



A Publication of CJF Ministries and Messianic Perspectives Radio Network

Messianic Perspectives®

God has not forgotten the Jewish people, and neither have we.

Post Office Box 345, San Antonio, Texas 78292-0345

Tevet – Shevat – Adar 5767 / January-February 2007



DR. GARY HEDRICK

“For if you believed Moses, you would believe Me; for he wrote about Me” (John 5:46).

On a bright, sunny Sunday in the spring of A.D. 30 (give or take a year or two), two men were walking on the winding, dusty road from Jerusalem to Emmaus (Luke 24:13-29). To pass the time, they were talking about some remarkable recent events—namely, the arrest, trial, conviction, and execution of a Galilean rabbi known as Yeshua of Nazareth three days earlier in Jerusalem. What was even more perplexing to them was the fact that some women who visited the tomb earlier that morning had reported that the Rabbi’s body was now missing.

How was this possible? Yeshua’s Judean opponents remembered that He had predicted that He would rise from the dead, so they convinced the Romans to post a guard outside the tomb so no one could sneak in and steal His body and then claim

that He had been resurrected. But now, in spite of these extraordinary precautions, the body had vanished!

As the two travelers tried to make sense of these confusing developments, a stranger approached and joined them in their journey. He asked what they were talking about and they told Him (vv. 19-24). They didn’t realize until later—when they were breaking bread together that evening in Emmaus (v. 31)—that this stranger was none other than the resurrected Messiah himself! Perhaps He concealed His identity from them for most of the day because He wanted them to speak candidly. He wanted to hear them express their unguarded thoughts.

He asked questions and listened patiently as they expressed their wonder and dismay over these recent events. They told Him that they had spoken with others who had actually visited the tomb themselves earlier that day and everything there was just as the women had described (v. 24). The body was gone!

Finally, when it became painfully evident that the significance of these occurrences had totally escaped the two travelers, the Lord mercifully began explaining the prophecies to them (vv. 25-26). He chastised them rather sternly for their lack of discernment—because after all, the circumstances of His death and resurrection had been predicted in the ancient Scriptures! So did they believe the prophecies, or not?

THE GOSPEL ACCORDING TO MOSES

PART II

By DR. GARY HEDRICK with JOHN KANTER

Not only that, but Jesus himself had predicted that He would be raised from the dead (Matt. 27:63). How ironic that in some instances, the Lord’s enemies understood His words better than His own followers did!

Then Luke concludes this segment of his account with this statement: *“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself”* (Luke 24:27).

The Lord explained how the Prophets said that the Messiah would be killed, buried, and later resurrected. And notice where He started—in the writings of Moses!

This means that Moses, the most revered *Tzaddik* (“righteous one”) in the Jewish tradition, was the first preacher of the Good News of Yeshua the Messiah!

Prophecies and Types (Continued)

The Torah, the first five books of the Bible, penned by Moses under the inspiration of the Holy Spirit (John 1:17), includes many wonderful types and prophecies that foreshadowed the Lord Jesus the Messiah. In Part 1 of this series, we dealt with several prophecies in the Book of Genesis. Now we come to the final messianic prophecy in Genesis.

Genesis 49:10

*The scepter shall not depart from Judah,
Nor a lawgiver from between his feet, Until
Shiloh comes; And to Him shall be
the obedience of the people.*

*An ancient Targum reveals an
important clue to deciphering the mysterious
Hebrew term Shiloh of Genesis 49:10.*

Original (OT) Meaning

The context of this prophecy is the blessing that Jacob, the grandson of Abraham, pronounced over his sons before he died (Gen. 49:1-28). In this setting he foretold what would become of each of them and their descendants. Jacob’s prophecy contains blessings, curses, judgments, and promises.

Here Jacob’s words look ahead to the future (“in the days to come”; 49:1), and draw upon the past, particularly the express intention of God to bless the world through Abraham.¹ In 49:1-7, Jacob’s three oldest sons (Ruben, Simeon, and Levi; cf. 29:32-34) are described as unqualified to receive the birthright²

לא יסור שבט מיהודה ומחקק מבין רגליו עד כי יבא שילה ולו יקהת עמים

because of their previous sinful behavior (34:29-31, 35:22). Regarding the future of Judah, the fourth son (29:35), Jacob speaks of his preeminence and power (49:8-9), and about the future King who is to come from his tribe (49:10-12). These promises transferred the leadership of the tribes to Judah (49:8) and meant that the messianic genealogy would go through his line (cf. Luke 3:33).

The main interpretive issue in this passage, however, is the meaning of the term *Shiloh* (Heb., שילה). One possible translation is “to whom it [i.e., the ruler’s staff] belongs,” reflecting the emphasis on the authority of a future leader of Judah. The same Hebrew phrase is used by the Lