbaum, Dr. Marvin R. Wilson, professor of Biblical and theological studies at Gordon College, Wenham, Mass., and Rabbi A. James Rudin, AJC's assistant director of interreligious affairs.

RELIGIOUS NEWS SERVICE PHOTO

concluded, "that there are enlightened people of both faiths who would profit individually and collectively from a deepened perception of what the other group believes and stands for. Differences should be looked upon as a source of enrichment rather than as a

given relations between Jews and conservative Protestants."

This trend is attributed to the following factors:

- * "a general improvement in interfaith relationships brought about by ecumenical endeavors and the easing of racial tensions;
- * "the growing interest in

relational theology within Evangelicalism;

- * "an increased awareness of the need of dispel faulty images and popular stereotypes of each other;
- * "the rise of Jimmy

Carter to the Presidency, and the Bicentennial celebration;

- * "the common interest in

belief in the centrality of Biblical Scripture, a common concern for the Biblical ideals on which this nation was founded, a common belief in the separation of church and state, and a common abhorrence of the secularization of modern society."

After years of separation and mutual ignorance, said the editors, "the publication of 'Evangelicals and Jews in Conversation' marks the beginning of a new and important relationship. The book breaks through the stereotyping and suspicion that have grown up between our two communities."

The new understanding it communicates offer a unique opportunity for Jews and Evangelicals to work together in vital areas of concern and interest."

Issued by Baker Book House, Grand Rapids, Mich., the book is a compilation of papers presented by 18 Jewish and Evangelical scholars and religious leaders at a symposium in New York City in December, 1975, the first major convocation ever held between leaders of the two faiths.

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Evangelicals and Jews Converse

TONY GLIDDEN

St. Patrick's day 1978 was a most unusual day. On that day when we honored a Catholic saint, a Jewish Rabbi spoke at an Evangelical college.

The rabbi was Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee. The speech was at Gordon College to introduce the landmark book, *Evangelicals and Jews In Conversation*.

Tanenbaum has been called "The American Jewish community's foremost apostle to the gentiles." A poll of American religion newspaper editors published in the January 1978 *Christian Century* listed Rabbi Tanenbaum as the fourth most prominent, most respected, and influential religious leader in America. (He followed Billy Graham, Martin Marty and Jimmy Carter.) He also was the only rabbi at Vatican II, and has served on many inter-religious committees. He is, according to *Commentary* magazine, "the leading figure among Jewish ecumenists."

In December of 1975, Rabbi Tanenbaum participated in the very first conference between Evangelicals and Jews. Out of this historic conference came the book, *Evangelicals and Jews in Conversation*. (Baker books). The book is considered to be a milestone in Evangelical/Jewish dialogue.

Dr. Marvin Wilson, professor of Biblical studies and chairman of that department at Gordon College, and with Tanenbaum and Rabbi James Rudin, co-editor of the book was influential in the December '75 meeting, and in Rabbi Tannenbaum speaking at the press luncheon at Gordon College. Dr. Wilson felt that Evangelicals and Jews often do not understand each other, and we should, because we both have the same God. Christianity, Dr. Wilson says is derived from Judaism.

ecumenical endeavors and the easing of racial tensions;

2. "A genuine interest by Evangelicals to deepen their understanding of the Jewish roots of the Christian faith;

3. "The growing effect of relational theology within Evangelicalism;

4. "An increased awareness of the need to dispel faulty images and popular stereotypes of each other;

5. "The rise of Jimmy Carter to the Presidency and the Bicentennial celebration;

6. "A common interest in the survival of Israel."

We (as Evangelicals) must, asserted Wilson, be interested in Israel "beyond prophecy." We must view Israel as an oppressed people with a right to live as secure and free people. We must never equate zionism with racism. We must be willing to recognize our differences, and to talk about them. The dialogue is taking place not to try to convert each other, but to understand each other.

The first question was why some within the Jewish and Evangelicals fear this type of dialogue. Tannenbaum was asked what his response to this fear might be. Tanenbaum was convinced that it was mostly a fear of syncretism; that the unique features of each group might be downplayed in the interest of what he called "ecumenical smiles." He reiterated that this was dialogue, and not manipulation. "When you have people of faith coming together, trying to understand each

other, you have a dynamic of people confirming each others self hood.

Tanenbaum said that he believed the organization "Jews for Jesus," to be deceptive. He said that when Jews for Jesus talk to a Jew, they never discuss Christology. They (Jews for Jesus) try to make Jesus so Jewish that his messiahship is downplayed. Tanenbaum said that how Jews for Jesus approach a Jew is different than how they present themselves to the Evangelical community. "Compromising Christology to win Jewish souls does not happen with real Christians."

Wilson was asked why Evangelicals might object to the dialogue. Wilson said that they would see a subtle pressure on them to renounce their deep commitment to share their faith. "Many would feel that they might have to renounce the commission to spread the good news to the world." Dr. Wilson said that some Evangelicals also have an implicit mistrust of ecumenism; they fear a "world-church" preaching a "watered-down gospel."

Tanenbaum was asked how the dialogue might be spread from religious leaders to the laity. He said that right now the dialogue was in the initial stages of discovering each other. He said that some steps were already being taken. In Texas, 3-400 lay members of Judaism and Christianity had a two day conference to try to begin to relate to each other. He hoped that such conferences might occur all over the country. "We are not interested in bringing people together for ecumenical smiles."



Rabbi Marc Tanenbaum

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Dr. Marvin Wilson, professor of Biblical studies and chairman of that department at Gordon College, and with Tanenbaum and Rabbi James Rudin, co-editor of the book was influential in the December '75 meeting, and in Rabbi Tanenbaum speaking at the press luncheon at Gordon College. Dr. Wilson felt that Evangelicals and Jews often do not understand each other, and we should, because we both have the same God. Christianity, Dr. Wilson says, is derived from Judaism. 80% of the Christian Bible is made up of the Old Testament. Jesus was a Jew, as were his disciples. If we are to truly understand Christianity, we must understand Judaism.

Tanenbaum's speech at Gordon College was his first speech to an Evangelical college. He spoke forcefully and almost evangelistically of a new era in Jewish-Christian relationships. Jewish relationships with Christians used to only be with liberal Christians, Tanenbaum explained. The Roman Catholics still saw Jews as "Christ killers," and the Evangelicals were only interested in talking to Jews in order to convert them. Because of Vatican II, the relationship between Rome and the Jewish committee was strengthened. Now Jews and Evangelicals are talking, too.

To be human, Tanenbaum said, is to encounter both possibilities and problems. In some evangelical and Jewish circles, conversation between Jews and Evangelicals is not kosher. But Rabbi Tanenbaum sees the dialogue as being "One of the matters that stand as supreme importance." Evangelicals have become middle class, and even upper class. The president of Raytheon is a born-again evangelical as is president Jimmy Carter. Evangelicals are surfacing to prominence. How one relates ones Biblical faith to the claims of other faiths is crucial. Jews often do not see the positive influence Evangelicals have had on our history. Indeed, Rabbi Tanenbaum maintains, Jews in America do not really know what it means to be a born-again Evangelical Christian.

Evangelical Christians, Tanenbaum said, take the Bible seriously, so they understand the election of Israel. "They (the evangelicals) understand that the origins of our (shared) faith, the holy word of God, and our common covenant are all centered in the Holy Holy Land." We do have differences, but they are differences of family. We share a common vocabulary and a covenant. We have a shared responsibility to the rights of all humans, because "Every human life is created in the image of God, and is of infinite worth." We must be a symbol of passion, justice, love, and reconciliation.

At the luncheon, Dr. Wilson gave six reasons why there was a new visibility given to relations between Jews and Evangelicals.

1. "A general improvement in inter-faith relationships brought about by

his response to this fear might be. Tanenbaum was convinced that it was mostly a fear of syncretism; that the unique features of each group might be downplayed in the interest of what he called "ecumenical smiles." He reiterated that this was dialogue, and not manipulation. "When you have people of faith coming together, trying to understand each

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To My Students and Other Friends

April 10, 1978

I am taking this opportunity to thank each one of you for your kindnesses, personal support, and faithful prayers on my behalf. Because of the very large number of personal letters from various students, faculty and alumni, I will not be able to reply to each one personally. This display of love and support has in all honesty greatly moved, even overwhelmed me. I had no idea that so many would articulate love and warmth in this spontaneous, personal, persistent way. If I have moved any of you to think more deeply, encouraged you to love yourselves and others more, or been able to help any one of you in your quest to be like Jesus — authentic, honest, good servants of God and others, I have not labored in vain, despite present circumstances.

I would be remiss if I did not take note of the warmth and courageous concern of people like David Brumbaugh, and Bob Hoock, as typical of many, and to mention as well those women of the student body who have consistently encouraged me and prayed for me — these women are choice ministers of the Christ.

I must express special appreciation of the Christ-like integrity of those many faculty members who, when they might have spoken empty words, have instead put themselves on the line for me and what they believe is right; these are the salt of the earth who have not lost their savor. There are four in particular to whom I want to draw special attention and give special thanks:

Gordon Fee — devout and manly servant of Christ;

Deane Kemper — my compassionate, noble friend;

Doug Stuart — sane, caring, practical and brilliant!

Finally, I want to acknowledge my special friend Andrew Lincoln; if Jesus Christ walked among us today — this is how he would be.

God love you, one and all. I do.

Eric G. Lemmon
Assistant Professor of Theology

Lemmon V

JEREMY PICK

On Tuesday, March 21, the Faculty Senate, comprised of Professors Roberts Kline, Fillinger, Nicole, Walters, Dvorak and Scholer, voted for the second time to determine whether Prof. Eric Lemmon would be granted tenure at Gordon-Conwell. Again, Dr. Lemmon was denied continuing status, and thus, as of August 1978, will no longer be retained by the Seminary.

The review of the original decision was prompted by the unprecedented outcry of both faculty (15 of 17 non-Senate faculty signed a petition urging the Faculty Senate to reconsider their decision), and students (over 60 letters were received by Dr. Ockenga, urging reconsideration of the decision). In response to the widespread clamor, Academic Dean Kerr reported that the Faculty Senate met three additional times: once, to discuss the petition received from the faculty; a second time, to meet with Dr. Lemmon, and to deal with the criteria for the granting of tenure, as outlined in the faculty handbook; and finally, another meeting, dealing solely with the criteria necessary for tenure approval.

According to Dean Kerr, the Senate used four considerations in arriving at their conclusion: student opinion; faculty expression; Dr. Lemmon's presentation to the Senate, and the items discussed in the original Senate review.

In concomitant action, the Senate voted that as soon as it was "feasible," Dean Kerr, with a faculty member of his choosing, would meet with Dr. Lemmon (who could also have a faculty member of his choosing), to present him with written rationale for the Senate's decision. As of presstime, this has not been done.

A number of the faculty, however, remain skeptical. As one professor stated: "The faculty that I know still don't think the situation is changed; they can't



Learned Brera

Editorials

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Chronicle

Opinions

Anti-Semitism from a spiritual leader?

Dr. Harold J. Ockenga, president of Gordon-Conwell Theological Seminary in Hamilton and past president and present chancellor of Gordon College in Wenham, is a powerful figure in the world of Evangelical Christianity. Thousands of sincere religious people who look to the Bible to guide their lives look to him for Biblical interpretation.

So when Dr. Ockenga levels charges of Christ killer at Jews in a widely broadcast Sunday morning sermon and in effect countenances violence against Jews, it is a significant statement.

Ockenga, in his radio talk, said, "There is a terrible responsibility that Israel has in the killing of Jesus."

He continued, "It's no accident that the terrible anti-Semitic movements of today have broken forth in Europe and other countries of the world."

Amplifying that remark, Ockenga told this newspaper, "I said it is no accident because I believe that Providence rules the world, and in that sense nothing is an accident. Everything is under the control of the Lord."

Dr. Ockenga would have us believe that an evil act, particularly if it involves the destruc-

tion of Jews, may be looked on as an act condoned by the Lord.

Although he denies that he is an anti-Semite, his logic makes the persecution of Jews almost inevitable since he says the Jews particularly have and are keeping the world from the millennium.

Had Dr. Ockenga said that the conversion of all peoples to the acceptance of Christ is the aim of Evangelical Christians, that would be very different.

If, in addition to 14 million Jews, Ockenga had included 528 million Moslems, 305 million Confucianists, 267 million Buddhists and 477 million Hindus who also must be converted, that too would have been different.

That is not what he said.

The kind of statements which Ockenga made have led to outrages against the Jews throughout the centuries.

Such religious bigotry has inspired the Spanish Inquisition, the Crusaders, the Russian pogroms, and the Nazi holocaust — the blackest marks on Western civilization.

Christians of good conscience deplore Ockenga's point of view. And they share the horror that acts of intolerance and brutality

were performed under the banner of Christianity.

It is appalling that Ockenga has chosen to renew the historically perverted version of the crucifixion message that focuses on racial and religious hatred rather than on redemption.

It is shocking that justification for incredible violence and inhumanity is coming from the lips of one who is supposed to be a spiritual leader.

Last week the nation saw the televised series "Holocaust." Its grim message was compelling. It seemed hardly possible that civilized people would ever again have to cope with the distorted logic which permits genocide.

Only a few weeks ago, Gordon College, where Ockenga remains an official, invited Rabbi Marc Tanenbaum to share the platform with members of the Christian college staff.

These two events speak for the distance between Dr. Ockenga and the rest of the community. At least we hope so.

And we question whether Dr. Ockenga can appropriately continue to serve with any credibility as a spiritual and educational leader.

Community calendar

Passover celebrates survival of the Jews

By James L. Franklin
Globe Staff

Jews celebrate Passover tonight, gathering at home for a meal recalling both the oppression of the past, whether in Egypt or during the Nazi Holocaust, and their freedom to keep the law of God.

The eight-day festival rejoices at the survival of a people who believe they are chosen by God and that their continued existence is a religious action.

Here and in nearly all countries in the Western world, Jews are a tiny minority living in a Christian culture, a fact that has led to bad feeling, violence and even murder on many occasions in the past. It is only since World War II and wider knowledge of the murder of 6 million Jews that relations between Jews and Christians have improved.

But the continued failure of some Christians to accept the faith and practice of Jews as authentic threatens relations between the two communities and helps to make overt anti-Semitism possible, says Rabbi Richard M. Yellin of Temple Mishkan Tefila in Chestnut Hill.

Rabbi Yellin cited in particular a recent radio sermon delivered by Rev. Dr. Harold J. Ockenga, president of Gordon-Conwell Theological Seminary in Hamilton and a nationally known leader of evangelical Protestantism.

Speaking March 19 on radio, Dr. Ockenga said the second coming of Je-

sus Christ "is contingent on Israel's conversion."

"There is a terrible responsibility that Israel has in the killing of Jesus," he said. "... It's no accident that the terrible anti-Semitic movements of today have broken forth in Europe and other countries of the world.

"Just as God permitted the wrath of the Jews to work out his purpose concerning Christ, He will permit the wrath of the gentiles to bring the Jews back to the Holy Land and to accomplish His purposes," Dr. Ockenga, said, comparing "these enemies of the Jews" to the armies permitted to conquer Israel and take her people into exile in biblical times.

"The return of Jesus is contingent upon the repentance of Israel and this will be synonymous with the end of the times of the gentiles," he said. "When Israel repents, thereby great refreshing will come to the nations. Conversion of the Jews will begin the Millennial era."

Rabbi Yellin said that reasoning is "anti-Judaic."

Dr. Ockenga "makes Jews, in effect, morally responsible for the evils in the world — 'Come to Jesus and the second coming is here,'" Rabbi Yellin said.

Such comments "promulgate a philosophy that makes anti-Semitism — overt political acts — that much more possible," he said. "... Evangelicals must understand that whenever you

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Passover—rejoicing in survival

*PASSOVER

Continued from Page 1

make Utopia depend on Israel, that provides the mechanism for making Israel and the Jew a scapegoat for humanity."

Dr. Ockenga, in reply said, "The Bible teaches and I believe that the Jews are going to be converted."

"I'm an evangelical," he said. "I have to tell them what I believe — I wouldn't change that teaching."

(After Rabbi Yellin's complaint about the March 19 talk, WHDH agreed to give him 15 minutes to reply to Dr. Ockenga this Sunday at 7:15 a.m., just before Dr. Ockenga's regular broadcast, which he has made for 41 years.)

The differences between the two men illustrates the theological split that has divided the two faith communities since early in the history of Christianity. Religious leaders early decided the two faiths could not both be right and they each developed in reaction to the other.

As Christianity became the national religion of many countries, differences of theology led not only to the cruder forms of oppression but to such political actions as restrictions on the freedom of the religious observance of the tiny Jewish minority, large-scale preaching aimed at combatting Jewish belief and even forced conversions.

Fast World War II developments have seen some Christian churches, including the Roman Catholic Church during the Second Vatican Council, renounce as unjust conversion programs aimed specifically at Jews.



Six-year-old Yitzhak Spiegler and Rachel Lebowitz, 5, participate in Passover seder observance at Maimonides School in Brookline. (Globe photo by Bill Ryerson)

And most Christians have disowned the teaching that Jews were guilty of "deicide." As the Catholics' Vatican Council declared: "Even though the Jewish authorities and those who followed their lead pressed for the death of Christ, neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes during his Passion."

A few liberal Christian thinkers have argued that both Judaism and Christianity are ways to God and that the covenant of Jesus' death on Calvary did not supersede the covenant of the law given at Sinai.

But Dr. Ockenga warns that Jewish-Christian relations cannot be built on that liberal thinking since conservative Christians like those in the evangelical

movement cannot accept it as authentically Christian.

Ironically it is the strong and growing evangelical movement (20 million in denominations that call themselves evangelical with as many more sympathetic) that has provided some of the strongest support for American foreign policy favorable to the state of Israel.

But it is their conviction that the fate of Israel as a nation and of the Jews as a people is connected with the second coming of Jesus that dictates evangelical support for Israel.

Dr. Ockenga, for instance, says it is belief in God's revelation that leads him both to teach that the Jews will be converted and to support continued American aid for Israel.

Some conservative American church groups continue to support education and outreach programs aimed at conversion. The Lutheran Church — Missouri Synod, for instance, has received strong criticism for its recent plans to publish a guidebook on "Witnessing to the Jewish People." One result has been that the church has asked the American Jewish Committee to review and critique a draft of the book before its publication.

Other Christian churches, while discrediting efforts to convert Jews specifically, still would not accept that Judaism has equal validity to Christianity.

Rabbi Yellin argues that's a "theological putdown."

"I've never felt any anti-Semitism," he said, calling it an "easily abused concept."

But "as a theologian I have felt anti-Judaism," Rabbi Yellin said. Christians and Jews have to recognize that "we are two different traditions and that each is legitimate — we have to stress what divides us and respect our diversity."

"I'm not saying anybody has to give up what they believe," he said. "But the bottom line is... if peace, harmony and brotherhood are your goals... you can't use me for your dogmatic beliefs."

A Christian's saying that the good things to come at the end of the world depend on the conversion of the Jews would be like a Jew telling a Christian that "the world would get better when you people give up Jesus." Rabbi Yellin said.

May 26, 1978

Dear Sir:

Please read this letter very carefully. Your action or inaction with respect to its contents will insure either the survival or destruction of Israel. I have enclosed a copy of a letter I am sending simultaneously to the Senators of the United States; but I am writing to you in order to give a much more detailed description of what is involved in terms of the fulfillment of the prophecies in the Jewish scriptures.

The major thrust of what I am writing to you about is that the prophecy found in Daniel 12:1

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book."

is presently in the process of fulfillment. But before I can explain even a few of the implications of the fulfillment of this prophecy, there are a few crucial issues which first must be clarified in relation to the Jewish scriptures. PLEASE BEAR WITH ME DURING THIS EXPLANATION. The implications not only of understanding, but also of believing and then acting on that belief are of critical significance for both the preservation of human life as well as the preservation of Israel.

The first issue which must be resolved is whether there is any basis in the Jewish scriptures for the doctrine of reincarnation. On the basis of Isaiah 28:9-13

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. For with stammering lips and another tongue will he speak to this people, to whom he said, 'This is the rest wherewith ye may cause the weary to rest; and this is the refreshing' yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, that they might go and fall backward, and be broken and snared and taken."

the question arises as to what is the precise meaning of Isaiah 26:19

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

and Daniel 12:2

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

There are, of course, two principle methods of interpreting these passages: 1) that they are to be interpreted literally, i.e. that "the

resurrection of the dead" refers to a physical, bodily resurrection, or 2) that "the resurrection of the dead" is a poetical or metaphorical description for something other than a physical resurrection, which can be explained correctly only in context with other passages from the scriptures ("here a little, there a little"). And while a clue to the correct understanding of these passages may be found in Daniel 12:10

"Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

it will first be necessary to understand the major difference between the God of Abraham, Isaac and Jacob and all pagan gods before the correct explanation of the scriptures becomes clear.

The major difference between the God of the Jewish scriptures and all pagan gods-the god of the christians included (see below)- is that the God of Abraham, Isaac and Jacob is a God of Power Who judges righteously and intervenes directly in the course of history. The eternal covenant established between God and the Jewish people dictates that they will receive a "blessing or a curse" depending upon whether they observe or reject the Law, as described in Deuteronomy 28:1,7,15,25 and 30: 1-3, 5, 17-18

"And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way and flee before thee seven ways... But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command you this day; that all these curses shall come upon thee and overtake thee:...The Lord shall cause thee to be smitten before thy enemies; thou shalt go out one way against them and flee seven ways before them; and shalt be removed into all the kingdoms of the earth...And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God has driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children with all thine heart and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee...But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods and serve them, I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it."

Thus, Moses and the Jewish prophets were sent specifically by God for the purpose of both teaching His Law as well as prophesying of an imminent punishment for the transgression of that Law.

The major concept to be derived from these passages is, however, that

God's Power is so awesome and His Righteousness so absolute that He is capable of effecting rewards and punishments in this world for the observation or transgression of His Law--a concept which is of crucial significance in determining the truth of reincarnation.

According to christian theology (sic) rewards for the observation of the Law and punishments for the transgression of the Law are relegated to the after-death worlds of heaven and hell--a logical corollary being that the christian god simply does not have the power and control over creation required to effect such rewards and punishments in this world. In other words, the christian god is the precise anti-thesis of the God of the Jewish scriptures; and the concept of rewards and punishments existing in an after death world is in diametrical opposition to the message of the Jewish scriptures that such rewards and punishments occur in this world or not at all--which also is of crucial importance in determining the truth of reincarnation.

The belief in both the Power and the Righteousness of God (which is mentioned over and over in the Jewish scriptures) and of rewards and punishments in this world for the observation or transgression of the Law seems to come into direct conflict, however, with everyday experience, where it appears that those who transgress the Law are not merely unpunished but are often rewarded, whereas those who abide by the Law are not merely unrewarded but are often persecuted. But given the premises of both the Infinite Power and the Infinite Justice of God, the only logical answer to this apparent dilemma is the necessity of more than one life in this world for the exacting of rewards and punishments: those who transgress the Law are eventually punished, while those who abide by the Law are eventually rewarded. That such rewards and punishments often do not occur within one lifetime, however, constitutes the testing of an individual's faith in the Power and Righteousness of God. The concepts of heaven and hell are then created by those who do not have faith in the God of the Jewish scriptures or, what is the same thing, believe in the god of the christians.

Nowhere in the Jewish scriptures does it state directly that a person must live more than one lifetime; and yet, if a person loves God with all his heart and with all his mind and believes in the Power and Righteousness of God he will either discover the truth of reincarnation for himself, or will accept it once it has been articulated. The rejection of reincarnation is, on the other hand, a categorical denial of the God of the Jewish scriptures, since it is a denial of either His Righteousness or His Power. And, since reincarnation is a logical corollary to belief in the God of the Jewish scriptures, it becomes clear that Isaiah 26:19 and Daniel 12:2 are poetical descriptions of the recovery of the memories of previous incarnations and of the spiritual conflict between good and evil within the human personality.

The next issues which must be clarified are the fulfillment of the prophecy of Daniel 12:1 in terms of historical time, and a more exact determination of the identity of Michael, for which the discussion of the scriptural basis of reincarnation has formed a basis.

The 11th chapter of Daniel, similar to the Revelation of John, consists of the interweaving of a description of the conflict between the forces of good and evil on the spiritual level--which occurs absolutely independently of historical time--and a description of occurrences in the external world which become prophecies fulfilled in terms of historical time. The esoteric element of Daniel 11 aside for the moment, it is clear that a reference to Hitler and the Holocaust can be found in Daniel 11:33-39

"And they that understand among the people shall instruct

many; yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall they shall receive little help, but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make ^{them} white, even to the time of the end, because it is for a time appointed. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper til the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all. But in his estate shall he honour the god of forces, and a god whom his fathers knew not shall he honour with gold, and silver and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain..."

Thus, the fulfillment of the prophecy concerning Michael occurs at a time very shortly after the fulfillment of the prophecies referring to Hitler and the Holocaust, i.e., at present. But what exactly is the identity of the Michael mentioned in Daniel 12:1?

Prophecies concerning Michael are to be found in two principle books of Jewish scripture: in Daniel 12:1 (previously cited) and 10:21

"But I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

and also in the Revelation of the Jewish prophet John, a follower of Jesus, chapter 12 verse 7

"And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels."

which is preceded by Revelation 4:1

"Come up hither and I will show you things which must be hereafter."

In other words, the Michael prophesied in Daniel 12:1 is the same Michael that is prophesied in Revelations 12:7; and, since the Revelation of John is a prophecy concerning the "second coming" of Jesus, it becomes clear, on the basis of the previous discussion of reincarnation, that the Michael prophesied in Daniel 12:1 is the reincarnation of Jesus, which is further verified by Revelations 3:12

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem which cometh down out of heaven from my God and I will write upon him

my new name."

i.e., Michael.

In summary then, the claims I am making--all of which are true--are the following:

- 1) The prophecy in Daniel 12:1 is presently in the process of fulfillment.
- 2) There is a scriptural basis for the doctrine of reincarnation.
- 3) The Michael mentioned in Daniel 12:1 is the same Michael as is mentioned in Revelations 12:7, which is a prophecy of the "second coming" of Jesus, and
- 4) I am the fulfillment of these prophecies and the reincarnation of the one who is known as Jesus.

Before you reject these claims out of hand, let me first inform you of the massive numbers of lives that will be lost and the implications concerning the future of Israel should you refuse to believe that what I am saying is the truth:

On the scriptural basis of my identity as the Michael prophesied in Daniel 12:1, I am requesting that you inform your congregation, staff, or affiliated organizations of the prophecies I am making concerning the destruction of the western coast of California and New York City by earthquakes, which I have seen in visions on January 1, 1975 and December 29, 1976, respectively. I would appreciate these prophecies being disseminated as quickly as possible, especially to those in the affected areas, since I don't know the date of the quakes but assume that they will occur within the next 10-20 years--possibly as early as 1982.

Concerning the implications for the preservation of Israel should I be rejected a second time, it must first be understood why I was rejected as Jesus the first time:

Jesus was rejected by the Jewish religious authorities because his understanding of the scriptures--including the correct explanation of "the resurrection of the dead" denied by the Sadducees (see Matthew 22:23-33 and Luke 20:27-40)--his criticism of the rule of the Pharisees, and his acceptance by the multitude constituted a very serious threat to the entire Jewish religious establishment.

Jesus was then rejected by the multitude, on the other hand, because he refused to extend his criticism of the Jewish religious establishment to its logical political conclusion, and refused to perceive his role as that of a political saviour who would free the Jewish people from Roman oppression. Thus, the specifically religious nature of Jesus' message and the specifically religious character of the messiah of the Jewish scriptures were completely submerged in and distorted by the political context in which they were expressed--which was also the fate of his teaching as it was spread throughout the pagan world.

Some 1900 years after I was rejected as Jesus the situation is somewhat the same but is also more complicated due to the existence of christianity, which claims to teach what I taught as Jesus but which, in reality, is nothing more than a form of paganism structured around the deification-idolatrization of Jesus and the quasi-deification of Mary "queen of heaven" (see Jeremiah 44:17).

Although I still constitute something of a threat to the Jewish religious establishment because of my understanding of the scriptural basis for reincarnation, I constitute a considerably greater threat to the christian religious establishment--especially the Roman church, which will completely collapse within a short time when the fulfillment of the prophecy of Daniel

is disseminated.

And, although the notion of a political "messiah" still seems to retain some currency among the Jewish people, such a misconception, though serious, is mild when compared to the schizophrenic delusions these Christians have that I would return on a white horse riding out of the sky (quite unlike a "thief in the night", I might add) to become a political king of the entire world, no less. Obviously, if the Roman religious establishment is pushed hard enough, and the information gets out to these Christians that I have no plans whatsoever for obtaining political power, I may very well encounter a situation with respect to these Christians very similar to the situation I encountered as Jesus with respect to the Jews--unless, that is, the Jewish religious authorities in the United States take my claims seriously.

More specifically in relation to the protection of Israel and the nature of the Jewish messiah, then, one thing which must be understood once and for all is that it is categorically impossible for the Michael referred to in Daniel 12:1 to be a political "messiah". It states in the scriptures that "Michael shall deliver Israel from trouble" but that must be understood in context with Isaiah 8:11-14

"For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, 'Say not "a confederacy" to all them to whom this people shall say "a confederacy"; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself and let Him be your fear, and let Him be your dread.'

Isaiah 11:2-4

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord. And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Isaiah 25:8-9

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord God hath spoken it. And it shall be said in that day 'Lo, this (i.e. Yahweh) is our God; we have waited for Him and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.'"

Isaiah 26:1-4

"In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee, trust ye in the Lord, forever; for in

Yahweh is everlasting strength."

Isaiah 32:17-18

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

Isaiah 51:17&23

"Awake, awake, stand up O Jerusalem, which has drunk at the hand of the Lord the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. But I will put it into the hand of them that afflict thee; which have said to thy soul, 'Bow down, that we may go over' and thou hast laid thy body as the ground, and as the street, to them that went over."

and Jeremiah 23:5-8

"Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called: The Lord our Righteousness. Therefore, behold the days come, saith the Lord that they shall no more say, 'The Lord liveth which brought up the children of Israel out of the Land of Egypt' but, 'The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.'"

In other words, the deliverance of Israel from trouble, now and forever, depends directly upon the faith the Jewish people have in the God of the Jewish scriptures, since it is written that all nations which fight against Israel shall be as a "dream of a night vision" (Isaiah 29:7). And, if the Jewish rabbis I am contacting in the United States do not believe in the God of the Jewish scriptures, or, if their understanding of the scriptures is such that they can not perceive that what I am saying is the truth, then it becomes clear that Israel's political problems will be greatly multiplied, as they always have been throughout her history for rejection of God. Yet, at the same time, I will emphasize that, according to the scriptures, Israel is my wife. (The woman of Revelation 12:1-2 is, exoterically, a symbol for Israel and is also referred to in Revelation 19:7 as the 'wife of the Lamb'--the Lamb being a symbol for Jesus. And, since the Roman church claims to speak for Jesus, it is referred to exoterically as both the 'lamb that speaks with the voice of the dragon' (Revelation 13:11) as well as, exoterically, the "whore of Babylon", i.e., not a particularly wifely symbol. For obvious reasons the Roman church claims both that it is the true 'wife of the Lamb'--the Jewish people having been rejected forever by Yahweh-- and that the Roman

empire was the "whore of Babylon". A close reading of Revelation 17 & 18 will indicate, however, the shortcomings of such a self-serving interpretation--as are all scriptural interpretations of the Roman church.)

With regard to the present situation in the Middle East, then, there is something else I must first explain about these christians' misperceptions of my identity before making any comments.

In addition to the reasons already mentioned, the primary reason why my life is in such extreme danger, not only from the officials of the Roman church and other christian institutions (who will be out of jobs when the fulfillment of the prophecy is made known) but also the masses of "born-again" christians, is because by even mentioning the situation in the Middle East or attempting to come to Israel's defense I am vulnerable (since I have not arrived on a white horse riding out of the sky) to the charge, made by everyone from the officials of the Roman church to the Billy Graham evangelistic association to the christian Broadcasting Network, of being the manifestation of the collective christian paranoid delusion referred to as the "anti-christ"---despite the fact that my name is Michael and that it states in the scriptures that "Michael shall deliver Israel from trouble"---which is merely another indication of just how much these christians understand and believe the Jewish scriptures. And, when the masses of people have been so misled by their religious leaders for such a long time, the person who has the responsibility of informing them of the extent to which they have been misled can very easily become the object of their revenge, as was the case with Jesus and as will be the case with me if I am rejected by the Jewish people. But the christians' misperceptions of my identity and complete distortion of the scriptures are indicative of the depth of the misperceptions of the scriptures which form the substance of the conflict in the Middle East.

The positions taken by both the Israeli government and the Arab governments are based upon severe and potentially catastrophic disagreements over the relevance of the prophecies in the Jewish scriptures. And, it is extremely important to understand that disagreements over the scriptures are not amenable to a political solution at all, but must be solved in another way--hence, the importance of both the Jewish people and the Israeli government being informed of the prophecies which have been and are being fulfilled to this very day. And, once the fulfillment of the prophecies in the Jewish scriptures are understood in their present context Israel's political problems will be solved. (Within the past year Mr. Sadat is reported to have said words to the effect: 'If we (sic?) were to resurrect Jesus Christ and the prophet Mohammed even they would not be able to make the Jews and the Arabs live in Peace.' Well, obviously I cannot speak for Mohammed, but I would respectfully suggest that (smile) Mr. Sadat read Isaiah 52:15

"So shall he sprinkle many nations. The kings shall shut their mouths at him; for that which had not been told them they shall see; and that which they had not heard shall they consider."

In closing, then, I will mention that you have the option of not believing in the scriptural basis for reincarnation, of not believing that I am who I say I am, of not believing that western California and New York City are to be destroyed by earthquakes, and of not believing in the importance of my being accepted by the Jewish people for the protection of Israel; but I seriously question whether you have the right, on the basis of your own disbelief, to withhold this information, (or refuse to print it if you are

an editor), as have the officials of Notre Dame and the Roman church and the news media in the United States, from others who would believe if only they were given the same information that I have given you. And, if you do refuse to disseminate this information and these prophecies, you must also accept the moral responsibility for the lives that will be lost.

On September 20, 1977 I sent letters by certified mail to Hesburgh and Burrell at Notre Dame (see enclosed letter to the senators) in which I described my relationship to the Roman church as a game of chess in which I had put the Roman church into a position of "check" by the use of a king; and I also warned them of an imminent "checkmate" when the queen was moved into place. (I am represented by the king and Israel is represented by the queen.)

The analogy to the game of chess is appropriate for a number of reasons: The king is the most vulnerable piece on the board next to the pawn, whereas the queen is the most powerful. Without the king there is, obviously, no game; but without the queen the vulnerability of the king most often becomes fatal. In this particular game the king has acknowledged his responsibility to protect the queen (I hope you realize by now that the Roman church's suppression of the fulfillment of this prophecy indicates that it is also doing everything it can possibly do politically to destroy Israel -- and in such a fight to the death there can only be one winner.); and, if the queen will acknowledge her responsibility to protect the king, these are the only two pieces required, with faith in God, to put the Roman church, the mother of Nazism, into "checkmate". (As I already mentioned, Israel is my wife; but I would also suggest to her very affectionately that this is not the time to be coy. I just hope she does not object to being told that she is to be married to someone by the name of Michael who is almost 2 years younger than she is; I was born on April 3, 1950.)

Finally, I hope that you will, first of all, use all means at your disposal to disseminate this information and these prophecies as quickly and effectively as possible; and I hope to be hearing from you and meeting with you in the very near future. I must confess that it is rather difficult for me to conceive of a situation in which you could successfully challenge my claims. And, once the fulfillment of this prophecy is made known there will occur the fulfillment of several other prophecies in a rather rapid fashion--but to talk about such things now would be to put the black horse before the white horse.

Sholom,



Encl. Copy of a letter sent to 100 United States Senators and a very brief explanation of some of the esoteric symbolism in the Revelation of John.

May 26, 1978

Dear Senator:

This is my first and last attempt to contact the political authorities in the United States in an effort to inform them of the situation which presently exists in regard to the officials of the University of Notre Dame and the Roman (catholic) church in the United States. I am contacting you only as a last resort and because all other attempts I have made to get this information out have proven unsuccessful. Possibly you may take some kind of action, such as notifying the appropriate government agencies (the Office of Emergency Preparedness, for example) in order to mitigate somewhat the extensive human suffering as well as disastrous economic consequences of the earthquakes which are to destroy western California and New York City within a relatively short while.

On April 18, 1977 I sent letters by certified mail to David Burrell, chairman of the department of theology, and Theodore Hesburgh, president of the University of Notre Dame, informing them of the fulfillment of the prophecy of Daniel 12:1

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time..."

and of my desire to meet with the members of their theology faculty to present the explanation of the Revelation of John. I received a letter from Hesburgh dated April 20, 1977 stating that the matter was being turned over to then-provost James Burtchaell. (To date I have not received a reply from the chairman of the theology department.)

From May to August 1977 I went to Burtchaell's office on approximately 10 occasions in order to discuss the contents of my letters to Burrell and Hesburgh, but he was either "not in" or "too busy" to talk with me.

On June 6, 1977 I sent letters by certified mail to the Roman(catholic) cardinals in the United States, then-president of the National Council of Catholic Bishops, Joseph Bernardin, and Apostolic Delegate, Jean Jadot, informing them of the fulfillment of the prophecy of Daniel. I received a letter from Jadot stating only that he had received my letter.

On June 24, 1977 I sent letters by certified mail to the Roman cardinals in the United States, Bernardin and Jadot informing them of a prophecy of the destruction of New York City by an earthquake. The letter to the cardinal in Chicago was returned unopened; I received no other reply.

On July 6, 1977 I sent a letter by certified mail to Jadot requesting that this information be forwarded to the Vatican for me. I received a letter from him dated July 13, 1977 refusing my request. I have had no further contact with the cardinals, Bernardin or Jadot.

On August 18, 1977 I sent a letter to Hesburgh explaining my lack of success in meeting with Burtchaell, to which I received no reply.

On August 23, 1977 I sent letters to the religion editors of 32 general circulation newspapers in the United States explaining the fulfillment of the prophecy of Daniel and including a diagram-explanation of the Revelation of John and the prophecy of the destruction of New York City by an earthquake, to which I received no reply.

On September 13 and 20 and November 9 and 30, 1977 I sent additional letters by certified mail to Burrell and Hesburgh explaining the scrip-

tural basis for reincarnation, a number of technicalities concerning the fulfillment of the prophecy of Daniel, and including a diagram-explanation of the Revelation of John and prophecies of the destruction of the western coast of California and New York City by earthquakes, to which I received no reply.

On January 23, 1978 I sent letters by certified mail to 21 Roman archbishops in the United States informing them of the fulfillment of the prophecy of Daniel and including a diagram-explanation of the Revelation and the prophecies of the destruction of the western coast of California and New York City by earthquakes, to which I received no reply.

On February 1, 1978 I sent letters containing similar information by certified mail to the editors-in-chief of 21 religious newspapers and magazines, to which I received two nonsensical and useless "replies".

On February 23, 1978 I sent letters containing similar information by certified mail to the editors-in-chief of 31 general circulation newspapers around the United States, to which I received no reply.

On March 14, 1978 a letter appeared in the Notre Dame student newspaper-"The Observer"-in which I challenged the chairman of the department of theology or any other theologian at Notre Dame to a public debate on the scriptural basis of the doctrine of reincarnation taught by Jesus. School has now recessed for the summer and I have not yet received a reply to the challenge for obvious reasons (see below).

In addition to this correspondence, I have also placed ads in the classified sections of approximately 40 general circulation and campus newspapers around the United States (my request for advertising space was ignored or rejected by another 30 newspapers) at a cost of \$1650 (22% of my annual income last year) in an attempt to get this information and the prophecies against California and New York City out to more people. I received approximately 100 replies to my ads, each one of which will be a witness to the authenticity of the prophecies after the earthquakes strike.

I have also contacted and obtained information from three lawyers explaining the impossibility of taking any legal action whatsoever against the officials of the Roman church for their suppression of these prophecies. Apparently, the constitutional provision of "freedom of religion" has been transformed into an iron curtain of irresponsibility behind which the Roman church is permitted, for reasons of institutional self-preservation, to suppress information which, if such suppression is successful, will result in the loss of life to hundreds of thousands if not millions of American citizens. (If any other corporation in the United States were to invest millions of dollars in marketing a product and were actively to suppress extensive laboratory evidence which showed that use of the product would prove fatal, and if that corporation were to market the product because they had invested too much money in it and to refuse to do so would result in bankruptcy; and if the use of that product then resulted in loss of life to thousands of Americans, the officials who suppressed the information would be liable to criminal penalties and the corporation would be liable to legally imposed punitive damages. But the Roman church is presently doing something very similar and yet there is no legal recourse because of "freedom of religion".)

Consequently, when the officials of the Roman church refuse their moral and social responsibility to the citizens of the United States, when

the news media refuses to investigate the Roman church's suppression of this information (as well as refuses paid advertising space to disseminate the information), and when the legal system seems to be designed specifically to protect the financial interests of the Roman church, I consider it not merely appropriate but a definite responsibility to notify the political authorities of the situation.

First of all, I consider the lack of response from the newspaper editors I have contacted to be more or less appropriate since they cannot be expected to understand the intricacies of theology and psychology; thus, it is "normal" for them to perceive my claims as being made by someone who is either a "publicity seeker" or more or less "crazy", rather than someone who is trying everything possible to save human lives. My reason in contacting you, however, is in regard to the officials of the Roman church and the University of Notre Dame whose position in this situation is drastically different:

The priests and theologians of the Roman church are being paid millions of dollars annually, not only in the United States but all over the world, for their understanding of the scriptures (or, more precisely, they are stealing millions of dollars annually under the pretext of understanding the scriptures), and thus can be expected to understand the intricacies of theology and psychology to an extent sufficient to determine the authenticity of a claim of being the fulfillment of a particular biblical prophecy. (If such is not the case, there is no legal basis to the Roman church's claim of the tax exempt status of a religious institution.) Therefore, when not one single official of the Roman church is willing to correspond or talk with me to either verify or refute the claims and the prophecies I am making, and not one single theologian at a prestigious university such as Notre Dame has the courage to debate with me publicly on the scriptural basis for the doctrine of reincarnation, it seems clear that there must be some very substantial reasons for such a complete lack of response.

According to the logic of elementary "game" theory, an individual (or group of individuals) in a free choice situation cannot be expected to engage in a "game" in which, if they win they win essentially nothing, but if they lose they lose everything. And, if the individual perceives the probability of losing the "game" as being great, he will, of course, refuse to enter. Thus, the officials of the Roman church have chosen not to enter the "game" and have refused to respond concretely to my letters because if they win by disproving my claims they will win nothing, but if they lose--in other words, if I am who I claim to be (the Michael prophesied in Daniel is to be understood, on the basis of the scriptures, as the reincarnation of Jesus)--then the Roman church will lose absolutely everything.

Several months ago I had assumed that the Roman church's response to my claims could not be defined as a free choice situation since I had hoped that a common regard for the value of human life (or even a patriotic regard for the citizens of the United States) would compel the officials of the Roman church to respond because of the number of lives that would be lost if the prophecies I am making are true.

However, after being ignored for more than a year, it becomes obvious that the officials of the Roman church are acting, given the constitutional provision of "freedom of religion", on the basis of no moral or social constraints whatsoever; AND CAN BE EXPECTED TO CONTINUE TO DO SO INTO THE FORSEEABLE FUTURE, i.e., until the earthquakes strike.

And by refusing to respond to my claims and prophecies they have indicated their willingness to allow hundreds of thousands if not millions of American citizens to perish in the earthquakes rather than risk the survival of the international institution of the Roman church. (Of course such publications as "National Enquirer" etc. etc. publish hundreds of "prophecies" per year by so-called "psychics" most of which never occur, since they are made by people who have absolutely no authority whatsoever. The prophecies I am making, however, can be taken in context only with the scriptural basis of my authority to make them, which is precisely what any type of media will refuse to publish since it would indicate that my prophecies must be taken seriously unlike those of, for example, Jean Dixon.)

There is, however, something much more insidious to the Roman church's suppression of this information and the prophecies I am making, based upon the fact that approximately 40% of the Jewish people in the United States live in the affected areas. Thus, although many people live in the areas to be destroyed by earthquakes, it is of major significance that a small percentage of those people constitute a considerable percentage of people for whom a belief in the fulfillment of the prophecies in the Jewish scriptures and the promise of a messiah form a strong common bond and who, therefore, are most likely to believe in the fulfillment of the prophecy of the Jewish prophet Daniel--thus constituting, in and of themselves, a considerable threat to the continued survival of the Roman church. And, because the Roman church has so extensively perverted the meaning of the Jewish scriptures--not only effectively eliminating the possibility of my being accepted by these Christians, but also insuring its perpetual survival--it is perfectly willing to sacrifice a large percentage of the Jewish people in the United States for no other reason than to annihilate even the possibility of the dissolution of the Roman church upon the fulfillment of the prophecy of the "second coming". In other words, "freedom of religion" in the United States should be construed as the Roman church's freedom to murder Jews for reasons of institutional self-preservation. (This is not merely rhetoric!! Anyone who has an appreciation of history will realize that Nazism grew so rapidly primarily because it was preceded by more than 1800 years of Christian hatred of the Jews as the "Christ-killers", the "anti-christ" etc.etc. The esoteric symbolism of Revelations describes very intricately and at length the logical and ~~mythological~~ reasons why the concept of the Christian god and the pagan deification of Jesus necessarily entails hatred of the Jewish people; or, if you choose not to believe that, the historical, factual evidence in support of such a claim can be found in reading "The Destruction of the European Jews" by Raul Hilberg and "God's First Love" by Friedrich Heer.)

Therefore, as far as I'm concerned, the damage has already been done by the officials of Notre Dame and the Roman church. They have been informed of the fulfillment of the prophecy of Daniel and have done nothing. They have been informed that a large number of Americans (but approximately 40% of American Jewry) live in areas which are to be destroyed by earthquakes and have done nothing--which is precisely what the Roman officials did during the ongoing slaughter of the Jews in Nazi Germany. (It is no mere coincidence that Pius XII never did condemn the Holocaust and that the Vatican still refuses to acknowledge Israel's right to exist.) But once I have informed you of this situation it becomes your "baby"; and, on this issue, there is no middle ground: either you take substantive action to insure that the Roman church's suppression of this information becomes public knowledge, or you permit the present situation to continue, thus indicating to the Jewish people in the United States the tacit approval of

the United States political authorities to the Nazziism of the Roman church. And, if this is the course you should take (I remind you of the comment by one of the Nazi officials in the television special "The Holocaust" that: "No one will lift a finger to save a Jew.") do not be too greatly surprized ~~is~~ you see with your own eyes the fulfillment of the prophecy of Isaiah 11:11-12

"And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

and Isaiah 35:10

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

As you may be able to discern by now, I am not in the mood to argue the facts of the case. In addition to their suppression of prophecies endangering the lives of a large number of American citizens, the officials of Notre Dame and the Roman church are also standingsquarely in the way of the fulfillment of the prophecy in Isaiah 2:2-4

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; and nation shall not lift up sword against nation, neither shall they learn war anymore."

And, to the ultimate consternation of the officials of Notre Dame and the Roman church, the truth of that prophecy as well as the prophecies I am making and my identity is not diminished one iota by either their lack of understanding of the scriptures or their refusal to believe. (Relativity theories, after all, understood to be true by only one man long before it became accepted within the physics community--thus indicating that truth does not depend upon its acceptance to verify that it is the truth.)

In the event that the one who reads your mail decides not to bring this letter to your attention because he or she thinks it is a "crank" letter, I want you to understand that I am sending copies of this letter along with a 9 page single-spaced cover letter describing the scriptural basis for my claims etc. to the editors of 40 Jewish newspapers and magazines, the

directors of over 50 Jewish organizations and almost 600 rabbis in the United States with a request to disseminate this information and these prophecies as quickly as possible.

Since the officials of the Roman church and the news media in the United States seem to be completely unconcerned about the earthquakes, and since I cannot depend upon the politicians either to believe me or, if they believe me, to act quickly enough, I have decided to contact the Jewish people myself. And, if even one single life is saved from the earthquakes it will be because of the faith the Jewish people have in the God of the Jewish scriptures; but, if they choose not to believe, they will be killed, along with many other Americans, in the earthquakes for their lack of belief.

Sincerely,

Michael

AMERICAN JEWISH
ARCHIVES



SEATTLE RELIGIOUS ART SOCIETY

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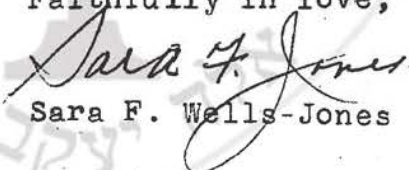
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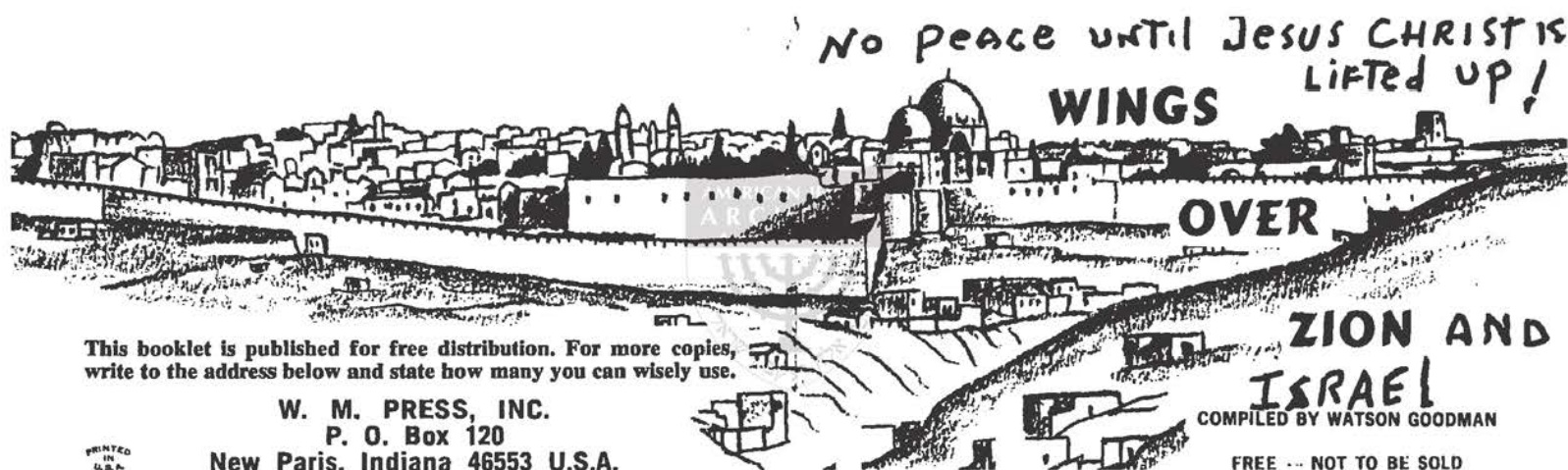
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I enclose a booklet which outlines every step of Israel's progress with God and mankind. There is no way to deny or escape the truth of this little booklet. And what is more, there will be no peace in Israel until the declarations of truth in this booklet are believed and accepted. That's final!

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God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.
— Numbers 23:19, 20

The nation Israel, reborn after numerous centuries, has a significant place in the future of this world all out of proportion to its size and number of people. This little booklet tells why and how, according to the Holy Scriptures.

This booklet is divided into 7 parts as follows:

- I. THE CHOSEN LAND
- II. THE CHOSEN NATION
- III. THE CHOSEN ROYAL CITY
- IV. THE CHOSEN ROYAL LINE
- V. THE CHOSEN KING — PERFECT MESSIAH
- VI. THE CHOSEN METHOD OF SALVATION
- VII. THE CHOSEN PEOPLE OF SALVATION

In all of these choices, God did the choosing.

Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

— Zechariah 8:2, 3

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall

be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

— Zephaniah 3:14-16

In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

— Jeremiah 50:4, 5

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. — Zechariah 2:10

vail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke

THE LORD WILL COME TO ZION

In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from hence-

from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them.

— Jeremiah 30:4-9

forth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

— Micah 4:6-8

I. THE CHOSEN LAND

ISRAEL IS GOD'S LAND

The land shall not be sold for ever: for the land is mine; for ye

are strangers and sojourners with me. — Leviticus 25:23

THE LORD GIVES HIS LAND TO ABRAHAM AND HIS SEED

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. . . And

the LORD appeared unto Abram, and said, Unto thy seed will I give this land. . .

— Genesis 12:1, 7a

THE LAND IS FOR ISRAEL, NOT THE ARABS

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant

with him for an everlasting covenant, and with his seed after him.

— Genesis 17:19

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

— Genesis 21:12

And Isaac called Jacob, and blessed him. . . And God Almighty bless thee, and make thee fruitful; and multiply thee, that thou mayest be a multitude of people; and give thee the bless-

THE EXTENT OF THE PROMISED LAND

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I giv-

ing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

— Genesis 28:1a, 3, 4

And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

— Genesis 32:27, 28

en this land, from the river of Egypt unto the great river, the river Euphrates. — Genesis 15:18

against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness. . .

Zechariah 12:2-4a

(Also read Zephaniah 3:8, 9)

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. — Zechariah 13:1

And it shall come to pass, that

THE TIME OF JACOB'S TROUBLE

And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of

in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, the LORD is my God.

— Zechariah 13:8, 9

fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in tra-

shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. . .

Zechariah 14:1-4a

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me

whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem. . . — Zechariah 12:8-11a

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together

THE LAND IS AN EVERLASTING POSSESSION

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

— Genesis 17:8

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

— Genesis 48:4

II. THE CHOSEN NATION

ABRAHAM HEADS THE CHOSEN NATION

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and

I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and

curse him that curseth thee: and earth be blessed.
in thee shall all families of the — Genesis 12:1-3

(See also Genesis 17:1-8 and Genesis 22:16-18)

THE NATION TO BE A SPECIAL PEOPLE UNTO GOD

For thou art an holy people self, above all people that are
unto the LORD thy God: the upon the face of the earth.
LORD thy God hath chosen thee — Deuteronomy 7:6
to be a special people unto him-

THE CHOICE HAS PLEASED THE LORD

For the LORD will not forsake his people for his great
name's sake; because it hath pleased the LORD to make you
his people. — I Samuel 12:22

GOD LOVED ABRAHAM, ISAAC, AND JACOB

And because he loved thy fathers, therefore he chose their
seed after them, and brought thee out in his sight with his mighty
power out of Egypt; to drive out
nations from before thee greater

to be glorified in his saints, and believe. . . . in that day.
to be admired in all them that — II Thessalonians 1:7-10

TO RULE THE WHOLE WORLD FROM JERUSALEM

And it shall be in that day, earth: in that day shall there be
that living waters shall go out one LORD, and his name one. . .
from Jerusalem. . . And the Jerusalem shall be safely inhab-
LORD shall be king over all the ited. — Zechariah 14:8a, 9, 11b

TO CONVERT THE NATION ISRAEL

Behold, the day of the LORD and half of the city shall go forth
cometh, and thy spoil shall be into captivity, and the residue
divided in the midst of thee. For of the people shall not be cut
I will gather all nations against off from the city. Then shall the
Jerusalem to battle; and the city LORD go forth, and fight against
shall be taken, and the houses those nations, as when he fought
rifled, and the women ravished; in the day of battle. And his feet

MESSIAH WILL RETURN TO RAPTURE THE CHURCH, TO JUDGE THE WORLD OF SIN, TO CONVERT THE NATION ISRAEL, TO RULE THE WHOLE WORLD FROM DAVID'S THRONE IN JERUSALEM, WHICH IS ZION

TO RAPTURE HIS CHURCH, THE TRUE BELIEVERS.

...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

— Acts 1:11b

TO JUDGE THE WORLD OF SIN

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

— John 14:3

that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come

and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine

heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

— Deuteronomy 4:37-39

THE ENDURANCE OF THE CHOSEN NATION

Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease

from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

— Jeremiah 31:35-37

**THE CHOSEN NATION TO OBEY THE LORD OR BE
DISPERSED**

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury. . . And I will scatter you among the

heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

— Leviticus 26:27, 28a, 33

RE-BIRTH OF THE CHOSEN NATION FORETOLD

Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the

LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure; and will not leave thee altogether unpunished.

— Jeremiah 30:10, 11

SALVATION IS FOR BOTH JEW AND GENTILE

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

— Romans 1:16

Whosoever believeth that Jesus is the Christ is born of God:

and every one that loveth him that begat loveth him also that is begotten of him.

— I John 5:1

For the grace of God that bringeth salvation hath appeared to all men.

— Titus 2:11

**MESSIAH'S FIRST COMING WAS NOT ONLY TO PROVIDE
SALVATION, BUT ALSO TO BUILD HIS CHURCH**

... I am come that they might have life, and that they might have it more abundantly.

— John 10:10b

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual

sacrifices, acceptable to God by Jesus Christ.

— I Peter 2:5

... upon this rock I will build my church; and the gates of hell shall not prevail against it.

— Matthew 16:18b

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

— Ephesians 1:22, 23

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

— Ephesians 5:25-27

BOTH CHRIST'S CHURCH, AND CONVERTED ISRAEL IN HEAVEN

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed

with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

— Revelation 7:9, 10

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. . . Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto

them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it; and performed it, saith the LORD.

— Ezekiel 37:4-6, 11-14

And it shall come to pass in that day, that the Lord shall set

his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the is-

THE LORD PROMISES TO LAND AND RUINED CITIES

Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall

lands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

— Isaiah 11:11, 12

RESTORE THE DESOLATE

say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate:

will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply

the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

— Ezekiel 36:22-32

CHRIST'S CHURCH, ALSO THE PEOPLE OF SALVATION

And the Lord added to the church daily such as should be

saved.

— Acts 2:47b

But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor

confounded world without end.

— Isaiah 45:17

RE-ESTABLISHED ISRAEL TO RECEIVE A PERSONAL RELATIONSHIP WITH THE LORD, FOR THE LORD'S HOLY NAME'S SAKE

Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD,

saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit

I the LORD have spoken it, and I will do it. Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As

the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD. — Ezekiel 36:33-38 (See verse 8)

THE UNITY OF THE RE-ESTABLISHED NATION IN GOD'S HAND

Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

— Ezekiel 37:19

And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all:

and they shall be no more two nations, neither shall they be di-

vided into two kingdoms any more at all. — Ezekiel 37:21, 22

THE CHOSEN NATION IN THE LATTER DAYS

... come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall

come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be

VII. THE CHOSEN PEOPLE OF SALVATION

SALVATION FROM SIN PROMISED TO ISRAEL, THE CHOSEN NATION

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days,

saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

— Jeremiah 31:31-34

THE FRUIT OF LIFE IN CHRIST

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. — I Peter 1:22, 23

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. — John 17:13

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meek-

ness, temperance: against such there is no law.

— Galatians 5:22, 23

Peace I leave with you, my peace I give unto you. . .

— John 14:27a

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. — John 15:1, 2

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise God: — Philippians 1:11

that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his

parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

— Numbers 24:14b-24

III. THE CHOSEN ROYAL CITY

JERUSALEM IS ZION, THE CAPITAL OF GOD'S LAND

Nevertheless David took the strong hold of Zion: the same is the city of David.

— II Samuel 5:7

Great is the LORD, and greatly to be praised in the city of our

God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

— Psalm 48:1, 2

. . . that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. — I Kings 8:1b

For the LORD hath chosen Zion; he hath desired it for his habitation. — Psalm 132:13

Out of Zion, the perfection of beauty, God hath shined.

— Psalm 50:2

His foundation is in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious

ZION IS TO PRAISE GOD

Praise the LORD, O Jerusalem; praise thy God, O Zion.

— Psalm 147:12

things are spoken of thee, O city of God. Selah.

— Psalm 87:1-3

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

— Psalm 133:3

And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

— II Kings 14:20

Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. — Psalm 65:1

ria, and unto the uttermost part of the earth.

— Acts 1:8

Go, stand and speak in the temple to the people: all the words of this life. — Acts 5:20

6. Serve Him Without Self Reserve

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. — Deuteronomy 6:5

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom

I have suffered the loss of all things, and do count them but dung, that I may win Christ.

— Philippians 3:7, 8

7. Praise Him In All His Wonderful Works

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. — Hebrews 13:15

Praise ye the LORD. Praise the LORD, O my soul. While I live will I praise the LORD: I will sing praises unto my God while I have any being.

— Psalm 146:1, 2

Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the

spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

— John 6:48-63

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

— John 5:39

5. *Witness Of The Saviour To Others*

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Sama-

PRAY FOR THE PEACE OF JERUSALEM

Pray for the peace of Jerusalem: they shall prosper that love thee.

— Psalm 122:6

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

— Luke 21:20

IV. THE CHOSEN ROYAL LINE

DAVID'S THRONE AND KINGDOM IS EVERLASTING

Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel; and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great

name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded

judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I

will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

— II Samuel 7:8-16

V. THE CHOSEN KING — PERFECT MESSIAH

GOD HIMSELF WILL DWELL IN ZION

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the

heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

— John 6:32-35

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this

bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living

the world: he that followeth me shall not walk in darkness, but shall have the light of life.

— John 8:12

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

— Romans 6:4

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

— Galatians 5:16

This then is the message which we have heard of him, and declare

unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

— I John 1:5-7

4. Feed On The Bread From Heaven

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from

LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall

come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

— Joel 3:16-21

MESSIAH WILL COME TO RULE IN JERUSALEM WITH A STRONG HAND

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy

voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before

him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

— Isaiah 40:9-11

MESSIAH TO BE DIVINE AND OF DAVID'S SEED

The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body

will I set upon thy throne.

— Psalm 132:11

MESSIAH WILL BE KING FOREVER ON DAVID'S THONE

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be

called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government

THE WAY ON

1. Commune With Christ Much

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

— Revelation 3:20

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

— I Corinthians 1:9

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

— Psalm 55:17

2. Confess Him Before Men

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

— I John 4:15

Whosoever denieth the Son, the same hath not the Father. . .

— I John 2:23a

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

— Matthew 10:32

3. Walk In The Light Of Christ

Then spake Jesus again unto them, saying, I am the light of

keep my words: and my Father will love him, and we will come unto him, and make our abode with him. — John 14:23

6. Make Restitution

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

— Matthew 5:23, 24

And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any

thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. — Luke 19:8, 9

7. Forgive Your Fellowman

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. — Mark 11:25

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

— Ephesians 4:32

and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment

and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. — Isaiah 9:6, 7

MESSIAH SHALL REIGN OVER ALL THE EARTH

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Ju-

dah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

— Jeremiah 23:5, 6

MESSIAH, THE SON OF MAN, RECEIVES THE EVERLASTING DOMINION

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven,

and came to the Ancient of days, and they brought him near before him. And there was given

him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting

dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

— Daniel 7:13, 14

MESSIAH'S EVERLASTING KINGDOM WILL CONSUME ALL OTHER KINGDOMS

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

— Daniel 2:44

MESSIAH'S REIGN IN ZION BRINGS UNIVERSAL PEACE

And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the moun-

tains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and

of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. — Acts 2:38

4. Believe Upon Jesus Christ With All Your Heart

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

— Romans 10:9

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

— Hebrews 11:6

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

— John 1:12

5. Obey The Lord Jesus Christ

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. — Revelation 22:14

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. — Ephesians 5:6

Jesus answered and said unto him, If a man love me, he will

2. *Seek Him With All Your Heart,
For He Is Lord*

Ye call me Master and Lord:
and ye say well; for so I am.

— John 13:13

Therefore let all the house of
Israel know assuredly, that God
hath made that same Jesus, whom
ye have crucified, both Lord and
Christ.

— Acts 2:36

Ask, and it shall be given you;
seek, and ye shall find; knock,
and it shall be opened unto you:
for every one that asketh receiv-
eth; and he that seeketh findeth;
and to him that knocketh it shall
be opened. — Matthew 7:7, 8

3. *Repent Of And Forsake Your
Sins*

Cast away from you all your
transgressions, whereby ye have
transgressed; and make you a
new heart and a new spirit: for
why will ye die, O house of Is-
rael? — Ezekiel 18:31

And Jesus answering said unto
them, Suppose ye that these Gal-
ilæans were sinners above all
the Galilæans, because they suf-
fered such things? I tell you,
Nay: but, except ye repent, ye
shall all likewise perish.

— Luke 13:2, 3

Then Peter said unto them, Re-
pent, and be baptized every one

let us go up to the mountain of
the LORD, to the house of the
God of Jacob; and he will teach
us of his ways, and we will walk
in his paths: for out of Zion shall
go forth the law, and the word of
the LORD from Jerusalem. And
he shall judge among the nations,

and shall rebuke many people:
and they shall beat their swords
into plowshares, and their spears
into pruninghooks: nation shall
not lift up sword against nation,
neither shall they learn war any
more.

— Isaiah 2:2-4

MOSES SAID MESSIAH WILL BE A PROPHET

The LORD thy God will raise
up unto thee a Prophet from the
midst of thee, of thy brethren,
like unto me; unto him ye shall
hearken. . . I will raise them up a
Prophet from among their breth-
ren, like unto thee, and will put
my words in his mouth; and he

shall speak unto them all that I
shall command him. And it shall
come to pass, that whosoever will
not hearken unto my words
which he shall speak in my name,
I will require it of him.

— Deuteronomy 18:15, 18, 19

MESSIAH IS A PRIEST

... Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD;

MESSIAH IS ZION'S KING

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having

MESSIAH TO BE THE SECOND DAVID

And David my servant shall be king over them; and they all shall

and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

—Zechariah 6:12b, 13

salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

—Zechariah 9:9

have one shepherd: they shall also walk in my judgments, and ob-

Life In Christ, The Substance And Reality Of Salvation

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation

by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him.

—I Thessalonians 5:8-10

LIFE IN JESUS CHRIST

THE WAY IN

1. Let Him Find You

For the Son of man is come to seek and to save that which was lost.

—Luke 19:10

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

— John 1:29

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

— Romans 5:11

And the Spirit and the bride say, Come. And let him that hear-

JESUS CHRIST, THE MESSIAH, DIED TO SAVE OTHERS

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and

eth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

— Revelation 22:17

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

— Mark 16:15, 16

washed us from our sins in his own blood. — Revelation 1:5

For when we were yet without strength, in due time Christ died for the ungodly. — Romans 5:6

serve my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with

them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

— Ezekiel 37:24-28

MESSIAH WAS TO COME, AND TO DIE FOR OTHERS BEFORE THE DESTRUCTION OF THE SECOND TEMPLE AT JERUSALEM

Know therefore and understand, that from the going forth

of the commandment to restore and to build Jerusalem unto the

Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Mes-

siah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary. . .

— Daniel 9:25, 26a

**THE LORD TO GIVE MESSIAH A PERSONAL NAME AT BIRTH
TO BE KNOWN THROUGHOUT THE WORLD**

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from

the womb; from the bowels of my mother hath he made mention of my name. — Isaiah 49:1

THE REVELATION TO MARY

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused

to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and

the blood of Jesus Christ his Son cleanseth us from all sin.

— I John 1:7

...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

— Revelation 7:14b

How much more shall the blood of Christ, who through the eternal Spirit offered himself

**THE CHRIST IS GOD'S LAMB; ATONING FOR THE SINS OF
ALL THE WORLD**

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. — I John 4:10

without spot to God, purge your conscience from dead works to serve the living God?

— Hebrews 9:14

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead; and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

— Revelation 1:5

For the grace of God that bringeth salvation hath appeared to all men.

— Titus 2:11

VI. THE CHOSEN METHOD OF SALVATION
ATONEMENT FOR THE SOUL IS MADE ONLY BY
LIFE-BEARING BLOOD

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls:

for it is the blood that maketh an atonement for the soul.

— Leviticus 17:11

THE CHRIST GAVE HIS DIVINE LIFE-BEARING BLOOD
TO ATONE FOR ALL SIN

For this is my blood of the new testament, which is shed for many for the remission of sins.

— Matthew 26:28

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation re-

ceived by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

— I Peter 1:18, 19

But if we walk in the light, as he is in the light, we have fellowship one with another, and

said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and

THE REVELATION TO JOSEPH

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph

bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

— Luke 1:26-33

her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord ap-

peared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

**ZACHARIAS, A JEWISH PRIEST, WITNESSED OF THE
ARRIVAL OF THE CHRIST—A HORN OF SALVATION IN THE
HOUSE OF DAVID**

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS. — Matthew 1:18-25

the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an

see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said

unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

— Acts 2:14a, 22-39

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power. . .

— Ephesians 1:20, 21a

and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not

leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did

horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the

Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

— Luke 1:67-79

(See Isaiah 40:3)

... and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. . .

— Malachi 3:1b

SIMEON, A DEVOUT JEW, WITNESSED OF THE ARRIVAL OF THE CHRIST

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the

child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

— Luke 2:25-32

JOHN THE BAPTIST BORE WITNESS OF THE MESSIAH, GOD'S LAMB OF SACRIFICE

The next day John seeth Jesus coming unto him, and saith, Be-

hold the Lamb of God, which taketh away the sin of the world.

THE MAN OF SIN WILL SIT IN THE TEMPLE OF GOD IN JERUSALEM AS DIVINE BUT GOD WILL DESTROY HIM

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. . . . And then shall that Wicked be revealed, whom the

Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

— II Thessalonians 2:3, 4, 8-10

GOD RESURRECTED AND EXALTED JESUS CHRIST

But Peter, standing up with the eleven, lifted up his voice, and said unto them. . . . Ye men of

Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles

have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their

whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

— Ezekiel 43:7-9

THE DESTRUCTION OF THE TEMPLE FORETOLD

And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye

not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

— Matthew 24:1, 2

THE FALSE "MESSIAH" WILL COME IN HIS OWN NAME

I am come in my Father's name, and ye receive me not: if another shall come in his own

name, him ye will receive.

— John 5:43

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon

him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

— John 1:29-34

GOD THE FATHER WITNESSED OF JESUS CHRIST, THE MESSIAH

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending

like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

— Matthew 3:16, 17

**THE ANGEL OF THE LORD ANNOUNCED THE BIRTH OF
THE CHRIST TO SHEPHERD JEWS**

For unto you is born this day which is Christ the Lord.
in the city of David a Saviour, — Luke 2:11

**GOD THE FATHER WITNESSED OF THE AUTHORITY OF
JESUS CHRIST'S WORDS**

While he yet spake, behold, a loved Son, in whom I am well
bright cloud overshadowed them: pleased; hear ye him.
and behold a voice out of the — Matthew 17:5
cloud, which said, This is my be-

JESUS CHRIST DESCENDED FROM ABRAHAM AND DAVID

The book of the generation of Jesus Christ, the son of David, the son of Abraham. . . So all the generations from Abraham to David are fourteen generations; and from David until the carry-
ing away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
— Matthew 1:1, 17.

NEW JERUSALEM — MESSIAH'S EVERLASTING TRIUMPH

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
— Revelation 21:1-3

MESSIAH'S CONDITIONS OF RULE OVER ISRAEL

And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they

son: see ye to it. Then answered all the people, and said, His

MESSIAH'S LAMENT

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Be-

MESSIAH'S TRIUMPH IN JERUSALEM ON EARTH

Behold, he (Jesus Christ) cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I

blood be on us, and on our children. — Matthew 27:24, 25

hold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

— Matthew 23:37-39

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

— Revelation 1:7, 8

JESUS CHRIST DESCENDED FROM GOD, THE FATHER

... and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. . .

— Luke 1:31b, 32a

... Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is con-

THOSE JEWS CLOSEST TO JESUS CONFESSED THAT HE IS THE CHRIST

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias,

ceived in her is of the Holy Ghost. — Matthew 1:20b

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

— John 8:42

or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Si-

mon Bar-jona: for flesh and thee, but my Father which is in blood hath not revealed it unto heaven. — Matthew 16:13-17

MESSIAH'S WORKS BEAR WITNESS

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. — John 5:36

JESUS CHRIST'S SINLESS LIFE BEARS WITNESS HE CAME FROM THE FATHER

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

— Hebrews 4:15

Which of you convinceth me of sin? And if I say the truth,

why do ye not believe me?

— John 8:46

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

— II Corinthians 5:21

ISRAEL'S NATIONAL LEADERS CHOSE THE CURSE WHEN MESSIAH APPEARED

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: and a curse, if ye will not obey the commandments of the LORD your God. . .

— Deuteronomy 11:26-28a

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore,

even as the Father said unto me, so I speak. — John 12:49, 50

And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.

— John 8:23, 24

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just per-

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

— John 1:11, 12

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that

they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

— John 12:37-43

If we suffer, we shall also reign with him: if we deny him, he also will deny us.

— II Timothy 2:12

A Few Samples Of Many Prophecies Jesus Christ Fulfilled

MESSIAH WAS TO BE BORN OF A VIRGIN

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

— Isalah 7:14

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. — Matthew 1:18

MESSIAH WAS TO BE BORN IN BETHLEHEM

But thou, Beth-lehem Ephratah, though thou be little among the

thousands of Judah, yet out of thee shall he come forth unto

me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.
— Micah 5:2

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to

be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

— Luke 2:4-7

MESSIAH WAS TO ENTER JERUSALEM IN TRIUMPH

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having

salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

— Zechariah 9:9

And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried,

saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

— Matthew 21:6-11

MESSIAH WAS TO BE REJECTED BY HIS OWN PEOPLE

Who hath believed our report? and to whom is the arm of the LORD revealed? . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our

faces from him; he was despised, and we esteemed him not.

— Isaiah 53:1, 3

The stone which the builders refused is become the head stone of the corner. — Psalm 118:22



SEP 29 1978

September 27, 1978
25 Ellul 5738

*etc's to
Appelbaum
Tannenbaum*

To: Bill Gralnick
From: Rob Hyman
Subject: Christian Yellow Pages

Bill, thought you might want to be kept abreast of the recent developments regarding the CYP issue here.

I am also enclosing a couple of articles regarding current general community issues.

Look forward to seeing you next week.

Best regards.

President
Sam Weintraub
Vice President
Dr. Lawrence Wrubie
Secretary
Raymond M. Sharnberg
Treasurer
Lewis Kramer
Councilors
Robert Solmonson
Secretary
Mrs. Neil Ringel
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Mrs. Harry Dlugich
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THE COMMERCIAL APPEAL

A Scripps-Howard Newspaper

MICHAEL GREHL, Editor

Published by The Memphis Publishing Co.
495 Union Ave., Memphis, Tenn. 38101

JOSEPH R. WILLIAMS, Business Manager

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The Appeal Established 1840

The Avalanche Established 1867

Consolidated July 1, 1894

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Friday, September 22, 1978

Letters To The Editor

'Un-Christian Pages'

CYP Is 'Religious Discrimination'

To The Commercial Appeal:

Many thanks for your excellent editorial titled "Born Again With A Buck." You were right on target in a number of important particulars.

First, it is true that there is a book called The Jewish Yellow Pages. This book, however, is not an appeal to Jews to buy only from Jews as the Christian Yellow Pages are. Rather, the Jewish Yellow Pages is a catalog listing companies which deal exclusively in selling products that have intrinsic Jewish value — e.g., in religion, kosher diet, art, etc. The listings emphasize the product and not the religion of the merchant selling the product. The listings are compiled by an editor at no charge to the merchant. By analogy, the Jewish Yellow Pages are like a denominational catalog listing church supplies.

Second, you are correct in detecting prejudice in the Christian Yellow Pages enterprise. By definition, a born against Christian is not a bigot. He/she has been transformed (II Cor. 5:17), born of water and the spirit (John 3:5). Practically, this means that a born again Christian is not a racist (Acts 10:34), is not a sexist (Gal. 3:27-28), and is not a religious exclusivist (Matt. 5:43-48; Mark 9:40; Luke 9:50; Acts 10: 34-35).

And third, you state correctly that Christians divide over beliefs and that this is different to divisiveness to turn a buck. This enterprise is, as the bottom line of your editorial states, un-Christian.

The appeal of this project is exceptionally narrow. The idea is that if all born again Christians buy only from born again merchants, born again people will become more and more powerful economically. In fact, they may become so powerful that they can force those who are not born again Christians to be born again or starve. Jesus Christ certainly would not and does not endorse this kind of evangelism.

HARRY E. MOORE JR.

National Conference of Christians and Jews

To The Commercial Appeal:

We commend your editorial entitled "Born Again With A Buck."

You accurately point out that there is an "inherent prejudice" built into the Christian Yellow Pages publication, which is antithetical to the ecumenical precept of universal brotherhood. The inherent prejudice is the fact that this document is openly discriminatory.

As it stated on Page 3 of the Memphis Christian Yellow Pages directory, the Christian Yellow Pages advertising constituency is limited to Christians who must declare that they are born again Christian believers. Further, it states on that same page that "It becomes quite obvious then that we must insist that only born against Christians be listed in the CYP directories. To do otherwise would be deceitful and dishonor the Lord that we serve."

By mandating this prerequisite, the Christian Yellow Pages openly discriminates against Jews, some Christian groups, and all other religions and

denominations which do not adhere to nor accept the precepts of the "born again" concept.

Advertisers pay a fee for promotional space in the directory. The publisher earns a profit from the advertising fee and facilitates a "return on investment" for advertisers by implying that Christians should only patronize born again Christian-owned businesses.

The Christian Yellow Pages advocates a philosophy of religious discrimination. We join with groups such as the General Assembly of the Presbyterian Church in the United States, the National Council of Churches, the Anti-Defamation League of the B'nai B'rith in denouncing the Christian Yellow Pages. It is our hope that congregations and book stores in our community will not patronize this discriminatory publication.

JUDGE OTIS HIGGS
MSGR. PAUL CLUNAN
DR. JAMES HATLEY
MRS. TRUMAN KAHN

Interfaith Task Force



Memphis Press-Scimitar

A Scripps-Howard Newspaper

MILTON R. BRITTEN
Editor

JOSEPH R. WILLIAMS
Business Manager

Telephone 529-2500; Want Ads, 529-2700; Circulation, 529-2666
Address: 495 Union Avenue, Memphis, Tenn. 38101

Page 4

Friday Sept. 22, 1978

Give Light and the People Will Find Their Own Way

Letters TO THE EDITOR



Christian Yellow Pages Termed Offensive by NCCJ Officer

The so-called Christian Yellow Pages are being disseminated in Memphis. What this book is and what it purports to be are two different things.

It purports to be a listing of born-again Christian businesses which appeal to born-again Christian customers. The owners of the firms found in this directory are supposed to have signed a statement affirming their born-again status.

This enterprise certainly should not be called Christian. There is nothing Christian about it. It is, in fact, an appeal to prejudice — viz., born-again Christians are better than other people — as a means of making money. This enterprise discriminates against people who do not accept the born-again concept — for example, Jews, some other Christian groups and many other religions.

I find the Christian Yellow Pages offensive precisely because I am a born-again Christian. By definition, a born-again Christian is not a bigot. He or she has been transformed, has been regenerated by water and spirit. Practically (as supported by various passages in the New Testament), a born-again Christian is not a racist, is not a sexist and is not a religious exclusivist.

This (Yellow Pages) effort is presently opposed by the General Assembly of the Presbyterian Church in the United States, by the National Council of Churches, by the Anti-Defamation League of B'nai B'rith, and the National Conference of Christians and Jews.

Fair-minded Christians will not endorse this enterprise.

HARRY E. MOORE JR.,
Tennessee Regional Director
National Conference of
Christians and Jews
506 Falls Bldg., Memphis,

[start]

Original documents
faded and/or illegible



'Born-Again' Directory Draws Fire

By PHILIP MACLIN
Press-Scimitar Religion Writer

The Memphis edition of *Christian Yellow Pages*, a business directory for "born-again Christians," received a new blast of criticism this week.

"Fair-minded Christians will not endorse this enterprise," according to a statement issued by Harry E. Moore Jr., state regional director for the National Conference of Christians and Jews Inc.

"There is nothing Christian about it," Moore said. "In fact, it is an appeal to prejudice — born-again Christians are better than other people. I find the *Christian Yellow Pages* offensive precisely because I am a born-again Christian."

Such directories have proliferated in the wake of a hard-sell fundamentalist religious movement and are now published in 34 states. The directories restrict advertisers to businesses whose proprietors are willing publicly to profess being "born-again Christians."

Some 40,000 of the 16-page Memphis edition are reported to have been published for distribution through mail, "Christian" bookstores and the offices of the advertisers.

One Memphis religious bookstore said it had some copies of *Christian Yellow Pages*, which are free to anyone who asks for them. "Not many people have requested them... probably because most people don't know about it," the clerk said.

Moore said such "born-again" directories are being opposed by the General Assembly of the Presbyterian Church in the United States, the National Council of Churches, the Anti-Defamation League of B'nai B'rith and the National Conference of Christians and Jews.

The Anti-Defamation League filed discrimination suits against publishers of three directories in Colorado and California but later settled out of court against two. It says it may file in other states later. The league also persuaded 11 major U.S. corporations to withdraw their listings from the directories.

The directory's regional office in Clark Tower, 5100 Poplar, has been closed until time for publication of next year's edition, according to national director W.R. Thomson of Modesto, Calif.

As to those critical of the publication, Thomson said: "They're emotionally involved instead of looking at it factually. It's being blown all out of proportion."

"We're simply publishing lists," Thomson said. He sees



nothing discriminatory, illegal or unethical about distributing lists of business people who are willing to affirm that they are born-again Christians and who welcome business from others who want to do business with them.

Thomson said his publications do not advocate boycotts. Instead, he said, they list merchants who possess a particular qualification. The only criterion he recognizes is the advertiser's acceptance of Christ as Savior, Thomson said.

Thomson said he finds it strange that the Jewish communities in some areas have opposed the directory.

"The Jews of America have always been a persecuted minority, and by adhering to the principle of standing together and supporting one another, the Jewish community has built financial empires. In recognizing the successful principle employed by our Jewish neighbors, *Christian Yellow Pages* is attempting to unify the Christian community while providing a service for all."

The latest to show interest is the grand dragon of the California Ku Klux Klan, who says he intends to publish a directory of businesses favorable to the Klan.

Rise In Courage Asked By Bishop

Bishop Carroll T. Dozier of the Catholic Diocese of Memphis yesterday combined recent fire and police strikes here and Alexander Solzhenitsyn's criticisms of the West in a call to work for a greater sense of community.

Solzhenitsyn, he said, has been consigned to oblivion since his stinging criticism of the materialism and moral decline of the West in a commencement address at Harvard in June. Firemen and policemen — once held up as "heroes and heroines" — have suffered a similar fate, he said, since the strikes last month.

This tendency for conceptions to change so quickly, the bishop said, must be judged honestly "if we are to establish a continuity of principle and if we are going to govern ourselves as free agents."

He said the Russian author's statement that a decline in courage may be the most striking feature of Western society had drawn a particularly hostile reaction. "I wonder, though, if you and I stopped

and considered for a moment, we might agree. For, what masquerades itself as courage often is machismo of one sort or another."

Bishop Dozier read the First Amendment — which guarantees the rights to freedom of religion, speech, press, peaceable assembly and petitions for redress of grievances — to about 75 persons at the First Forum program at First United Methodist Church. "I wonder if that were on the ballot in November, would it pass in Memphis?"

Mentioning a march during the strikes by clergymen, firemen, policemen and their supporters and the rights to assemble and petition the government, the bishop asked, "How do you do that in Memphis? Was that not what the firemen and policemen were asking, beginning with the question, 'May we have a mediator?'"

These rights, he said, come not from government, but "from the God that created us. Because they do, you and I must be alert, intellectually and morally, to their implications and alert to any time they are questioned and any time they are ignored. We will keep our country and our city on a saner path."

By "living together and recognizing one another as creatures of God with rights given by God... assisting one another, and loving one another and moving out towards one another — by discovering and recognizing one another, we can make the community what it should be."

Without suggesting any specific action, the bishop criticized inaction in such matters as solving the problems of an inflationary economy and selecting a new city school superintendent.

"We are allowing the school board," he said, "to tie up perhaps the future of the school system and what are we doing about it? Our school system with 110,000 children is hanging because nine people are hanging."

Letters to the Editor

Memphis, Sunday, Sept. 24, 1978

Page 5

First, Read The Report

To The Commercial Appeal:

The Tennessee Advisory Committee to the United States Civil Rights Commission has finally issued its report on police brutality after a year and a half of interviews, hearings, investigations and research. The editors of our two leading newspapers read the report and critiqued it negatively — one labeling it "phony rhetoric," the other calling it "prejudiced." In all likelihood, one-half of this community will accept the newspaper's criticisms as valid, while the other half will proclaim, "Well, what do you expect from the 'white' newspapers?"

The truth of the matter is that very few in either half will ever read it. And a greater truth is that you can count on your fingers the number of people who have even considered to put in the time and effort the staff and volunteers of the Civil Rights Commission did to discover whether abuse of police power exists.

So what do these facts tell us? That Memphis is a polarized city? We all know that! I think it tells us something else:

We all know some brutality charges are valid. It was our newspapers that uncovered the Elton Hays murder and the police dog attack incidents. In the Aug. 19, 1978, edition of the Washington Post, one of our own leading citizens and political leaders, Lewis Donelson, is quoted: "The truth of it is that the redneck white policeman is the most antiblack person in this town. There is police brutality in the police department. And, honestly, if I were mayor I don't believe there's a thing I could do to stop it."

The Metropolitan Interfaith Association, Church Women United, the Catholic Diocese, the N.C.C.J., the NAACP, the police negotiation team have all told us that some of our citizens are afraid of law enforcement officials. Some of those citizens, unlike me who was reared to call a policeman if I ever found myself in trouble, would never dream of calling for police help in time of need. With that kind of fear, crime won't be reported and the community's cooperation in solving crime won't be forthcoming.

Besides the sheer injustice and indignity that exists when police act with prejudice toward any of our citizens, the pragmatic result is that Memphis isn't a safe place to live or work. How then can we expect to progress? To attract newcomers?

The black community will never accept a clean bill of health for the police department if diagnosed by a white power structure group; and the white community will never believe a report from "outside agitators." So what are we going to do, Memphis?

Well, I suggest we all read the report. And even without further investigation of your own as to whether the fears are real or imagined. We accept the fact that the dynamics of the fears are the same: If police-community relations are bad, Memphis is in trouble. And we, her citizens, must do something about it.

JOCelyn DAN WURZBURG
5503 Gwynne Road

[end]

Original documents
faded and/or illegible



SOUTHEAST AREA OFFICE
THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

FO-SE
SUITE 118
1699 TULLIE CIRCLE
ATLANTA, GEORGIA 30329
PHONE 404-633-6351

DATE: October 13, 1978

TO: Marc Tenenbaum
FROM: William A. Gralnick
SUBJECT: Memphis Christian Yellow Pages

Attached are some pages from the Memphis edition of the Christian Yellow Pages. We have been consulting with the federation on how to limit distribution by enlisting churches to "boycott" the distribution of the publication. In addition, Bishop Dozier is doing a column on them and the Memphis commercial appeal has done a very strong editorial which was anti-CYP.

The first edition is slim, about ten pages. I'll be most curious to see how CYP develops. Holiday Inn is headquartered in Memphis and they are big evangelical boosters.

Best regards,

P.S. Attached is a full page article the Hebrew watchman ran on you.

WAG/rd

cc: Jim Rudin
Harold Applebaum

Enc.

APR - 3 1980

"WHAT DID JESUS REALLY SAY ABOUT HIS DEATH?"

Open Letter to Rev. Harold A. Sevener, Prest.

And to the Official Board of The
American Board of Missions to the Jews
Concerning Statements by Rev. Sevener Under Above Heading.

Dear Brother Sevener:

You will not be too much surprised at hearing from me concerning your recent message in the February 1980 number of "The Chosen People" magazine, entitled "What Did Jesus Really Say About His Death?" I trust also that you will not be much disturbed at my taking the liberty of having your article copied out for my better facility in conveying to you what I have to say about this article, and in order to guarantee accuracy of reference thereto and to assist in its complete understanding.

Also, that you may have the testimony of one whose excellent knowledge cannot be questioned as a Christian expositor of the Word of God, and this from the Jewish standpoint as re-cast in the mold of living faith in Christ, and ministered in the warmth of deep Christian piety as well as broad knowledge of both the Old and New Testaments, I have had certain pages copied out of the work of the late Dr. Alfred Edersheim, entitled "The Life and Times of Jesus The Messiah".

Your statements are new and startling in this article of yours, as you must know. You have taken new and extraordinary ground: at least in degree of boldness. In your doctrine, your handling of this sacred matter is of such unblushing familiarity and boldness as has scarcely been heard before; and I doubt not you will have heard, or will be hearing, from others about it as well as myself.

You will agree with me that we are dealing with that which is spiritual and superlatively sacred; also of the most vital and far-reaching import and consequence to the Lord's honour and to the interests of men. Therefore I ask you to be calm and patient, in face of the gravity of the inexorable truth of God (against which man can avail nothing, but to his own hurt) while I present to you the critical protestations I am now compelled to make to you concerning this distressing article.

You know well my doctrine, as both yourself and Dr. Fuchs, your former president, have for a number of years been receiving my various messages to Israel, none of which have elicited any unfavorable comment from either of you, but, on the contrary, some degree of apparent appreciation as has been evidenced in your several letters to me.

But now, a new day has come: a day the like of which this world has never seen before! Even in my small corner (remote as to the world's great tumult and turmoil religiously) what has just come to my eyes from your pen in the ABMJ Magazine seems only too much like the irrational Babel-voices that everywhere in Christendom are sounding forth furiously against the truth of God. However you may judge of the appropriateness of my "Open Letter" to you and others of your organization, I must answer by

the truth of God for the relief of my own soul, as well as in hope of like relief in some others who are likewise burdened by what you have published abroad. Whether you will hear or not, I must tender this word of warning to you and to your responsible Board of workers and publishers.

The new and bold denial of a fundamental and long-held view of Bible truth, cannot but be resting uneasily on your conscience; for not only is it grossly un-scriptural, it is anti-Christian as to the Christian's most beloved truth; the Bible's most basic and cherished doctrine of the sacrificial and vicarious death of the Lord Jesus Christ. Therefore I propose to state the truth of God plainly to you as I see it in the Word, which I have held (or rather it has held me) for these past 60 years or more; and also do what I can to neutralize the evil effect of your damaging doctrine, which, seeking to pass muster under cover of the ABMJ would further beguile the susceptible Jewish people into their too-congenial Jewish bondage; and it will here "eat as doth a canker". Yet I am not ready to believe that even your prestige or that of the ABMJ is such as to carry away honest souls, who love the truth of God, to embrace your perversity in seeking by the Scriptures to verify the very thing which the Scriptures oppose.

Now of course we allow it would be a sad and terrible thing, as you point out, "to live your life thinking that the world believed that you and your people were responsible for killing their Saviour". Then to justify and strengthen the natural, human reaction to this (as though it were all a malicious falsehood with no truth in it) you go on to say, "How would you react if you felt that the world thought that you were responsible for the death of their God, and then sought to prove it by hatred, by brutally mistreating your people, by making you the guilty party for every social evil and problem of society, by forcing you to live in ghettos, ostracizing you from social institutions — all because you were a descendant of the ones who they claimed were responsible for the death of their Saviour?" By the obvious injustices inflicted upon the Jewish people, this argument carries much weight. But it does much mischief, notwithstanding this; and you ought to know it, and not inflame these unhappy fires in the poor human breast. I say also that no Gentile, any more than Jew, can be forced to become a Christian by scorn being heaped upon them. It is all a terribly sad dilemma, yet we must deal with the underlying facts as they are, and submit the result to God, however unhappy the burden we have to bear. Falsehood brought into it will not help; least of all gain-saying the truth of Scripture. But the obvious enormity of injury and abuse involved, should not be used to prove fallacious all there is of undeniable fact that lies at bottom, and thus sweep aside the record of Scripture. Whatever was so monstrously wrong and unjust in all this array of Jewish embroilment through the years, it cannot be denied that a thread of reciprocal "cause and effect" ran throughout much of it, even though there are two distinct lines here which cannot be thus lumped together as one. God has something very distinct to say here, where the death of His Son in this God-hating world is involved, and especially when the hatred and rebellion that everywhere met Him was in God's favored Jewish nation predominantly. Assuredly, the ignominious death of the Son of God (very God Himself humbled for Incarnation) in this world for man's blessing, could be no matter of indifference to even the benighted

human family (regardless of how intemperate sinful men are prone to react) not to speak of the righteous "reaction" of the Lord and Master of the human family.

Of course it is awful to have the world think such a thing as you recite, but it is more awful for heaven to behold it, and then for men to deny it in the face of God, whose love-gift to the world was thus (as for its willing acceptance) quite in vain. Not only this, but the very associated facts of His death, involving its adaptation and intrinsic value for man, are now being falsified, as well as the facts of the death denied. Nevertheless, there remain things in this world that cannot be denied or corrected in their results, and in their effects, in the disordered human family, and it is useless to fume against it. This all rather proclaims our ignorance of the situation, as well as our rejection of God's way of escape from all involvement in the evils of this world; otherwise, we must bear our just condemnation along with the world, even for the treatment and death of God's blessed Son among us. No one can affect innocence here; the world as a mob did this thing, and none were so forward in it as those whom it least became. (Psa. 110:1; Acts 17:31).

Cannot you see that your appeal for sympathy on such an unscriptural and (historically) untruthful ground can only produce the opposite effect, even in the most well-disposed toward Israel, creating a form of anti-Semitism where otherwise it would not exist? How false and self-defeating are all self-serving arguments, when Israel, and her defenders, will not honestly refer her case to God! How vain to press any argument not founded on the certain conviction that this is a disordered world through sin, and wherein awful things are perpetrated that have equally awful consequences attending, and through the maze of which, if any recovering way is to be found, it must be alone through the overcoming mercy of God. Therefore, let us now first look to man's side to account for the cause of all this soul-afflicting ill, so readily complained of, and not to God's side; especially where the paramount interests of His Son, hated "without a cause", are concerned.

That Israel did, in fact, accomplish the death of her Messiah, and is plainly charged with the act, none can deny. And that she is "first" in responsibility for His rejection and death in this world, even when "to His own" He especially "came", is plainly shown in Scripture. Of course it is an intolerable load to bear, and not only as the world's charge, but the Biblical fact, even when "God came down in love", though it can be forgiven in that same indefeasible love. But there is even a worse thing and more hopeless, to be borne, and that is the denial of the act, even by throwing the blame on others, where it least belongs! thus repudiating all responsible connection with Christ's blood and death, is also (spiritually speaking) to abandon the sphere wherein alone repentance and forgiveness are to be found. For does not man's sin, in fact, require that death? even though his bloody hands did inflict it? And is not this God's reckoning, for the deep need of all of Adam's sinful race! Like-wise, as to bearing "the responsibility for the death of their God", as you put it; which is but saying the same thing, as Christ was indeed very God. And when did religious man ever do anything else than turn God out of this world, so far as his own hands could accomplish it! If we are

truly ourselves with God, we expect nothing else, nor are we to complain before "the Christian world" about it! We know the ruin of sin in the fall, and as children of God ought to know our own hearts, and also that the people of God should make their complaints to Him.

In view, then, of the over-abounding grace of Christianity, it may seem inconsistent with its healing and forgiving nature, to be so insistent on the sin and guilt of Israel. But when the very foundation of all godliness is being destroyed, and when Christianity itself is being eclipsed in Judaism's baneful darkness, it seems high time (if not indeed too late!) that fundamental truth should be re-emphasized, even from this unhappy side of recalling Israel to her needed truth and becoming self-judgment.

What, then, is plainer, or more awfully prominent in the Word of God, than that Israel did, morally and potentially, persecute unto death and slay her Messiah? And not only this, but was, by the Lord Himself pronounced guilty for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Bachartas, whom ye slew between the temple and the altar". (Matt. 23:35, 36; Luke 11:19-31). What had the blessed loving Lord Jesus Himself to say about Israel even from the beginning of His patient life and manifested glory among them on earth? "Now have ye both seen and hated both me and my Father". How is it supposed that an effectual ministry can be extended to Israel with this underlying truth being kept entirely out of view? And this implacable spirit by no means ended at His crucifixion; for ever after it His very Name was abhorred and unoffending followers persecuted. The record of the Acts shows this indisputably; and especially in Chapters 22, 23, 24, 25 and 26, do we see it manifested in the murderous purpose and ceaseless endeavour to slay Paul, Christ's most gifted servant and "pattern" saint. This leaves no question as to the hostile spirit of all official Israel, undeniably refuting the invented plea that it was only a small irresponsible clique of fanatics who did these things.

But however abysmally dark the picture from man's side, or hopeless from Israel's side with their Messiah rejected and gone, brighter hopes were all the while dawning for Israel (as now also for the world), if Israel would but submit to the incoming light of the New Testament grace of Christianity, soon to blaze forth to all the world as "The glorious Gospel of the blessed God". The veil that hitherto covered Christ's glory, being taken away, now that He is rejected as Messiah, no one could "know the Son" or appreciate Him in this new glory except the Father only; nor could any one know God as the Father in this newly revealed relationship of "the Father and the Son" except the Son thus make Him known (Matt. 11:25-30). The Messiah, as such (in Old Testament connotation), put to death on earth, is owned in the excellent glory as "Son" of the "Father", and the disciples are admitted into this fellowship. (Matt. 17:1-9; Lu. 9:1-39). The vision of this new glory is to be told "to no man, until the Son of Man be risen from the dead"; when alone it could be fully realized in force. Thus Judaism and the Messianic kingdom foreview are over and passed for the New Testament Christian relationship.

Hence, in the new and glorious light of the Christian day fully come, can alone be seen that the greatest crime of man was but the occasion for

the display of the greatest love of God; so that in looking on that cross, no oppressive pall of sorrow or darkness afflicts our sin-smitten hearts, but alleviation and healing soothes all our wounds from the deadly venom of the serpent's fang, according to that blessed word — "with His stripes we are healed" (Isa. 53). Thus the death of Christ, so dreaded and insupportable for man to bear alone, has, in the marvelous wisdom and counsels of God, been foreordained to be entirely for man, and not at all against man! "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

We are here at the very heart of the meaning of His death; the spring of the Gospel, and the mighty effusion of the very heart-pulse of God at Pentecost! Notwithstanding, poor Israel seems even not yet ready, after centuries of sorrow and suffering to find grateful pleasure in all this. Therefore, the only course that remains for them is to return again to the point of departure at the beginning of the Gospel day, when the foundation was being laid by the apostles and prophets of the New Testament, and the effectual truth that Israel had then to hear by inspired apostles, preached all over to them again.

Hence we turn to the infallible record of the Acts of the apostles, where the Holy Ghost spake and acted in power as the foundation of all God's work in this present dispensation, and which cannot be by-passed by Israel, or for Israel, if any real service is to be rendered her. What warrant to think otherwise, ignoring the apostle Paul's method and mighty efforts, building on a foundation mere sympathetic effusion of humanism?

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." "For of a truth against thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy counsel determined before to be done." (Acts 2:36; 4:27). What could be a plainer refutation of the Jew's pleading innocence, which you are trying to save by pleading these very Scriptures? Again we read to the same intent, and do call attention to how much this side was stressed: "The God of Abraham, and of Isaac, and of Jacob, whom you delivered up and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses." "Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole." (Acts 3:13-15; 4:10). Again, witness the able record and piercing indictment of the noble Christian martyr Stephen; summing up his long historic speech with the charge, and the very cause of all the sad conflict between Israel and her Jehovah — "Ye stiffnecked and uncircumcized in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have been the betrayers and murderers. Who have

received the law by the disposition of angels, and have not kept it". (Acts 7:51-53). This is the testimony of the Acts, not to speak of the Lord's severe indictments in the previous Gospels.

How futile to contradict it, and to deal so dishonestly with the Word of God? It has been supposed that such denials of the written truth were reserved for none other than the coming Antichrist; and that to make such bold contradictions would be necessary to consolidate his satanic kingdom with the Jews by thus removing all this reproach they have borne as to the death of Christ, and to remove the last vestige of anti-semitism in even the Word of God! Then, assuredly, any further annoyance about Messiah's death, would be far removed! — that is, until it shall suddenly be revived and the awful question opened again by God Himself! "Where is thy brother? The voice of thy brother's blood crieth unto me from the ground", and that will be "The time of Jacob's trouble"!

* * *

Now in your article you also assert that the Scriptures you cite are to be regarded only as of historical value; what people "fail to recognize", you say, "is that this is an historical statement regarding an historical event. Jesus was crucified. The Jewish leaders did reject Him as their Messiah. But the Jews as a people cannot be held responsible". — "An historical event" is all this is supposed to be! The reference is to Acts 2:36, just quoted above. But that is just the point! It is the most momentous "event" that ever transpired in this world! In lays hold on every soul of man, and you are trying to gainsay it, as though it is nothing — at least for the Jews! It is only a commonplace "incident" in man's "historical events"! Now this boldness of denial of God's record and its plain intent, will only defeat its own purpose with the true hearted inspiring their indignant resistance; yet with weak and unestablished souls it will produce great confusion and distress of heart. This is of no small account in the Lord's sight, and heaven does take account even of such "events" among men. (See Matt. 18:1-7). Faltering uncertainty and questioning of all Scriptural statements will be the crop you produce in many poor hearts by your infidelity to the plainest Scriptures. And what a service to poor floundering Israel in this day of terrible apostacy in Gentile Christendom!

You may feel indeed that all this affects very little, if at all, your Jewish brethren, seeing that you all claim to enjoy an exceptional resource in God, in that you are accounted His "chosen people". But this supposed resource is a fantasy, and it will assuredly fail you in this day of testing — not to speak of days transcendently worse to come! For God has but one valid salvation now for both Jew and Gentile, and to look elsewhere is to miss totally the way of it. We stand in Christ alone or we have no standing before God at all. Any other pretended standing is but worthless pride of heart, even though it vaunts itself in the centuries-ago religion of Judaism, before these names were written upon it — "Lo-Ammi" and "Ichabod". Of course this was all long ago overridden by man's religious will (the most indomitable of any), and in spite of God's mighty reassertion of it when He struck death to the Jewish system at the death of Christ, rending in twain their most holy emblem — the

Veil of the Temple — and this emphasized by the darkened heavens, the quaking earth beneath, the blasting of the rocks, the breaking open of the graves, and the dead coming forth out of them in the power of His resurrection — and yet for all this attestation of doom to the Jewish system that nailed Him to the cross, this death-blow was speedily overcome, the Veil being sewed-up, and the dead profession of worship going on as before! Such is the mighty bondage that even yet prevails, and is eager to burst forth in full-fledged resumption of ancient ritual at the first sufficient attainment of their militant Zionism. Yet Israel cannot now have her ancient prestige and earthly glory as in Solomon's day, and at the same time have God's Christianity. St. Paul, God's elect servant and gifted exponent of Christianity says, "What things were gain to me" (that is, in Judaism at its best acceptance) "these I count loss for Christ". "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them as dung that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith". (Phil. 3:4-9). Such must ever be the attitude and enjoyed-position of a life lived above the flesh with its religion of human nature and worldly elements. So far removed are we today from such a pattern of Biblical Christianity, that great self-distrust becomes us in making any radical departure from the long-held orthodox views of the more spiritual of saints in better days than ours, and most of all self-distrust in any attempt to upset the translations and meaning of words committed to our trust by godly men and the most learned in the languages, and the most trustworthy of character and Christian piety, of the former and better years.

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Tolerably acquainted as I am with Jewish mission literature, this late writing of yours seems to me such a radical breakthrough from all precedent, that I cannot but think that you know better, and are yourself dissatisfied with what you have written. Yet, is not your writing but the consistent outcome of your long-banished use of the proper terms and definitions of Christianity, in deference to the generally prevailing prejudice and sensitiveness of the Jewish community? Disregarding, and even disparaging the proper God-appointed terms of Scripture, which alone define and convey the truth of Christianity, such as Conversion, New Birth, Reconciliation, Justification, Regeneration, Sanctification, Quickening from death in trespasses and sin, Deliverance from the power of Satan, and "saved from the wrath to come", etc., thus you have circumvented all that Christianity means in advance beyond defunct Judaism. The heart-life of God's saving grace has been stultified and deadened beyond all life-evidencing operation! Deplorable state, in which none can ever tell whether they are spiritually born again or not! And this lays the subjects of such profession open to the reception of false Christs without them knowing it, or at all able to discern between false doctrine and true. The quickening Holy Spirit, if at all present, is "grieved" beyond sensible operation in the heart; and the ultimate of this state, even where some truth is known but not truly loved, is seen in 2 Thess. 2:1-12.

Far too little realized is the complexity of the moral system and its working in this world; how the self-love of men, and the complacency engendered by membership in a world-oriented religion disrupts everything truly spiritual; even making impossible the consciousness of what is ruinous sin before God. Thus when God would make the present plight of Israel the very effectual means of their exercise and conviction unto salvation, the consideration of a prior (and once-owned-of-God) religion, is revived exceedingly to withstand and defeat His voice. So exactly is it with Israel today; and they call this the "Birth of the Nation", and "Life from the dead", to the "dry bones" of Israel as per Ezekiel's vision in Chapter 37. This is all dove-tailed with Christianity, and the Jews who thus have two religions in one, really have neither. The profession called Judeo-Christianity, is a religious monstrosity. Paul shows that trusting in the legal Covenant in any degree, the trust is divided and worthless. "Christ shall profit you nothing", "ye are fallen from grace". (Gal. 5:1-6). Grasping at the benefits of Christianity, while carping at its claims on the conscience concerning Christ's death; hoping to share in heaven's joys in the "Father's house of many mansions" yet slighting the sufferings of Christ which alone opens the door to them; and denying the human bankruptcy which alone entitles Jews, along with others, to share "the unsearchable riches of Christ" — all this constitutes the sad enigma the Jewish people are floundering-in today, even in much of their evangelism, while the secular mass of the nation is hopelessly committed to unbelieving Zionism, which is determined to have their land and city in their own strength and way, despite God's alone strength and Scripture-defined way. Thus with their eyes tight shut, their suffering souls are crying-out desperately for light.

In this unhappy state, it is naturally of great moment (as you have feelingly pointed out) "what the world thinks of us" (Jews); whereas, the true people of God are to "marvel not if the world hate you", says their Divine Lord, "Ye know that it hated me before it hated you". (John 14:18, 19; 1 John 3:13). Therefore let not any "lost sheep of the house of Israel" trust in the pride of simply being a "sheep" of Israel according to natural generation, for to do so is to be a "lost sheep" still. The guilt of the soul is not only left untouched, but it is compounded by the holding to it in the face of the delivering light and power of Christianity's most favored day. The "true light" that "now shineth" out through the God-smitten Veil of the Jewish system; even the full "glory of God that shines in the face of Jesus Christ", is yet shunned by the Jews, who prefer to grope about in the maze of religious technicalities of the Jewish Law, their manifold traditions, and Rabbinical inventions, so that God's present Gospel message is never permitted to reach their well-garrisoned hearts! But for this false support, many would be broken-hearted today — and to their everlasting gain, as Christ then could reach and heal them by His sweet grace. The affecting story of the cross is taboo, because of a prior religion; and even regarded as but an "historical event"! And thus about the only effect of it is the additional condemnation of knowing about it, while it is yet withstood. The religious pride that can blush for its suffered damage for its reputed connection with the cross of Christ, and not blush rather for the record itself, gives the profane world credit for more right feeling than the professed People of God!

Even a dying thief of the gibbet, steeped in crime, honours Christ crucified more than the masters of Israel; more than disciples that forsake Him at the cross; but the crucified thief is there to give Him glory, in the confidence of faith that fills his whole soul with light; that saw beneath even such deep disguise the Beauty that Israel desired not; that in the boldness of faith gave the lie to the Jewish Sanhedrin and the vaunted jurisprudence of the Roman Government proclaiming in their face Christ's innocence and that they were wrong in condemning Him; rebuking the reviling of his fellow criminals, and warning them in the most feeling way to "fear God" as on the brink of eternity into which they were all now going! Alone, from all the world besides, he refreshes the heart of Christ, when all others were either against, or have forsaken Him, and through Christ's precious blood — streaming down from the cross for us that wonderful day — he is as ready for heaven as Christ, with whom he was going to Paradise that very day! without Jewish ritual or Christian ordinance; without Law-works except its broken commandments; without concern for his own sufferings or release from the cross, and without a doubt as to Christ's divinity and His coming Kingdom — when all was dark and the King was slain — he is set forth by God as the "first-fruits" and pattern of salvation by grace, through the work of His Son Jesus Christ — all of "faith without works", through the merits of Another's works, and not our own. So that in seeing in the cross of Christ the work done for man, we see in the cross of the helpless gibbeted sinner, the work done in man. It is exactly what Paul exults in — "the righteousness of God without the law". "Even the righteousness of God which is by faith of Jesus Christ". (Rom. 3:20-24). "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin" — and not its remedy. James' position on "works" has indeed its place before the eyes of men. (James 2:18). But Paul shows the root-principle and ascribes the authorship of living faith to God. The preaching of law-works for righteousness before God is in flat contradiction of New Testament Christianity, and the obnoxious system Paul most vehemently denounced in all his Epistles. Even Abraham's works, if done on the law-principle would give him only a human righteousness, and nothing wherein to glory before God. (Rom. 4:2). How say you then, "Jesus came to fulfill the law, and in so doing, to show the standard of righteousness that God required". Did you never read Romans, Galatians and Hebrews? observing how Paul overturns all such "Law" "standards of righteousness", replacing the temporary Aaronic Priesthood of sinful and dying men with an Ever-living Priest "after the order of Melchisedec; displacing the Old Covenant by a New and Better Covenant than that "which decayeth and waxeth old and is ready to vanish away" and opening an "Heavenly Sanctuary", (for all worshippers hence forth) "which the Lord pitched and not man". The Lord Jesus (and He alone) did keep the Law perfectly, but not as a "pattern", or any "standard of righteousness" for us, but to abolish it for us who cannot keep it but only are cursed, and perish under it, according as Christ's blessed Gospel of grace tells us plainly. "And you being dead in your sins x x hath he quickened together with Him, having forgiven you all trespasses! Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross", "Having abolished in His flesh the enmity, even the Law of commandments contained in ordinances". (Col. 2:13, 14; Eph. 2:15). Thus we have

remaining, only "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference! For all have sinned and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus". (Rom. 3:22-24; 1 Cor. 1:30). What sinner that knows the plague of his own heart does not rejoice in this? It is indeed but the just interpretation of Jehovah Tsidkenu — The Lord our righteousness.

Let us return for a moment to the cross; for such is the closing scene for Israel of her banished Messiah. If they fail to enter-in to the "Fountain for sin and uncleanness" opened for the house of David then and there, such will still be the awful scene that will confront them when God lifts the curtain again and makes inquisition for the righteous blood shed upon the earth, and Israel's present "wailing wall" will seem as merry laughter in comparison". Alas! If conscience has been so far benumbed and ruined by Judaism's unbelieving "sorrow" that signifies no real "repentance toward God", but is only "the sorrow of the world that worketh death", with yet no "sorrow unto repentance" for what was inflicted upon Christ in the shameful cross, then the closing scene is not morally changed, but is still virtually that of Israel's children watching Him, in unmoved complacency, die there in agony and blood on a criminal's cross in shame, while some "walking by reviled Him, wagging their heads and saying, save thyself if thou be the Son of God and come down from the cross." (Matt. 27:39-43). It was of this fresh unfaded scene, so indelibly stamped upon his mind that at least wrought in the apostle Paul's preaching, impelling him to "know nothing save Jesus Christ and Him crucified", and by which he could say "Jesus Christ was evidently set forth, crucified among you." (1 Cor. 2:2; Gal. 3:1). And in this light it was that Paul ever warned against Judaism's beguiling religious snares, himself always sensitive to what it had done to himself, even while deceiving him in claiming a "good conscience". (Phil. 3:6-9; Acts 9:1, 2, etc.). It left him only a mad persecuter of God's only true and saving religion. Therefore he inveighed so earnestly against it. And if Israel would only lay to heart this peculiar obsession of the Jews — a religion limited to the confines of nature and the flesh — and come honestly to the Word of God, to learn of His life of faith for the longing soul; apart from all question of Gentile anti-Semitism or Rabbinic abstractions of their Law, it would work the salvation for which they are longing and laboring in the dark to acquire. But No! Instead of a plain Biblical voice being heard by them obediently, even the most pertinent truths are even in this sad day spoken of as a "satanic deception". — Your article says "One of the greatest deceptions that Satan has perpetrated upon the Christian world is that the Jews are responsible for the death of Christ". Could self-incriminating folly be more manifest! Here is an example of what man will do to maintain a once-favored position of God when it has been forfeited by his own unfaithfulness, and withdrawn by God. A man will then give the lie to the Word of God — rather than judge himself and repent, and he will also lay his faults at others' doors, and even God's!! Hoodwinked himself by Satan, he boldly contradicts even the Bible, never even suspecting his betrayal by him into so evil a position! and ignoring the fact that the original and intended position with God has been abandoned.

This is what has happened to Israel on the large. The enemy having once invaded the ranks of those favored of God and long known as "God's Chosen People", they cannot surrender the prestige of their reputation, or even consider, with becoming modesty or remorseful retrospect, what has become of their Jehovah's honour and His comforting Presence among them! Even in Israel's present dire emergency, they will not even yet consider how grievously they have missed the way, forfeited Covenant claims with God, or see as worthless before Him their outward show of religious performances. Of this moral obduracy He has all along from ancient times complained, saying "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me". (Isa. 29:13, 14; Ezek. 33:31; Psa. 78:36, 37; Matt. 15:8). This is just the question at issue now, in their attitude and movements; they presume to plunge ahead and reconstitute themselves as a great nation of the world, just as though nothing had happened to their relationship with God. The presently changed relationship with God, and the interrupted title of Israel's tenure of their promised land, Israel will not accept; and of the enormity of this falsehood and its consequences, it is not here necessary, in view of what is happening, to speak. Obviously, that some such movement as theirs may naturally be inevitable to this expanding people is granted, but how is it to be justified, as only of self-aggrandizement and without God's authorization and His definitive call?

Likewise, as to their future: If a promise has been made them that in a coming day their nation would be chief among the nations of the world — "the head and not the tail" — when under the kingdom-reign of their Messiah, they will try to exploit something of this and bring it about in their own masterful way, regardless of God's time or season; pleading for their action "God expects man to do his part". Such, as regards both their past and future heritage, is the covert issue in their Zionism movement; and its struggling to assume a place of superiority over other nations before God's time and conditions to give it to them, has produced a frightful disorder, as to which there can never be peace, however much their aggressive movement may be permitted to struggle through for a time. There is presently only one remedial solution for the individual soul, and that is to refer the case to God, Whose Word explains all; especially for the "Chosen People" which claim is ever their boast.

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But your article does allow: "The Jewish leaders did reject Him as their Messiah." However, you immediately add, "But the Jews as a people cannot be held responsible, nor can the Romans, nor can any group of people."! How are we to understand this, as Israel has the complete representation of her people in the Priests, Pharisees, Scribes, Lawyers, and other "Masters in Israel", while Romans and others are likewise all represented in their leaders and officials. And as for Israel's theocratic unity, you evidently do not believe in "corporate defilement", or that "a little leaven" may "leaven the whole lump". When Achen sinned, "in the accursed thing; God said "Israel hath sinned", and when Daniel confessed Israel's sins, he confessed them as also his own. And many such examples we find in the Old Testament expressing the unity and common responsibility

of the whole people. (See Josh. 7:10-13; Dan. 9th Chapter). To continue your statement: "Notice what Jesus says about His own death and life, 'I am the good shepherd; the good shepherd giveth His life for the sheep'. (John 10:11). "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father". (John 10:17, 18).

Blessedly true, or we would have neither God nor Saviour. And I wish you would quote the verses that bear directly on the result of this, in our own salvation of eternal life and security in the hands of both the Son and the Father, and not in Moses' hands for our "works" of the Law at all. "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all, and no man is able to pluck them out of my Father's hand, I and my Father are one." (vss. 27-30). Believest thou this?

But what manner of theology is this that you bring to bear on this blessed subject? Christ's sheep were all lost sheep before He found and saved them through laying down His life of unfathomable suffering ere they could be found and brought back to God. Sweet side of His love that is only in evidence here, but listen to His own words elsewhere in prospect of this same laying down of His life for the sheep; and then let us ask our hearts why we should like to forget or make little of this side of the mighty cost and the boundless claim it has upon our hearts, even though yet "none of the ransomed ever knew, how deep were the waters crossed, nor how dark was the night which the Lord passed through, ere He found His sheep that was lost". For here, at least, is the very heart of Christianity in Christ's sufferings (if not the heart of Judaism). Listen, then, to the groans that rend His breast as He approaches that awful chasm that sin had opened up and interposed between our souls and God — that depth of unfathomed woe He must traverse to reach our 'whelmed souls, beyond in everlasting darkness! "Now is my soul troubled; and what shall I say? Father save me from this hour; but for this cause came I unto this hour". "My soul is exceedingly sorrowful, even unto death; Tarry ye here, and watch with me. And He went a little farther, and fell on his face, and prayed, O My Father, if it be possible, let this cup pass from me, nevertheless, not my will, but as thou wilt." "And there appeared an angel unto Him from heaven, strengthening Him. And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." (John 12:27; Matt. 26:38, 39; Luke 22:43, 44).

Is man's part in all this a matter of indifference, because He endured, in His ineffable love to man, the awful curse of an angry God against man's sin? And has His word no meaning — "But this is your hour and the power of darkness"? Is such slavery of man under the power of the devil a matter of indifference? See further from the Lord's own words, how the truth of God's sovereignty and eternal purpose does not abrogate man's responsibility, nor even apparently affect it, in this instance of eternal pre-determined design! Now here is "What Jesus (also)

Really Said About His Death". "And truly the Son of Man goeth, as it was determined; but Woe unto that man by whom He is betrayed". "Good it were for that man if he had never been born"! (Luke 22:22; Mark 14:21). Is there no responsibility here? To Pilate, Jesus said, "Sayest thou this thing of thyself, or did another tell it thee of me"? "Therefore he that delivered me unto thee hath the greater sin". (John 18:33-35, John 19:11). Is there no comparative responsibility here? evidently making the Jews the more culpable! Also, Judas is called by the Lord "the son of perdition" (John 17:12), and this is a title of no indifferent meaning! And he may well be considered the typical representative of the nation as he only implemented their spirit of long-design, and was hired (Lu. 22:5) by the masters of Israel to betray Christ. Judas may even have thought that "this was entirely God's affair"! or that Christ would, at any rate, be able to extricate Himself, as He had so often done before. In his infidel reasoning he was caught, and just so it is to be feared, will those be who defend him and exonerate the Jewish nation of responsibility in the death of their Messiah — "cut off" in their hands, and "not for Himself".

AMERICAN JEWISH

What you say as to the self-surrender, and the voluntary death of Christ, is indeed the essential truth, when we view it in connection with the eternal counsels and divine necessity from God the Father's side. "The Son of man must be lifted up"; "the Just must die for the unjust to bring us to God". But this is not all the truth of the Bible, and you are using this truth to exclude and deny a correlative truth with which it necessarily stands in order to be the truth of Scripture. Otherwise, in result, the pure and living truth of God cannot be known. The identification of the sinner with his sin-offering, so essential as set forth in the typical offerings in the Old Testament, is not fulfilled — cannot be known or felt; and therefore the substitutionary aspect of Christ's death, which alone can effect our reconciliation to God, is precluded from view. It was for our sin He was "made sin" as its sacrifice, and when we ignore or deny this vital connection, the divine transaction is rendered of no effect, and we even "crucify afresh the Son of God", for which there is no remedy. (Heb. 6:6). Grace accounted Israel's rejection of Messiah as due to "ignorance", but if they abuse this, also, by lapsing back into their murderous Judaism that led them to it, after they had enjoyed the deliverance and liberty of Christianity, this was tantamount to "crucifying the Son of God afresh", and "putting Him to an open shame", and "counting the blood of the Covenant an unholy thing". (Heb. 10:29).

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To the end of your article and unhappy effort, you carry along this one-sided fatalistic doctrine to the effect that man was even appointed of God to do the work of slaying Christ, and that therefore man could not do otherwise, neither was he responsible for what he did! then closing with this "evangelic" appeal — upon the assurance that Jews may thus sleep on in their sins, undisturbed about the death of Christ — "so when you talk to your Jewish friend, tell him that the Bible does not teach that Jews are responsible for the death of Christ". Nonetheless, alas! their "house is left unto them desolate", and on this very account! Even

your Old Testament told you that so it would be ages before it has conclusively happened in your presence. Yet you believe it not even to this late and threatening day, and your unhappy people are therefore plunging straight ahead into the baneful consequences, which are even now overtaking them. (Psa. 22:63; Isa. 53; Zech. 12:16; Micah. 5:1; Zech. 13:6-9; Deut. 28; Lev. 26, etc.).

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Now as to the positive and more acceptable side of Christ's death: It was indeed no question of man's inveterate hatred of God prevailing over Him, nor could Christ be slain by man's volition (although He was so, as far as man's hell-inspired volition could avail). Man's responsibility and its related guilt are fully recognized as in force here, and are not at all effaced or modified by God's overruling purpose concerning Christ. It is the height of absurdity to contradict this, and a dead give-away as to theological trustworthiness (if you mean to stand by it). Neither can man's responsibility be laid on the devil, however much man surrenders to his domination. Neither is it correct to say "for a few moments in history, God allowed man to do as he willed rather than as God willed". The matter was far from being out of hand with God. Never was God the Father more in attendance with jealousy and loving care over His Beloved Son, than when the Darling of His bosom had to suffer His averted face and "His soul was made an offering for sin". Fathomless paradox that it is, never was God's dear Son more loved and less abandoned than when thus glorifying Him at such woeful cost, and as unaided in that raging deep, foaming to its utmost bounds! We must tread softly and reverently here. Even as a faint figure of what even God the Father suffered when His fierce judgment of sin was piercing the broken heart of His dear Son, behold Abraham with lifted knife to dash out the life of his dear son! Can man's satanic will be allowed to invade and govern in this solemn scene of astonishment even to the blackening of the heavens?

And how read we the typical sacrifices of the Old Testament, portraying this very death? (Lev. 1 to 7 Chapters). God's Paschal Lamb, and the perpetual "Burnt Offering" ever so gloriously before Him, tell how jealously all was under His hand. But not less-so the "most holy" sin offerings too, far from being abandoned to man to do what he pleased, against God's will. If, with divine purpose men were allowed, in this awful enigma of the cross to oppress and afflict Him up to His death; He it was that "poured out His soul unto death", and beyond that "not a bone of Him shall be broken". And if "they made His grave with the wicked" still it must be "with the rich, in His death; because He had done no violence, neither was any deceit in His mouth". Not less than in a "new sepulchre, wherein was never man yet laid", must the spotless Lamb of God be buried far from any taint of man's corruption. (John 19: 36, 41).

Still you plead, "The world, Israel, the Jewish leaders, were unable to stop the tragic events that led Jesus to His death"! How far can incredulity go, to plead for man's impunity in even such a case? Doubtless they could not stop the overflowing torrent of malice that had so long

been cultivated without restraint and was then surging uncontrollably through their hearts. But who is going to bear the fault of this? Where was there ever the least willingness on their part to be stopped, either by the omen-dream from the unseen world to Pilate by his entreating wife, or to be softened and appeased by the cruel scourging inflicted so unjustly upon Him at His mock trial? And are we not compelled to say that in much the same spirit as "garnished the tombs of the prophets" in that day, Israel is still pleading extenuation for their father's deeds in this most notorious case of infamy in man's history upon the earth!

Let us then agree to it that in no respect, nor for any human or prior-religious consideration, must the wondrous record of our Divine Lord's sufferings in this hateful world be perverted. These vicarious sufferings are to be the theme-song of the saints of all ages, as is signified in the scene of the kingdom to come, of which we have a blessed foreview in the transfiguration scene on the "holy mount", where those who "appeared in glory" with Him, "spake of His decease which He should accomplish at Jerusalem". (Lu. 9:28-31). That "Christ died for us according to the Scriptures", only confirms our guilt and hopelessness without it, and permits no denial of any part of the sacred account, so wonderfully preserved for us in this hostile world. The debt must at least be owned, for its payment to be enjoyed; for otherwise the account is not satisfactorily settled. Sweet, then, to know that the momentous death of Christ is not against us, but for us, and that all the infinite benefits are ours if only accepted as our need; and God's free gift, in thus sending His Son to die for us.

Will any yet say that their case is not so bad as to require such grace; that they have yet somewhat of favorable standing before God; or that, at any rate, their feelings are too delicate to endure such reproach before the world as the stigma upon them of involvement in the death of Christ? Let us all at least accept God's Word for it, and then we shall see that His bloody cross (so insupportable in its impact on every guilty one of us) has been transformed, by the wonderful love of God, from being the expression of our guilt and deserved condemnation, into our entire clearnace of the debt of sin, and our everlasting salvation! That cross of shame, the symbol of man's hatred, was ever henceforth to be the symbol of God's eclipsing love by its very means — the themesong of our ransomed souls evermore in the anthems of the skies — "In the cross of Christ I glory, tower-ing o'er the wrecks of time; All the light of sacred story, gathers round its head sublime".

Moreover, it is this revealing light of the precious and costly grace of God flowing to us through Christ's broken heart and mangled body on the cross, by which alone may be seen the offensiveness to God of claiming a prior relationship with Him of comparative sufficiency, or of contributory value, when there is nothing of the kind, for if so then no need for Christ to come and die for man. That which alone answers God's love, fulfills His ultimate purpose, and replaces all former relationships, has finally come; and all that which claims to supplement or contribute to the virtue and effect of Christ's vicarious sacrifice or the completeness of the

"peace made by the blood of His cross", is spurious, and a lie against God's truth! After all previous dispensations, closing in dismal failure, and "when we were yet without strength, in due time Christ died for the ungodly"; for "God commendeth His love toward us, in that while we were yet sinners, Christ died for us". (Rom. 5:6-8). It is an entirely new salvation, brought in when nothing else could avail, and at such infinite cost, that endless typical sacrifices by blood could but faintly foreshadow it, but never touch its merit to give man cleansing and peace of conscience. (Heb. 9:13, 14, Heb. 10:2).

Thus, any hold-over of relationship with God, is excluded. If such had a certain limited earthly glory in its day, "even that which was made glorious had no glory in this respect, by reason of the glory that excelleth". (2 Cor. 3:10). "He taketh away the first, that He may establish the second; By the which will we are sanctified through the offering of the body of Jesus Christ once for all". (Heb. 10:9, 10). A "Right by Inheritance" is just what it is not. "For if that first covenant had been faultless, then should no place have been sought for the second", But God "finding fault" with the first makes an entirely "New Covenant", and "Not according to the Covenant He made with their Fathers". (Heb. 8:6-10).

The privileges of Christianity belong to Christianity; and it is only to put on a dead and worthless profession of Christianity to attempt to conjoin it with Judaism. It is, then, neither the one nor the other, but only an inflated "form of godliness denying the power thereof" — a religion of human nature only, and not "a partaker of the divine nature", which Peter and James labored to establish in the Jewish believers of the "twelve tribes" and the "scattered strangers" of the early Church centered at Jerusalem. The effect of "new birth" as making one a "partaker of the divine nature", is a characteristic truth of Christianity only; for Christianity alone presents the doctrine of the Holy Spirit as the Abiding Holy Comforter. (John 14:16, 17; 15:26; 16:7). He not only dwells with us, but in us, as Christ could not when He was here corporally, and this was the advantage in Him going away, as He explains to them in John 16:7 and John 7:38, 39. The Holy Spirit's Presence in the world is the great central truth of the present dispensation of Christianity; the gift of both the Father and the Son (John 14:16 and 16:7) upon Christ's exaltation to heaven in the value of His finished work of redemption and the glorification of the Father thereby. The Holy Spirit is in the world as the sole subsisting link between man and God; as the Revealer of Christ; the Convicter of Sin; the seal of our relationship as sons of God, crying in our hearts "Abba Father"; and the bond of our security "until the redemption of the body". (Rom. 8:9; John 16:8, 13, 14; Gal. 4:6; Eph. 4:30). Nor will the Holy Spirit bear witness to any obsolete ritualistic religion or to anything else but Christ and His heavenly glory (not His Messiahship of prophecy) "where He ever liveth to make intercession for only those who are "members of His body" and who own His Priesthood and Headship there. Any profession of religion that falls not within these bounds, and as more minutely described by the apostle Paul in Ephesians 4:4-6, is an abomination to God, and aptly described by the apostle

in the same Ephesian Chapter, vss. 17 and 18, as those who "walk in the vanity of their heart, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart".

Let those beware who tack on the holy name of Christ to their systems of un-Biblical error, and thus virtually promulgate lies in the name of the Lord! Not to speak now of the Babylonish Gentile Harlot Church of the world's Christendom, which has been "given space to repent, and she repented not", and has long ago been "spewed out" of Christ's mouth as His representative "light bearer" in the world and consigned to judgment of perpetual harlotry with the world. But let not Israel's present emergence into Christianity be only to corrupt what remains of it, even far astray from its purity as Paul set it forth; and neither be snared by Zionism's unbelieving and revolutionary onset, which has filled the world (already oppressed by sin and satanic darkness) with a new and unresolvable terror; let none be captive victims of these apostate systems, but flee their on-rushing judgments and stand on their own feet independently before God, lest judicial blindness fall upon and seal them for perdition under the encroaching world-deception of the Dragon-"Beast", for they cannot then repent nor escape, even though they would! God's spirit alone enables to repentance, and alone in this yet favored day of His Presence. (2 Thess. 2:7, 8). This is no hallucination, and woe to those who continue to build their Babel-systems of unscriptural religion (in the face of God's great displeasure with the world, and its impending judgment) even by the very Word of God ordained of Him to deliver from such.

Such, then, briefly, is the record of the history of man upon the earth; the heathen would not retain the knowledge of God, "neither were thankful", and God gave them over to a "reprobate mind". (Rom. 1). Where Christianity is professed it is the same thing: a "form of godliness", the "love of the truth" not received; but "pleasure in unrighteousness" — and God gives them over to "strong delusions". (2 Thes. 2). The Jew, disobedient to his special light, and unfaithful in his most favored position, is given over to a "fat heart". (Isa. 6:10; Matt. 13:14). In this condition of heart, God's grace comes in; and it is no question of simply believing "Jesus is Messiah" but of simply believing and trusting only, in the finished work of the Lord Jesus Christ for eternal life; thus having "Peace with God through our Lord Jesus Christ". (Rom. 5:1; Rom. 8:1; John 6:27-29; Acts 16:30, 31; Rom. 4:5).

Your brother in fearful entreaty for Christ's sake; for your own sake, and for your people's sake.

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Feb.-March, 1980.

HAROLD A. SEVENER

FROM THE PRESIDENT

What Did Jesus Really Say About His Death?

Some months ago Mr. Gary Selman, a new believer, asked me if I would do a series of articles in *The Chosen People* on the topic of what Jesus really said about His life and death, about the Law, Moses and Judaism.

As Gary was searching to find the Lord, he was startled by the various statements in the New Testament that Jesus made about Himself, the Law and the Jewish people. Before reading the New Testament for himself, Gary was typical of most secular Jews. He had been Bar Mitzvahed and was nominally religious. Like most Jews, what he knew of Jesus was what he had been told and what he had seen in movies and television. Essentially, what is said in Jewish religious education is that Jesus is the God of the Gentiles. Jesus is not for the Jew.

Secular and religious Jews are told about who Jesus was *not*; they are rarely told who He *is*. They are told all the stories of persecution perpetrated in His name. They are never told to read and investigate what Jesus actually said about Himself. It was this amazing discovery that led Gary and his wife to dig into the New Testament. As they read, God spoke to their hearts, and they received Jesus as their Messiah and personal Savior.

What happened to Gary and his wife is typical of so many Jewish people today, that I felt a series on what Jesus really said would be helpful in your witness to your own Jewish friends and family members.

How often have you heard the statement, "The Jews killed Christ"? Maybe it wasn't expressed in these words, but so often Christian literature, Sunday school lessons, sermons, poems and hymns all express the thought that the Jews are responsible

for the crucifixion of Christ.

Have you ever wondered what it would be like to live your life thinking that the world believes that you and your people were responsible for killing their Savior? How would you react if you felt that the world thought that you were responsible for the death of their God, and then sought to prove it by hatred, by brutally mistreating your people, by making you the guilty party for every social evil and problem of society, by forcing you to live in

"Have you ever wondered what it would be like to live your life thinking that the world believes that you and your people were responsible for killing their Savior?"

ghettos, ostracizing you from social institutions—all because you were a descendant of the ones who they claimed were responsible for the death of their Savior?

This is exactly what the average Jewish person has been brought up to believe and to think. Is it any wonder, then, that most Jewish people today refuse to read Christian literature and refuse to investigate the claims of Christ and Christianity? One of the greatest deceptions that Satan has perpetrated upon the Christian world is that the Jews are responsible for the death of Christ.

Mistakenly, those who teach this

refer to such verses as Acts 2:36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (cf. Jn. 19:15).

What they fail to recognize is that this is an historical statement regarding an historical event. Jesus was crucified. The Jewish leaders did reject Him as their Messiah. But the Jews as a people cannot be held responsible, nor can the Romans, nor can any one group of people. In Acts 4:27 we read, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

Notice what Jesus says about His own death and life. "I am the good shepherd: the good shepherd giveth his life for the sheep" (Jn. 10:11). "Therefore doth my Father love me,

because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jn. 10:17,18).

Jesus states emphatically that no man can take His life. As God, He has the final authority over life and death. The thrust of this is seen in Jn. 19:30, when Jesus, hanging upon the cross, cries out, "It is finished: and he bowed his head and gave up the ghost."

Scripture is very clear. Jesus surrendered His Spirit. He voluntarily laid down His life. When the soldiers came, as was the custom, to break the legs of those being crucified in order to hasten death, they found that Jesus already was dead. The truth is that Jesus, as God manifest in the flesh, voluntarily surrendered Himself into the hands of men, knowing full well

that their sinful nature would require His death. This voluntary surrender is seen over and over again in the phrase that Jesus used regarding "His hour."

We find it in Jn. 2:4, where Jesus' mother wants Him to perform a miracle at Cana of Galilee and His response is most curious: "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." The emphasis is upon the fact that the authority for His actions was not derived from the authority of men, but from God. However, He knew that there would come a day when He would surrender Himself unto the authority of man.

This thought is further emphasized in Jn. 7:30, where we read, "Then they sought to take him: but no man laid hands on him, because his hour was not yet come" (cf. Jn. 8:20). Jesus knew what lay ahead of Him—the agony of

the cross and the occasion when He would willingly give Himself into the hands of men to submit to their authority.

In Jn. 12:23 we read, "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." His death was imminent and His soul was troubled . . . but He would still face His hour (cf. Jn. 12:27).

In Jn. 17:1 Jesus prayed, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

Thus, Jesus willingly surrendered Himself into the hands of men, and because they had the authority over Him, He willingly surrendered His life. The sovereign God, the creator and sustainer of the universe would willingly submit Himself unto men, allowing them to do with Him as they

would. Unless Jesus had willingly laid down His life, there would have been no forgiveness of sin. Sin is always victorious unless God intervenes. Satan will always triumph unless God gives the victory.

The crucifixion of Jesus vividly portrays this. The world, Israel, the Jewish leaders, were unable to stop the tragic events that led Jesus to His death. Once God surrendered Himself into the hands of men, sin would run its course.

In the crucifixion is mirrored the tragedy of sin. In the pursuit of our own interests, we are crucifying afresh the Son of God. When people destroy God's redemptive love in their life, they have in reality destroyed themselves.

The crucifixion also mirrored God's love. Knowing the heart of man, and knowing full well that if He left man to himself he would ultimately destroy

himself, God willingly laid down His life and—for a few moments in history—God allowed man to do as man willed rather than as God willed.

Thus, Jesus, in fulfillment of His Father's will, gave Himself into the hands of men and laid down His life, demonstrating His vast love for the world (cf. Jn. 3:16).

So when you talk with your Jewish friend, tell him that the Bible does not teach that the Jews are responsible for the death of Christ. Tell him that our God willingly, in love, sent His Son, our Messiah and Savior, to willingly lay down His life. He willingly shed His blood to make a reconciliation for sin. "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13).

LEAVES FROM THE BOOKS OF
"LIFE AND TIMES OF JESUS THE MESSIAH"
BY THE LATE DR. ALFRED EDERSHEIM

BOOK
V

St. Matt.
xxvii. 7

Jer. xix.

it strangers.* But from henceforth the old name of 'potter's field' became popularly changed into that of 'field of blood' (*Haqal Demai*). And yet it was the act of Israel through its leaders: 'they took the thirty pieces of silver—the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field!' It was all theirs, though they would have fain made it all Judas': the valuing, the selling, and the purchasing. And 'the potter's field'—the very spot on which Jeremiah had been Divinely directed to prophesy against Jerusalem and against Israel: how was it now all fulfilled in the light of the completed sin and apostasy of the people, as prophetically described by Zechariah! This Tophet of Jeremiah, now that they had valued and sold at thirty shekel Israel's Messiah-Shepherd—truly a Tophet, and become a field of blood! Surely, not an accidental coincidence this, that it should be the place of Jeremy's announcement of judgment: not accidental, but veritably a fulfilment of his prophecy! And so St. Matthew, targuming this prophecy in form 'As in its spirit, and in true Jewish manner stringing to it the prophetic description furnished by Zechariah, sets the event before us as the fulfilment of Jeremy's prophecy.'

We are once more outside the Prætorium, to which Pilate had summoned from the Temple Sanhedrists and people. The crowd was momentarily increasing from the town.³ It was not only to see what was about to happen, but to witness another spectacle, that of the release of a prisoner. For it seems to have been the custom, that at the Passover⁴ the Roman Governor released to the Jewish populace some notorious prisoner who lay condemned to death. A very significant custom of release this, for which they now began to clamour. It may have been, that to this also they were incited by the Sanhedrists who mingled among them. For if the stream of popular sympathy might be diverted to Bar-Abbas, the doom of Jesus would be the more securely fixed. On the present occasion it might be the more easy to influence the people, since Bar-Abbas belonged to that

* The alterations in the words quoted are, as previously explained, a 'targuming' of them.

³ Most Commentators, however, regard the word 'Jeremy' as a lapse of memory, or an oversight by the Evangelist, or else as a very early error of transcription. Other explanations (more or less unsatisfactory) may be seen in the commentaries. Böhl (Alttest. Cit. p. 78), following *Yalckanar*, thinks the mistake arose from confounding *Zōiōv* (written

abbreviated) with *Ἰερὺ*. But the whole question is of no real importance.

⁴ According to the better reading of St. Mark xv. 8 'the multitude was going up.'

⁵ How can they who regard the Johannine account as implying that Christ was crucified on the morning before the Passover, explain the words of St. John, 'Ye have a custom, that I should release unto you one at the Passover'?

THE POPULAR CLAMOUR AGAINST CHRIST.

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CHAP.
XIV

class, not uncommon at the time, which, under the colourable pretence of political aspirations, committed robbery and other crimes. But these movements had deeply struck root in popular sympathy. A strange name and figure, Bar-Abbas. That could scarcely have been his real name. It means 'Son of the Father.' Was he a political Anti-Christ? And why, if there had not been some conjunction between them, should Pilate have proposed the alternative of Jesus or Bar-Abbas, and not rather that of one of the two malefactors who were actually crucified with Jesus?

But when the Governor, hoping to enlist some popular sympathy, put this alternative to them—nay, urged it, on the ground that neither he nor yet Herod had found any crime in Him, and would even have appeased their thirst for vengeance by offering to submit Jesus to the cruel punishment of scourging, it was in vain. It was now that Pilate sat down on 'the judgment seat.' But ere he could proceed, came that message from his wife about her dream, and the warning entreaty to have nothing to do 'with that righteous man.' An omen such as a dream, and an appeal connected with it, especially in the circumstances of that trial, would powerfully impress a Roman. And for a few moments it seemed as if the appeal to popular feeling on behalf of Jesus might have been successful.⁶ But once more the Sanhedrists prevailed. Apparently, all who had been followers of Jesus had been scattered. None of them seem to have been there; and if one or another feeble voice might have been raised for Him, it was hushed in fear of the Sanhedrists. It was Bar-Abbas for whom, incited by the priesthood, the populace now clamoured with increasing vehemence. To the question—half bitter, half mocking—what they wished him to do with Him Whom their own leaders had in their accusation called 'King of the Jews,' surged back, louder and louder, the terrible cry: 'Crucify him!' That such a cry should have been raised, and raised by Jews, and before the Roman, and against Jesus, are in themselves almost inconceivable facts, to which the history of these eighteen centuries has made terrible echo. In vain Pilate expostulated, reasoned, appealed. Popular frenzy only grew as it was opposed.

All reasoning having failed, Pilate had recourse to one more expedient, which, under ordinary circumstances, would have been effective.⁷ When a Judge, after having declared the innocence of the accused, actually rises from the judgment-seat, and by a symbolic act pronounces the execution of the accused a judicial murder,

⁶ The ancient reading 'Jesus Bar-Abbas' is not sufficiently attested to be adopted.

BOOK
V

from all participation in which he wishes solemnly to clear himself, surely no jury would persist in demanding sentence of death. But in the present instance there was even more. Although we find allusions to some such custom among the heathen,¹ that which here took place was an essentially Jewish rite, which must have appealed the more forcibly to the Jews that it was done by Pilate. And, not only the rite, but the very words were Jewish.² They recall not merely the rite prescribed in Deut. xxi. 6, &c., to mark the freedom from guilt of the elders of a city where untracked murder had been committed, but the very words of such Old Testament expressions as in 2 Sam. iii. 28, and Ps. xxvi. 6, lxxiii. 13,³ and, in later times, in Sus. ver. 46. The Mishnah bears witness that this rite was continued.⁴ As administering justice in Israel, Pilate must have been aware of this rite.⁵ It does not affect the question, whether or not a judge could, especially in the circumstances recorded, free himself from guilt. Certainly, he could not; but such conduct on the part of a Pilate appears so utterly unusual, as, indeed, his whole bearing towards Christ, that we can only account for it by the deep impression which Jesus had made upon him. All the more terrible would be the guilt of Jewish resistance. There is something overawing in Pilate's, 'See ye to it'—a reply to the Sanhedrists' 'See thou to it,' to Judas, and in the same words. It almost seems, as if the scene of mutual imputation of guilt in the Garden of Eden were being re-enacted. The Mishnah tells us, that, after the solemn washing of hands of the elders and their disclaimer of guilt, priests responded with this prayer: 'Forgive it to Thy people Israel, whom Thou hast redeemed, O Lord, and lay not innocent blood upon Thy people Israel!' But here, in answer to Pilate's words, came back that deep, hoarse cry: 'His Blood be upon us,' and—God help us!—'on our children!' Some thirty years later, and on that very spot, was judgment pronounced against some of the best in Jerusalem; and among the 3,600 victims of the Governor's fury, of whom not a few were scourged and crucified right over against the Prætorium, were many of the noblest of the citizens of Jerusalem.⁶ A few years more, and hundreds of crosses bore Jewish mangled bodies within sight of Jerusalem. And still have these wanderers seemed to bear, from century to century, and from land to land, that burden of blood; and still does it seem to weigh 'on us and our children.'

¹ See the quotations in *Wetstein*, ad loc., and *Nebe*, u. s. p. 104.

² ἡ δὲ αὐτὴ τοῦ αἵματος is a Hebraism = נִסְיָ בְּדָם.

³ The Evangelist put what he said into the well-remembered Old Testament words.

CHAP.
XIV

The Evangelists have passed as rapidly as possible over the last scenes of indignity and horror, and we are too thankful to follow their example. Bar-Abbas was at once released. Jesus was handed over to the soldiery to be scourged and crucified, although final and formal judgment had not yet been pronounced.^a Indeed, Pilate seems to have hoped that the horrors of the scourging might still move the people to desist from the ferocious cry for the Cross.^b For the same reason we may also hope, that the scourging was not inflicted with the same ferocity as in the case of Christian martyrs, when, with the object of eliciting the incrimination of others, or else recantation, the scourge of leather thongs was loaded with lead, or armed with spikes and bones, which lacerated back, and chest, and face, till the victim sometimes fell down before the judge a bleeding mass of torn flesh. But, however modified, and without repeating the harrowing realism of a Cicero, scourging was the terrible introduction to crucifixion—'the intermediate death.' Stripped of His clothes, His hands tied and back bent, the Victim would be bound to a column or stake, in front of the Prætorium. The scourging ended, the soldiery would hastily cast upon Him His upper garments, and lead Him back into the Prætorium. Here they called the whole cohort together, and the silent, faint Sufferer became the object of their ribald jesting. From His bleeding Body they tore the clothes, and in mockery arrayed Him in scarlet or purple.^c For crown they wound together thorns, and for sceptre they placed in His Hand a reed. Then alternately, in mock proclamation they hailed Him King, or worshipped Him as God, and smote Him or heaped on Him other indignities.^d

Such a spectacle might well have disarmed enmity, and for ever allayed worldly fears. And so Pilate had hoped, when, at his bidding, Jesus came forth from the Prætorium, arrayed as a mock-king, and

^a The *Sagum*, or short woollen military cloak, scarlet or purple (the two colours are often confounded, comp. *Wetstein* ad loc.), fastened by a clasp on the right shoulder. It was also worn by Roman generals, and sometimes (in more costly form and material) presented to foreign kings.

^b *Origen* already marks in this a notable breach of military discipline. *Actin* (Jesu von Naz. iii. 2, pp. 393, &c.) gives a terribly graphic and realistic account of the whole scene. The soldiers were, as mostly in the provinces, chiefly provincials—in this case, probably Syrians. They were all the more bitterly

hostile to the Jews (*Jos. Ant.* xix. 9. 1; *War* ii. 12. 1. 2; v. 11. 1—there also derision at execution). A strange illustration of the scene is afforded by what happened only a few years afterwards at Alexandria, when the people in derision of King Acrippa I., arrayed a well-known maniac (*Kambas*) in a common door-mat, put a papyrus crown on his head, and a reed in his hand, and saluted him 'Maris' lord (*Philo*, in *Flacc.* ed. *Mang.* ii. 522; *Wetstein*, N.T. i. p. 633). On all the classical illustrations and corroborations of the whole proceedings in every detail, the reader should consult *Wetstein*, ad loc.

THE AMERICAN JEWISH COMMITTEE

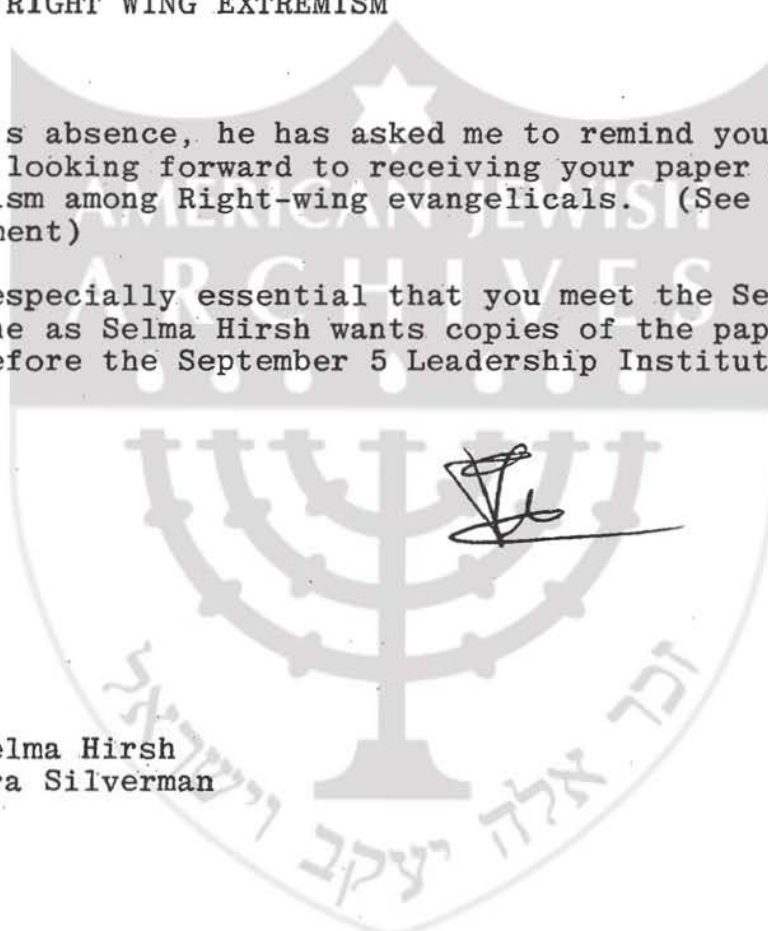
date August 6, 1980
to Marc Tanenbaum
from Phyllis Sherman
subject RIGHT WING EXTREMISM

In Ira's absence, he has asked me to remind you that we are looking forward to receiving your paper on extremism among Right-wing evangelicals. (See attachment)

It is especially essential that you meet the September 2 deadline as Selma Hirsh wants copies of the papers in hand before the September 5 Leadership Institute.

PS:ls
 enc.

cc: Selma Hirsh
 Ira Silverman



THE AMERICAN JEWISH COMMITTEE

date July 7, 1980
to Staff Listed Below
from Ira Silverman
subject Decisions of July 3 Meeting on Right-wing Extremism

I believe that our meeting today on Right-wing Extremism was quite productive, inasmuch as it served to clarify several confusing aspects of our impressions about the current state of extremism, particularly on the political Right, in America.

We agreed on the following:

1. Brief analytical reports, including identification of key personalities and issues, will be prepared by
 - a. IAD on extremism among Right-wing evangelicals;
 - b. IPGI on the New Right, particularly as it surfaced in the White House Conference on Families; and
 - c. the Trends Analyses Division of DAD on
 - (1) the traditional Right-wing extremist groups, and
 - (2) anti-Semitism among Blacks.

// We agreed that all these reports should be completed and shared by the day after Labor Day, i.e., Tuesday, September 2. The reports may be used for an overall internal document "mapping" out the political Right in America.

2. In order to build up a better field monitoring system, Harold will take responsibility for devising ways of:
 - a. emphasizing the importance of this subject to our field staff; and
 - b. covering significant regional gaps in our monitoring network.
3. Marc, with respect to the Fundamentalists, and Irving and Joe, with respect to the New Right groups, will pursue the counter-active strategies they suggested, e.g. systematic contacts with emerging leaders in the Evangelical movement, moderates

close to the Reagan campaign, and allies in the Catholic and mainline Protestant communities.

4. We will aim to schedule a meeting with others (e.g. William Safire) who are knowledgeable about these Right-wing Extremist phenomena.

IS:ls

TO:

Harold Applebaum
Milton Ellerin
Milton Himmelfarb
Alisa Kesten
Irving Levine
Sheba Mittelman
Samuel Rabinove
Seymour Samet
Phyllis Sherman
Marc Tanenbaum

cc: B. Gold
S. Hirsh

80-975-60



Rabbi Sees Two Sides to Evangelicals

By BETH MACKLIN
World Religion Editor

There are two sides to Evangelical Christians so far as American Jews are concerned, Rabbi Marc Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, said here Sunday.

"But then, there is pluralism within Evangelical Christianity," said the New York rabbi, who recently was ranked fourth — after evangelist Billy Graham, Lutheran theologian Martin Marty and President Jimmy Carter — among the 10 most respected and influential religious leaders in America.

Tanenbaum, just back from Germany, where he consulted on interreligious details for the next presentation of the Passion Play at Oberammergau, will go Friday to Malaysia to seek more humane treatment for the "Boat People" — refugees from Vietnam and Cambodia who are turned away from many countries where they seek asylum.

He spoke Sunday night at Temple Israel as part of the Tulsa Jewish Community Council's Cultural Series, and will address Tulsa clergymen at breakfast Monday at First Presbyterian Church.

Tanenbaum said he considers Carter an Evangelical Christian. "He's a born-again Christian, and an example of the New South. There's been an extraordinary social change in the Southern United States since World War II, and people in the rest of America will never understand Jimmy Carter until they understand that change. Carter didn't drag the South, kicking and screaming, into the political arena."

Evangelical Christians, Tanenbaum observed, "are the fastest growing religious body in America today. Southern Baptists add 8,000 a Sunday, their officials tell me. They now number about as many as Roman Catholics in the United States, and for that reason are a significant force to be taken seriously by Jews or any other group.

"But just as there is a love-hate relationship between people, there is an ambivalence on the part of Christians toward Jews and vice versa.

"Jews — and all other religious groups in the United States — owe Baptists a debt for our constitutional guarantee of religious liberty. It was the Baptists who suffered for freedom of religion in this country in its formative days. Southern Baptists have invested much in preservation of separation of church and state.

"Baptists and members of other major Christian denominations have a profound understanding of God's covenant with and promise to the People of Israel so evangelical Christians have been among our greatest supporters in time of trial."

With the United Nations approach to world affairs, which Tanenbaum heatedly called "selective, moral outrage; no other destruction of human life, such as in Northern Ireland or Uganda, comes before their eyes. It gets pretty lonely. We need acts of friendship and solidarity, and

I don't take that for granted."

But there is a negative side to Evangelical Christianity, said the rabbi "in that these people are aggressive missionaries." He took cognizance of a recent incident when representatives of the Ultimate Trip reportedly harassed worshippers leaving Yom Kippur service at Congregation B'nai Emunah.

"Such people, including Jews for Jesus and the Hebrew Christian movement display an almost total ignorance of what Judaism and the Jewish people have been about for the past 2,000 years, and of Jewish mysticism, education and culture.

"They take the position that Judaism is inadequate and exhausted, and with the coming of Jesus, Judaism lost its elective and purpose.

"The truth is that if Jesus had not come into a Jewish culture, he would never have been recognized as a messiah, because other cultures were not messianically oriented and they wouldn't have known what a messiah was all about."

Evangelicals' 'violence' immoral, rabbi asserts

By ANN ROBINSON

A national religious leader says street ministers here acted "immorally" in their clash with Jews after Yom Kippur services last month.

Evangelicals from "The Ultimate Trip," a Tulsa street ministry, "preached" to Jews leaving B'nai Emenah Synagogue after services Oct. 31, eyewitnesses said.

Rabbi Marc H. Tanenbaum, considered one of the 10 most influential and respected religious leaders in America, spoke on "Evangelicals and Jews" as his part of a Cultural Series Sunday night at Temple Israel.

Tanenbaum, national interreligious affairs director of the American Jewish Committee, has distinguished himself as a modern historian and the founder of a liaison body with the World Council of Churches and the Catholic Church.

"WHAT THEY (the evangelicals) did was immoral," Tanenbaum said. "They made the decision to carry on verbal violence." Local religious leaders also have criticized the incident.

Young evangelists from the "Ultimate Trip" used loud speakers outside the synagogue moments after the celebration of the highest holy day of the Jewish year.

"They showed incredible arrogance and deserve contempt," Tanenbaum said. "And they showed no knowledge of Judaism or sense of history."

"It's fanaticism — the same type that is going on in Iran right now, where fanatics destroyed Catholic churches."

ULTIMATE TRIP members often preach at area football games, rock concerts and bars which young peo-

ple frequent, member George Jones said.

He indicated he was surprised at the Jews' angry reaction to their proselytizing that night.

In recent action, Bob Dotson, president of the Tulsa Metropolitan Ministry, says Ultimate Trip members refused to participate in a proposed meeting with Jewish and Christian leaders.

The meeting was aimed at reconciliation, but evangelicals refused to participate without a written apology from the Jews for their "violence."

Although Tanenbaum referred to the incident as a "moral offense" at the beginning of his prepared speech, his address Sunday night repeatedly emphasized the positive aspects of the new-found relationship between evangelical Christians and Jews.

"THE SOUTH HAS risen again," he said. "It's time to realize that 'born again' Christians are taking positions of potential influence in Washington."

Listing the evangelists already on Capitol Hill, he emphasized the growing economic strength of the "new South."

"The South is emerging. Like a mountain, it is there — a powerful force producing an endless series of mini-Jimmy Carters."

"The Elmer Gantry imagery (of evangelical Christians) is misperceived. I used to think they were only interested in me for conversion purposes," Tanenbaum said.

"Evangelical Christians stake their lives on the Bible as the real word of God."

"Their commitment to the holy word of the Bible is the deepest bond between evangelicals and Jews."

"Nowhere is the dignity and power of the Jew as preserved as it is in the sacred scripture."

Among the scholars and leaders within the Christian and Jewish community, he says, "a spiritual richness has emerged out of that sharing."

"Beneath all the cliches, there is, within this great diversity, a common vision for the world."

STATEMENT BY RABBI MARC H. TANENBAUM,
NATIONAL INTERRELIGIOUS AFFAIRS DIRECTOR
OF THE AMERICAN JEWISH COMMITTEE
ON "NEW RIGHT EVANGELICALS"

The current emergence of "the New Right Evangelicals" or "the New Christian Right" has elicited widespread interest and concern among millions of American citizens, among them, a great many Jews.

No responsible and fair-minded American questions the right of fellow Americans of Evangelical Christian or any other religious or moral persuasion to participate fully as citizens in the political process nor to advocate the adoption of public policy positions which reflect their ideological bent. Indeed, maximum participation by our fellow Americans in the democratic process can only be encouraged and welcomed.

During the past fifteen months, however, there have been a number of actions and statements by major spokesmen of this newly-forged alliance of several Evangelical Christian leaders and ultra-conservative political organizers which have become deeply troubling to many of us, and which require, we believe, careful analytical scrutiny by both Presidential candidates, both political parties, and by the American people. These concerns center around the following major issues:

- 1) A number of major spokesmen of "the New Christian Right" assert that their primary purpose in this election, and through related political activity on the local levels, is "to Christianize America," and to establish "a Christian republic."

That is a myth and it is an ideologically dangerous myth for American democracy which must not go uncontested. The only period in American history during which anything resembling a so-called "Christian Republic" existed was the establishment of the Massachusetts Bay Colony after 1629. That colony was a Puritan theocracy which yoked together ecclesiastical and civil government. As every major church historian acknowledges, the Puritan oligarchy sought religious toleration for themselves but did not believe in religious toleration for others, and that "Christian republic" collapsed after about 50 years when dissenters such as Roger Williams fled persecution in order to find freedom of conscience in Providence, Rhode Island.

What is historically true is that Baptist farmer-preachers, Methodist circuit-riders, and dissenting Presbyterians became the foremost champions of freedom of conscience, religious liberty, and the principle of the separation of church and state. They suffered persecution, imprisonment, and ruthless harrassment at the hands of the Anglican Establishment in Virginia and elsewhere to uphold those fundamental democratic principles not only for themselves but for all Americans.

It is both ironic and sad that some of the spiritual heirs of those Evangelical Christians in Virginia today and elsewhere have chosen either to forget or to ignore that historic achievement of American democratic pluralism.

2) A number of "New Christian Right" spokesmen regularly speak of the "Golden Era" of "Evangelical Christian America" when our forbears were supposedly deeply religious and highly moral people, and by contrast, we today are convicted of religious and moral inadequacy.

That is also a myth, and its repetition tends to immobilize us in unnecessary guilt and self-doubt, rather than energize us to face the truth about our past and our moral responsibilities in the complex, real world today.

As every major church historian documents, "the great majority of Americans in the eighteenth century were outside any church, and there was an overwhelming indifference to religion." Dr. William Warren Sweet wrote (Revivalism in America) that "taking the colonies as a whole, the ratio of church membership was one to 12." Dr. Robert R. Handy states, "No more than ten percent of Americans in 1800 were members of churches" (A History of the Churches in the United States and Canada).

As a result of the vast labor and the rough, uncouth hardships encountered by the pioneers, frontier communities became coarse and partially wild societies, with little or no social restraints, and filled with low vices and brutal pleasures. The West was described as "the land of sinful liberty" with large sections of the frontier society debauched and whiskey-sodden. The violence and anarchy resulted in a breakdown of respect for emerging civic authority.

The Three Great Awakenings in America -- the first in the 13 colonies from 1725-1770; the second, West of the Alleghenies, 1770-1830; the third, 1865-1899, with the rise of city evangelism -- were all responses to the widespread decline of religion and the degenerated moral conditions of the times. We may well be in the midst of The Fourth Great Awakening today.

The point is that there are more people affiliated with our churches and synagogues today than any time in the past. And while we face real and serious moral issues in contemporary America and in the troubled world, it serves no useful purpose to imply that we are a generation of moral pygmies when contrasted with our forbears who were supposedly moral giants. Precisely because there are more Americans who are religiously committed today than in the past we are in a far better position to mobilize conscience and moral will to cope constructively and realistically with our many problems. That means that religious and civic leadership needs to speak to our better selves rather than evoke paralyzing images of our worst selves.

A vital lesson that should be derived from our past is that when confronted with the massive moral challenges of the frontier societies, evangelical leaders -- to their everlasting credit -- launched a wide range of moral reform movements as voluntary expressions of the churches. Organized benevolence ("The Benevolence Empire" these efforts were called) were created for the poor and downtrodden, anti-slavery groups, temperance societies, aid to youth, and the military. With the exception of the Prohibition legislation calling for total abstinence from alcoholic beverages adopted as the 18th amendment in 1920, the anti-evolution law, and the Puritan Sabbath -- all of which subsequently collapsed and resulted in general disillusionment and loss of morale -- all of the great moral reform movements were effected through internal, voluntary church resources, rather than through legislative means of dominating the government or the nation's political machinery.

3) Several "New Christian Right" spokesmen have asserted or implied that "the Founding Fathers" of our nation perceived America as "a Christian Republic." If you check their writings, you will find that such assertions contradict everything Benjamin Franklin, Thomas Jefferson, James Madison, and others stood and fought for.

Thus, Thomas Jefferson wrote in his Virginia Statute for Religious Freedom -- which became the basis for the First Amendment -- "Almighty God hath created the mind free, and that all attempts to influence it by tempt or punishments or burns or by civil incapacitations tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion."

The exercise of religion, Jefferson added, is "a natural right" which has been infringed by "the impious presumption of legislators and rulers" to "set up their "own modes of thinking as the only true and infallible," and "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves," which is "sinful and tyrannical."

In his Notes on Virginia, Jefferson stated, "The rights of conscience we never submitted, we could not submit. We are answerable for them to our God ... Subject opinion to coercion; whom will you make your inquisitors? Fallible men; men governed by bad passions, by private as well as public reasons. And why subject it to coercion? To produce uniformity. But is uniformity of opinion desirable? No more than of face and stature."

I would commend such writings of our Founding Fathers to the Rev. Bailey Smith and others who share his views about uniformity of conscience and religion. Rev. Smith's utterance about "God not hearing the prayer of a Jew" is not only religiously presumptuous and morally offensive; it is dangerous to the future of our democratic pluralistic society. He is saying not only that the Jewish people have been living a religious lie for 4,000 years across 30 civilizations; he is also saying that because they are religiously invalid there is no place for them at Presidential inaugurations or political conventions, and ultimately, no legitimate place for them in American democratic society. Some evangelical pastors spoke such theological obscenities about the Jews in Nazi Germany.

It is encouraging to us that literally hundreds of Baptist pastors, Christian seminary faculties and lay people have issued statements repudiating his narrow views as un-Christian and un-American.

4) The campaign by some members of the "New Christian Right" to elect "born-again Christians" only to public office is anathema to everything American democracy stands for. It violates Article 6 of the United States Constitution which forbids the exercise of "a religious test" for any citizen running for public office. The American people must repudiate that anti-democratic practice. Candidates must continue to be judged on the basis of their competence, their integrity, and their commitment to the common welfare. That is the American way.

5) The most effective critique of "single politics" campaigns and candidates is provided by the leading Evangelical journal, Christianity Today (Sept. 19, 1980):

"Moral Majority and Christian Voice appear to emphasize the first three principles of Evangelicals for Social Action more than the others (that is, the family; every human life is sacred (abortion); religious and political freedom are God-given inalienable rights). The Bible deals with all of them. In fact, probably more space in the Bible is devoted to calls for justice and the care for the poor than to the fact that human life is sacred, though none can deny that both are Biblical mandates. The concerns of the religious lobbies will appeal to a broader range of Christians to the extent that they emphasize these other equally biblical principles of justice, peace, stewardship of our resources, and care for the poor, as well as profamily and prolife issues. It is a case of "these ye ought to do but not to leave the others undone." Too narrow a front in battling for a moral crusade, or for a truly biblical involvement in politics, could be disastrous. It could lead to the election of a moron who holds the right view on abortion."

6) Many of us are concerned about the militant apocalyptic style of some "New Christian Right" spokesmen. This mentality dates back to antiquity when in every century where there was vast social disarray and disorientation, there emerged a widespread yearning among the masses, especially the poor and disinherited, for a Messianic savior joined by an Emperor of the Last Days who would relieve society of its oppression and moral decay and usher in the Millenium "in which the world would be inhabited by a humanity at once perfectly good and perfectly happy" (Norman Cohn, The Pursuit of the Millenium).

This revolutionary apocalypse was dominated by eschatological phantasies of a new Paradise on earth, a world purged of suffering and sin, a Kingdom of Saints. A prodigious final struggle would take place between the hosts of Christ and the hosts of the Antichrist through which history would attain its fulfillment and justification.

Before the Millenium could dawn, however, misbelief had to be eliminated as a prelude to realizing the ideal of a wholly Christian world. In the eyes of the crusading Messianic hordes (which began to form in the Middle Ages), the smiting of the Moslems and the Jews was to be the first act in that final drama which was to culminate in the smiting of the Prince of Evil (Satan, the Devil).

Much of the present "New Right" public discussion of issues seems to be characterized by that traditional scenario of political conflict between "the children of light" and the "children of darkness." There is too much demonology in the current discussion which appears to consign political candidates to being demolished as "satanic" -- the moral hit lists with "zero ratings," "secular humanists standing at the side of satan." Reasoned, civil debate in an open democracy requires another, higher order of discourse.

One has a sense that some "New Right" advocates perceive America as if it were a vast camp revival meeting whose characteristic method was to plunge into anguish the sinner over the state of his soul, then bring about a confession of faith by oversimplifying the decision as a choice between a clear good and an obvious evil. The Civil War was rendered all the more intransigent and destructive

Marc H. Tanenbaum
"New Evangelical Right"

-9-

by each side claiming that God was on their side, and by portraying the other side as "infidel" and "atheist." A mature America deserves a far more balanced and thoughtful method to analyze its problems and to formulate its responses; anything less than that is an insult to the intelligence of the American people.



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10.7.30 CAMPAIGN
W.P. 3 NOTES

Evangelicals Of 'New Right' Denounced

An ecumenical group of religious leaders yesterday denounced the political activity of the "New Right evangelicals," saying it is a threat to both church and state.

Jimmy R. Allen, past president of the Southern Baptist Convention and now president of its radio and television commission, said there is a "clear and present danger to the health and well-being of both the church and the state involved in religious and political extremism."

Allen was joined at a news conference by Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee; Monsignor George G. Higgins of the Catholic University of America, and Charles V. Bergstrom, executive director of the office for governmental affairs of the Lutheran Council in the USA.

"One doesn't have to be doctrinaire in his interpretation of the principle of religious freedom and the separation of church and state to be put off, indeed to be frightened, by this kind of political extremism," Higgins said.

Protestants, Catholics, Jews Attack Christian Far Right

10.7.80

By Marjorie Hyer
Washington Post Staff Writer

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A group of Protestant, Catholic and Jewish religious leaders yesterday criticized efforts of the Christian far right to mobilize a Christian vote in the political campaign.

"Religious and political extremism produce a no-win situation" for everyone, said the Rev. Dr. Jimmy R. Allen, past president of the Southern Baptist Convention and currently head of that denomination's massive radio and television operation.

"Churches lose because the anticlerical anger roused by such activities increases harassment by various political leaders at every level of political life," he said. "The religious message loses because its voice is lost in the din of political disagreement."

If the extremists win at the polls, Allen said, "government loses because the deals made with religious leaders put people in power representing a narrow sectarian point of view on matters vital to all the public."

Southern Baptist sources have said that a group of evangelicals met with Republican presidential nominee Ronald Reagan during his visit to a Dallas religious-political convention in August and received a promise from him to appoint right-wing evangelicals to office, in return for their political support. A Reagan spokesman confirmed that the evangelical leaders had met with the candidate and that the question was discussed, but the spokesman said no commitments were made.

While upholding the right of right-wing evangelicals such as the Rev. Dr. Jerry Falwell to express their viewpoint, the churchmen yesterday cited the dangers of efforts to "Christianize" government and politics. The Rev. Dr. Charles V. Bergstrom, director of the Lutheran

Council's Office for Governmental Affairs, said, "It is arrogant to assert that one's position on a political issue is 'Christian' and that all others are 'un-Christian,' 'immoral' or 'sinful.' There is no 'Christian' position; there are Christians who hold positions."

Bergstrom said it is "unnecessary and unbiblical for any church group or individual to seek to 'Christianize' the government or to label political views of members of Congress as 'Christian' or 'religious.'"

Msgr. George Higgins, a consultant to the United States Catholic Conference, called the campaign of the Christian right to create a "Christian republic" in this country "ominous and, particularly for Jews, cause for profound anxiety."

Rabbi Marc Tanenbaum, interreligious affairs director for the American Jewish Committee, said the emergence of the new Christian right is of concern to "a great many American Jews" as well as Americans generally. Tanenbaum said "there is too much demonology" in political discussions and assailed what he called the far right's oversimplification of complex political issues.

Several participants in yesterday's press conference, which was organized by Allen, said mainline religious leaders have been reluctant to go public with criticism of the evangelical right for ecumenical reasons.

Higgins, who like the others emphasized that he was speaking only for himself, added: "It's a delicate ecumenical affair. . . I don't want to get into a theological dispute."

On the other hand, Tanenbaum said that Falwell, the Lynchburg, Va., TV evangelist, "has begun to change as issues are raised. There seems to be a learning process going on."

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Southeastern Baptist Theological Seminary

Wake Forest, North Carolina 27587

Telephone (919) 556-3101

October 31, 1980

W. RANDALL LOLLEY
PRESIDENT

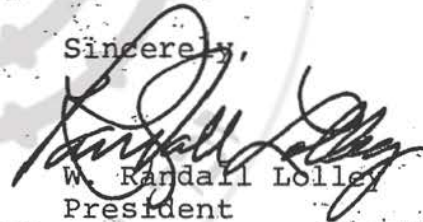
Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York, New York 10022

Dear Friend:

Enclosed is a resolution adopted unanimously by the faculty of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina on October 29, 1980.

We share it with you in the hope that "the peace of Jerusalem" shall become a reality in our time.

Sincerely,



W. Randall Lolley
President

WRL/lj
Enclosure

Southeastern News

Southeastern Baptist Theological Seminary

Wake Forest, North Carolina 27587

P. O. Box 712

Phone (919) 556-3101

RODNEY V. BYARD

Assistant to the President

Home: 536 N. Wingate St.

556-1485

October 30, 1980

WAKE FOREST, N. C. - Expressing a grave concern for the current "manifestations of anti-Semitism" and deploring "its resurgence in our time," the faculty of Southeastern Baptist Theological Seminary here has adopted unanimously a statement of "reaffirmation of our love and support for the Jews."

The resolution also reaffirms the historic statement adopted by the 1972 Southern Baptist Convention, of which the seminary is an agency, in which Baptists were "enjoined to follow the Christian attitude and practice of love for Jews, who with all other people 'are equally beloved of God.'"

The full text of the statement by the Southeastern Seminary faculty is as follows:

"We, the Faculty of the Southeastern Baptist Theological Seminary, adopt the following statement of reaffirmation of our love and support for the Jews.

"We acknowledge our common humanity with the Jews through the creative work of God, 'in whom we live and move and have our being,' and who 'made from one every nation...to live on all the face of the earth.'

-more-

"We are heirs of a common religious tradition with the Jews. We are particularly indebted to the Jews as the channel through whom the one true living God who acts in history revealed Himself to humankind. We treasure the legacy of lawgivers, prophets, and men and women of wisdom through whom God spoke and speaks. The grandeur of the prophetic consciousness challenges us still to 'do justly, and to love mercy, and to walk humbly with...God.'

"We are thankful for the faith and valor of the Jewish people whose portion through their long history has often been 'the bread of adversity and the water of affliction.' We honor our Jewish brothers and sisters whose vision has remained undimmed as they have lived by promise through their total vision of the darkness and the glory.

"We repudiate and reject all manifestations of anti-Semitism and deplore its resurgence in our time. We believe that the God of the Judaeo-Christian faith hears the prayers of all persons who call on Him. Bigotry and narrow religious dogmatism spawn anti-Semitism which is a subtle and pernicious expression of injustice and which impedes interfaith dialogue and undermines interreligious communication and witness. Such dialogue, communication and witness are precious to us and to the Jews.

-more-

3.

"We pray for 'the peace of Jerusalem' and entreat all peoples and nations to work for just solutions to the complex problems in the Middle East.

"We reaffirm the historic statement adopted by the Southern Baptist Convention in session in Philadelphia in 1972, in which Baptists are enjoined to follow the Christian attitude and practice of love for Jews, who with all other people 'are equally beloved of God.'"





Faulkner Baptist Association

Route 3, Box 231A
Conway, Arkansas 72032



J. A. Kuehn, Director of Missions

Office Phone 327-7114

October 31, 1980

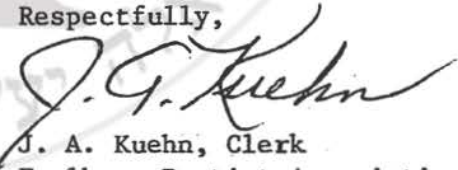
Mr. Marc Tanenbaum
Interreligious Affairs Director
of American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Mr. Tanenbaum:

Our Annual Association meeting October 16, 1980, adopted the enclosed resolution which supports our Southern Baptist President Dr. Bailey Smith in his quoted statement in regard to prayer.

As a group of Baptists we must base our belief upon the Word of God as being complete. We feel that this resolution expresses our belief and practice.

Respectfully,


J. A. Kuehn, Clerk
Faulkner Baptist Association

The following Resolution was presented to the Faulkner Baptist Association in regular Annual Meeting October 16, 1980 by Rev. D. P. Wilcox, pastor of Pickles Gap Baptist Church, Conway, Arkansas.

Motion to adopt this Resolution and send letters with copy of Resolution to Dr. Bailey Smith, Marc Tanenbaum, Jimmy Allen, Dr. Edward Humphrey and the Arkansas Newsmagazine was made by D. P. Wilcox. Seconded by Bill Garrett, motion carried, some did not vote and some voted against.

J. A. Kuehn, Clerk

Faulkner Baptist Association

A Resolution

Whereas, Dr. Bailey Smith, President of our S.B.C., made the following statement while speaking at a conference in Dallas, Texas, as quoted by Time Magazine: "With all due respect to those dear people, my friend, God Almighty does not hear the prayers of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemous."

This statement has brought Dr. Smith under severe attack by Marc Tanenbaum, national interreligious affairs director for the American Jewish Committee. Mr. Tanenbaum said, "Smith's statement was morally offensive, really a defamation of 4,000 years of loyalty" and added they are "an act of presumption and arrogance suggesting that this person knows the mind of God..and is placing himself in the place of God." Tanenbaum charged Smith with having "invincible ignorance" and with being insensitive to his position as spokesman for the nation's largest Protestant denomination.

Not only is Dr. Smith under attack from the Jewish community, but tragically some of our own leaders have severely critized him. Dr. Jimmy Allen, head of the radio-TV Commission and a former S.B.C. president said, "Smith's statement doesn't represent the position of most Southern Baptists, God listens to the needs of every person who calls on him."

Dr. Edward Humphrey, a professor at Golden Gate Baptist Theological Seminary, commented he believes "salvation is only in Christ, but I feel Dr. Smith is going too far. Who is he to say what God hears or doesn't hear? "I feel God loves all of his people, and listens to all, even when they are limited by knowledge or willingness. God is working with man, and we should not measure his listening by the measure of understanding or obedience. That is for God to do, said Humphrey."

Be it therefore resolved, that because of these attacks on our President, the

Faulkner Baptist Association goes on record as supporting Dr. Smith for the following reasons.

1. If Mr. Tanenbaum would read the New Testament and believe it, he could know the mind of God. The great Apostle Paul tells us in Philippians 2:5 that not only can we know the mind of God, but that we are to have the same mind. "Let this same attitude and purpose and (humble) mind be in you which was in Christ Jesus....." (TAB) Mr. Tanenbaum further speaks of Dr. Smith's arrogance and ignorance. Let God speak once again through the Apostle Paul and tell us who is ignorant. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that 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." Rm. 10:1-3 Now who is ignorant Mr. Tanenbaum or our President.

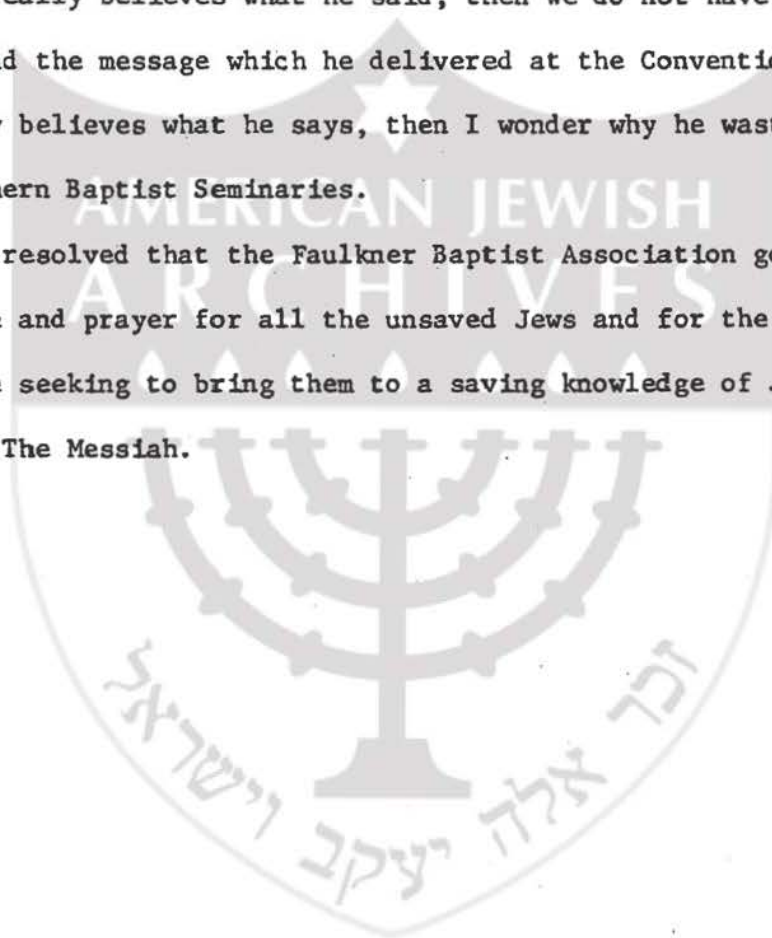
Be it further resolved that we express our sad disappointment in the statement of the director of our radio-TV commission, Dr. Jimmy Allen. If Dr. Allen's statement is true, "that God listens to the needs of every person who calls on him," then the Apostle Paul did not know what he was writing in Rm. 10:1-3. Neither did Jesus know what he was saying when He told Thomas in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Or when He said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13-14. The Psalmist was also off base when he said, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18 Dr. Humphrey falls into the same category of Dr. Allen.

These men sound like Syncretists. The late great Dutch theologian Dr. W. A. Visser 't Hooft said, "The most dangerous challenge confronting Christianity today is not militant atheism, but syncretism. What is syncretism? A syncretist believes one

religion is as good as another. All religions are just different pathways to the same destination, and they do think it narrow-minded and arrogant for Christians to practice and teach that outside of Jesus Christ you have no access to God. The only prayer that God hears from a person who doesn't know His son, Jesus, is "Lord be merciful unto me, forgive my sins, come into my life and be my Lord and Saviour."

If Dr. Allen really believes what he said, then we do not have any need for Bold Missions Thrust, and the message which he delivered at the Convention was a farce. If Dr. Humphrey really believes what he says, then I wonder why he wastes his time teaching in one of our Southern Baptist Seminaries.

Be it further resolved that the Faulkner Baptist Association goes on record as expressing our love and prayer for all the unsaved Jews and for the ministeries of our Convention that are seeking to bring them to a saving knowledge of Jesus Christ, God's only begotten Son, The Messiah.



The Evangels and the Jews

In nineteen months of national politicking, Jerry Falwell and other evangelists of the New Christian Right gave high visibility to conservative Christianity and projected a powerful new political voice for fundamentalist religion. But now there are signs that the fundamentalists may be losing their momentum. In recent weeks, two prominent television preachers have retreated from the political arena, vowing to stick to spiritual matters. And stinging criticism by a chorus of mainline Christian leaders has nurtured a growing public con-



SOUTHERN BAPTIST CONVENTION

the Southern Baptist Convention, declared: "It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to these dear people, my friends, God Almighty does not hear the prayer of a Jew."

Smith's bald statement of fundamentalist doctrine shocked American Jews and brought criticism from more liberal Southern Baptists. Reagan quickly disavowed Smith's view and gradually distanced himself from the New Christian Right. In the following weeks various Protestant and Catholic groups, including the bishops of the Episcopal Church, issued sharp denunciations of the New Christian Right ideology and fundamentalist political tactics. In a challenge to the New Right evangels on their own turf, a coalition of religious notables called "People for the American Way" (PAW) backed TV producer Norman Lear in sponsoring a series of television spots dramatizing the values of pluralism and church-state separation.

'Wild': By last week some Jewish spokesmen were appraising the Smith episode as a blessing in disguise. "It showed how wild a religiopolitical movement can become if it goes uncontested," said Rabbi Marc Tannenbaum, director of interreligious affairs for the American Jewish Committee. "They're running into a massive reaction they didn't know existed."

Smith's stark assertion of fundamentalist theology has also produced cracks in the already wobbly new Christian political movement. TV evangelists Pat Robertson, of the Christian Broadcasting Network, and Jim Bakker of the syndicated PTL Club severed their ties with New Right political groups. Other evangels sought to cast Smith's theology in a more positive light. Texas evangelist James Robison, a fiery New Right preacher, explained through a spokesman that "if a Jew trusts in Christ, then of course God hears that prayer." In his own restatement of the issue, Falwell allowed that "God hears the prayers of every redeemed gentile and Jew." When that failed to mollify critics of his Moral Majority, Falwell visited Tannenbaum in New York and agreed to a statement defending American pluralism and assuring Jews that "God hears the cry of any sincere person who calls on Him." Tannenbaum publicized Falwell's statement but refused a request from Moral Majority vice president Ronald Godwin that he resign from the "American Way" group. (Falwell was having other troubles: unless his regular contributors sent him \$5 million right away, he warned last month, he might have to cut back distribution of his weekly TV gospel hour.)

Most Jewish leaders seem willing to forgive the fundamentalists their theology so long as their support for Israel remains firm. Last month in Dallas the National Executive Committee of the Anti-Defamation League invited Robertson to testify to his love for Israel—without pressing him on his theological view of Jews. And next week at a black-tie dinner for some 2,000 U.S. politicians and business leaders in New York, Israeli Prime Minister Menachem Begin will confer medals on 100 Americans for "distinguished service to the State of Israel and the Jewish people." Despite grumblings in the Jewish community, one of those medals will go to Moral Majority's Jerry Falwell.

What is left of the New Christian Right is looking beyond the election to other bat-



Howard Heyman—Newsweek

Smith: Does God hear the Jews?

cern that the new political evangelism may be inherently undemocratic—and quite possibly anti-Semitic.

Although evangelical fundamentalists have long been among Israel's staunchest supporters, their deepest reasons are theologically self-serving. As fundamentalists read their Bible, Jesus cannot return for the Second Coming—an event they hope is near—until the Jews are regrouped in their Biblical homeland and then converted to Christianity. In return for fundamentalist support of Israel, leaders of the U.S. Jewish community have traditionally overlooked the fundamentalists' view that even devout Jews are not welcome in heaven. This tolerance was severely tested last August in Dallas at a national-affairs briefing for evangelicals featuring the New Christian Right's favored Presidential candidate, Ronald Reagan. At the meeting, Rev. Bailey Smith, the fundamentalist president of

Tannenbaum: A time to forgive?

ties—including passage of a Human Life (anti-abortion) amendment and reintroduction of prayers in public schools. On these issues, the fundamentalists are apt to find that many Jews are working—and perhaps praying—for the other side.

KENNETH L. WOODWARD with
STRYKER MCGUIRE in Houston

THE DIALOGUE

A PROJECT OF THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

INTRODUCTION

The issue of evangelistic efforts to convert Jews to Christianity emerged in the public press earlier this year when it was announced that Ruth Carter Stapleton had accepted a speaking engagement on Long Island sponsored by B'nai Yeshua, a Hebrew Christian organization.

After consultation with a number of both Jewish and Christian leaders, Mrs. Stapleton called a press conference and cancelled the engagement in the interests of interreligious amity.

During that press conference, Rabbi Marc Tanenbaum of the American Jewish Committee lauded Mrs. Stapleton's decision and spoke of the deep Jewish concern over evangelistic efforts which could result in "the spiritual liquidation of the Jews." "There are only fourteen million Jews in the world today," Tanenbaum commented, "and we cannot afford to lose (even) one."

The National Review took issue with those who encouraged Ruth Stapleton to make her decision. "Our understanding of pluralism," the editor wrote, "is that it does not require the subordination of Christianity to Judaism. Our understanding of Christianity is that it does very much require the believer to bear witness to Christ. The Christian mission is conversion, Gospel, preaching the good news to every living creature . . . not excluding Jews."

Rabbi James Rudin, also of the American Jewish Committee, has said of one denomination's materials developed for an evangelistic thrust specifically directed toward Jews, "The Lutheran Church—Missouri Synod has, in effect, branded Judaism as an inadequate religion. By undertaking this program, the Missouri Synod has sadly revived the medieval image of Jews as a theologically deficient people."

Later the executive secretary of the Synod's Board for Evangelism said, "Through our meetings with Rabbi Rudin we have come to see that this material is offensive."

James Warwick Montgomery, writing in Christianity Today, disagreed with the Board of Evangelism's response. "Even if the Synod's material was not as tactful as

it might have been," he wrote, "the fact remains that Judaism is an inadequate, incomplete, and theologically deficient religion: like every other religion in the world lacking faith in Jesus Christ as Saviour, it desperately needs to be made complete through Him."

Dr. Martin Marty, commenting on these matters in Context, has written: "You will find few topics in which well intended folks on both sides have more difficulty in talking to each other. I do not mean the Jewish Defense Leagues and the Jews for Jesus organizations, but open minded Jews who understand the expansive nature of Christianity and thoughtful Christians who understand the anxieties for survival of Jews and Judaism."

Not all Christians, of course, are trapped in this dichotomy. They follow the Pauline concept that Christianity is a branch grafted on the root of Judaism. They believe that the covenant which God made with Israel is an eternal covenant and was neither abrogated nor superseded by the new covenant declared to the followers of Jesus. In this view, the authenticity of both Judaism and Christianity are affirmed and evangelistic efforts directed toward Jews are both irrelevant and misguided.

Marty is right, nonetheless. For most this is an extremely difficult topic for discussion. But it is a discussion which must take place. This issue of The Dialogue is provided in the hope that this important discussion can take place in an atmosphere of civility and honest seeking. Perhaps, for some, it is an irresolvable matter. Perhaps not. Perhaps, in many instances, the best we can hope for is a sensitive and empathetic understanding of the other person's point of view.

The material in this publication was prepared by Ann Perrin, a student at General Theological Seminary in New York and an intern in the field of Interreligious Relations for the National Conference of Christians and Jews. The text is based on materials gathered from the files of Religious News Service and extensive personal interviewing by Ms. Ann Perrin with a number of Jewish and Christian leaders.

—Donald W. McEvoy

"The mission to the Jews is a call to individual Jews to betray the fellowship, the dignity, the sacred history of their people. Very few Christians seem to comprehend what is morally and spiritually involved in supporting such activities."

Rabbi Abraham Heschel

"The greatest form of discrimination against the Jews is to bypass them in evangelism."

Supporters of Lutheran
Church/Mo. Synod
Resolution Encouraging
Evangelism to Jews

These two statements, when juxtaposed as above, reveal the diversity of opinion regarding Christian evangelism, especially as it affects Jews.

In a Religious News Service article dated September 22, 1976 a Gallup poll found that every third American 18 and older laid claim to the title "Born Again". The following statements are taken from that article:

"Mr. Gallup listed the marks of an evangelical or 'born again' Christian as including a literal interpretation of the Bible and a belief that one has an urgent duty to spread the faith—to witness.

"To measure conversion efforts, or witnessing, Mr. Gallup's pollsters asked their sample of the nation's adults if they had ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior. 'A remarkably high proportion answered in the affirmative—47%', Mr. Gallup said. 'The figure is even higher among Protestants alone, 58%.'"

Evangelism has become an issue involving major portions of American society. Following is a discussion of a variety of opinions regarding this subject. Though not exhaustive, this paper is an attempt to delineate the major themes found in Christian and Jewish communities today.

CHRISTIAN PERSPECTIVES ON EVANGELISM THE GREAT COMMISSION

For many Christians it is known as the Great Commission—the directive found in two of the four Gospels:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,"

Matthew 28:19 (RSV)

"And he said to them, 'Go into all the world and preach the Gospel to the whole creation.'"

Mark 16:15* (RSV)

To those holding this view, evangelism is seen as a command which every Christian is duty bound to obey. It is the essence of the Christian mission—carrying the Gospel message to the whole world. The primary purpose is seen as conversion to Christianity. The reason for the importance of evangelism lies in the way "salvation" is understood. Some passages in the New Testament (such as Mark 16:16, John 14:6, etc.) assert that salvation comes only through belief in Jesus. When these assertions are accepted as an absolute truth, it becomes imperative to reach out to as many people as possible in order to save them from damnation. Viewed in this light, evangelism is an act of love.

EMOTIONAL PRESSURE

On the other hand, some Christians see evangelism based on this view of salvation as a form of pressure playing upon one's emotions. In his book "One Inch From the Fence" George Selig likened this kind of evangelism to a religious "protection racket". Another objection is that it can promote a view of Christianity as a one-time, once-for-all declaration of belief rather than a day-in, day-out way of life.

CHRISTIAN SELF-UNDERSTANDING

Another way of seeing evangelism lies in terms of Christian self-understanding. The sincere adherent of Christianity believes and is committed to the message of the Gospels. To talk about the meaning one has found through this commitment—witnessing to one's faith—naturally results from such conviction. The Apostolic Exhortation "Evangelii Nuntiandi" of Pope Paul VI expresses this view as it applies to the corporate body of Christians:

"The Church is the depository of the Good News to be proclaimed and She preserves it as a precious living heritage in order to communicate it."

VALUES CONFRONTATION

Evangelism can also be seen as a confrontation between the Christian value system and the institutions of the world. Corporations, governments, etc. become targets for this kind of evangelism. Here the concern is with spreading not so much a belief in a personal Savior as with the propagation of a set of values or universal principles which are derived from New Testament teachings. Congruent with the above is the "social activist" dimension: feeding the hungry, visiting the sick, etc. The following verse titled "Love Crusaders" might

*Mark 16:9-20 not included in some ancient manuscripts.

3) That evangelism should *not* be directed toward Jews at all because Judaism stands in a special relationship to Christianity. This relationship is sometimes described as Christianity being the "daughter" of Judaism; or, as in Paul's analogy of the olive tree (Romans 11:17-24), Christianity is the grafted branch while Judaism remains the root.

A basis for the above opinion is the concept that the "old" covenant—God's covenant with the Hebrew people—has never been nor ever will be revoked. Thus states the Book of Confession of the Presbyterian Church in the U.S.:

"We can never lay exclusive claim to being God's people as though we have replaced those to whom the covenant, the law and the promises belong. We affirm that God has not rejected His people, the Jews. The Lord does not take back His promises."

In "Guidelines for Catholic-Jewish Relations", the official directives from the National Conference of Catholic Bishops aimed at implementing the policies adopted by Vatican II, this theme is listed as one of several important issues meriting the "attention and study of Catholic educators and scholars":

"An acknowledgement by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of Israel, alluded to by St. Paul (Romans 9:29), and incorporation of the results into Catholic teaching."

While no official policy prohibiting evangelism directed specifically toward the Jewish people has been adopted by the Roman Catholic Church, this position was put forth in a recent study paper by Tommaso Federici, Consultant to the Vatican's Commission for Religious Relations with the Jews. Part II of this paper, titled "The Rejection of Proselytism", discusses the nature of Christian witness, especially its implications for the Jewish community. Particularly significant points are:

"The Church thus rejects in a clear way every form of proselytism..." (Paragraph 13)

"Also excluded is every sort of judgement expressive of discrimination, contempt or restriction against the Jewish people...or against their faith, their worship, their...religious culture, their past and present history, Their existence and its meaning." (Paragraph 14)

"...attempts to set up organizations of any sort, particularly educational or welfare organizations, for the 'conversion' of Jews must be rejected." (Paragraph 18)

The Biblical reference for examining the relationship between the two covenants is Paul's treatise in Romans 9-11, which evolves to the conclusion in 11:28-29:

"As regards the gospel they (the Jews) are enemies of God, for your sake; but as regards election they are beloved for the sake of their forefathers. For the gifts and the call of God are irrevocable." (RSV)

Another reason given for not directing any evangelistic efforts toward the Jewish community is historical rather than theological. Because the relationship between Christians and Jews has for hundreds of years been marked with tragic instances of forced conversions, violent actions such as synagogue burnings instigated from Christian pulpits, etc., Christian attempts to evangelize Jews are seen by some as grossly insensitive.

The role of the churches during the Holocaust has also provoked some Christians to question the credibility of any Christian witness and call instead for repentance.

From this perspective the concept of dialogue between Christians and Jews is brought forward; with both seen as "living" faiths, both as bearers of God's revelation in today's world, and neither seeking the conversion of the other.

JEWISH VIEWS ABOUT PEOPLEHOOD AND SURVIVAL

The forward thrust of the first two perspectives encounters another dynamic: Jewish identity. Judaism and Christianity are both historical religions—but the historical object of Christianity is first the person of Jesus and secondly his "body", the church. In Judaism, however, the whole people "Israel" takes precedence over any individuals, including Moses and the prophets. Jewish holidays, with some exceptions, are celebrations of events within the life of the Hebrew people. Even the Passover is not so much a veneration of the acts of Moses as it is a celebration of God's deliverance of the Hebrews from slavery. The importance of the patriarch Abraham lies not so much in his faithfulness in obeying God (though that is deeply honored)—but that through him God established a covenant with a particular people (Abraham's descendants). Many figures in Judaism are great—but not one is revered above the covenant. Religion, therefore, is not seen as separate from the Jewish community; and the Jewish community is not seen as something apart from the religion. Whatever happens to the community stands always in some relationship to God because of the covenant. In recent times, the agony of the Jewish experience during the Holocaust is producing profound reverberations in Jewish theological thought.

Within this context of self-understanding the survival of the Jewish community is of fundamental importance. Fully one third of the world's Jews were destroyed in the

Holocaust. Another third reside in Israel, a land which has periodically experienced war since its founding thirty years ago. Due to several factors the birthrate of the American Jewish community has declined to below replacement proportions. From this background arises such a statement as Rabbi Balfour Brickner's:

"...Jews know how numerically small they are. They feel the loss of every and any Jew. They feel that no Jew, young or old, committed or indifferent, can be permitted to leave the Jewish people without protest. Any visible effort to draw off even one Jew by the non-Jewish world must be vigorously resisted."

JEWISH VIEWS ABOUT CHRISTIAN EVANGELISM

Evangelism thus raises several issues in the Jewish community. When it is directed specifically toward the Jewish people it evokes serious objections.

First, it is on one level a threat to the survival of the Jewish people as Jews. The children and grandchildren of Jewish converts to Christianity do not, as a rule, retain any identification with the Jewish community. Each Jew lost to conversion means that a potential line of descendants has been lost as well.

Another concern is that this type of evangelism is frequently based on a distorted picture of Jews. The source book for the Lutheran Church/ Mo. Synod's evangelism campaign was attacked by the Synagogue Council

of America for portraying American Jews as "godless, materialistic and spiritually dead".

Also objectionable is the implication of such evangelism that Judaism itself has no validity of its own. This issue was confronted in a statement by the American Jewish Committee in 1973:

"Missionary approaches to Jews have frequently been based on a false, stereotyped and caricatured image of Judaism as an 'incomplete' or 'obsolete' religion that has been replaced by the 'new Israel' of Christianity. Such a view is offensive to the dignity and honor of the Jewish people."

In general, the least offensive form of evangelism to the Jewish community would be "none". Next would come the "witness" of a "Christian life". The Christian who is sincere and open about his faith, however, does usually receive respect for his religious commitment since, according to Tradition: "The righteous of all peoples have their share in the world to come." The following statement by Rabbi Paul Freedman is fairly representative of the Jewish community's attitude toward Christian evangelism:

"We accept the concept of the Christian missionary that his religion is valid for him, and we ask him to extend the same courtesy to us. We base our standing on the belief that there is a uniqueness to Judaism, and that it has elements of value that differ from Christianity and other religions."

A summary of news reports from leading newspapers, wire services and the Religious News Service, and excerpts from articles and editorials in leading church magazines dealing with religious issues as they affect public affairs. These items are not intended to provide an exhaustive report on the issues in question, but do represent, however, the most current information available. They are suggestive of the complex nature of these issues and are intended to stimulate further study and conversation across religious lines. Comments and criticism from readers are sincerely invited.



THE DIALOGUE

well serve as a motto for those committed to this type of evangelism:

"You don't have to save the world, but be a sign in the world that God is love."

The Rev. Richard Rohr

While some Christians adhere closely to a single one of the positions described above, others see evangelism as some combination of any or all of these elements. In summary, how a person defines evangelism and its purpose is directly related to how that person perceives the mission of the church.

CHRISTIAN VIEWS ABOUT EVANGELISM DIRECTED SPECIFICALLY TOWARD THE JEWISH COMMUNITY

There are basically three categories of opinion about this.

1) That evangelism should be directed toward the Jewish community specifically. The rationale for this involves again how one sees salvation. If salvation is seen as available only through "acceptance of Jesus Christ", then the Jewish community is a most appropriate target for evangelism. Hence the statement: "The greatest form of discrimination against the Jews is to bypass them in evangelism." In July, 1977 the Lutheran Church/Mo. Synod passed a resolution encouraging evangelism aimed specifically toward the Jewish people. Citing Jesus as the "Saviour of the world" it was resolved that the Board for Evangelism be directed to "give priority to materials and programs for witness to Jewish people..."

The Scriptural passage most frequently alluded to in support of this viewpoint is Romans 1:16:

"For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek." (RSV)

In his "Statement on Jewish Concerns" in May, 1976 Arthur F. Glasser, Dean of Faculty, School of Mission of Fuller Theological Seminary encouraged "an active response to the mandate of Romans 1:16 calling for evangelism 'to the Jew first'... Moreover, we feel it incumbent on Christians in all traditions to re-instate the work of Jewish evangelism in their missionary obedience."*

Speaking to a specific audience is also a good principle of communications. As Moishe Rosen, founder of Jews for Jesus, said in a recent interview:

"There are those who say we should reach all people, but no particular people. Usually these who talk in terms of preaching to all people are essentially passive—they wait for all people to come to them. All people don't come to the church. The great commission is to go into the whole world and

preach the gospel."

"I would imagine that most of the people you talk to would say 'No, you shouldn't direct it (evangelism) toward the Jewish community specifically.' Well, any communications major will tell you you must speak to people specifically. To speak in general is to speak to no one. And this is just a fact of communications."

2) That evangelism should be directed to the world—which means neither specifically seeking nor by-passing the Jewish community. This position is articulated in the report of a consultation held under the auspices of the Lutheran World Federation in Oslo, Norway, 1975. The title of this report is "The Oneness of God and the Uniqueness of Christ: Christian Witness and the Jewish People".

"Christians need to remember that their witness to the Jewish people is but part and parcel of their witness to all people. There has sometimes been the misperception that Jews are to be isolated in a class by themselves, and then either singled out for exclusive missionary attention or excluded from Christian mission altogether. But this would assume that Jews are qualitatively different from ourselves, and, furthermore that it is something about ourselves—perhaps that we are the have's and the others are the have-not's—that generates Christian witness. That would be to forget that Christian witness, whether to Judaism or to anyone else, is God's mission and not our own."

The struggle entailed in achieving a balance between affirming Christian evangelism yet taking into account the beliefs of others is reflected in this statement in a report of the Faith and Order Commission of the World Council of Churches presented in Geneva, Switzerland, 1968:

"In the World Council of Churches much thinking has been done about the question of how the Church can give her witness in such a way that she respects the beliefs and convictions of those who do not share her faith in Christ, and, perhaps, with God's help, bring them in full freedom to accept it. It is agreed that in an encounter with non-Christian people real openness is demanded, a willingness to listen to what the other has to say, and a readiness to be questioned by him and learn from his insights. This means that at all times Christians have to guard against an arrogant or paternalistic attitude."

*The Rev. Bill Harter, Sec'y. Nat'l Christian Leadership Conference for Israel, offers another interpretation of this passage: "To me that is an historical example of the way the church functioned, not a pattern for evangelism."

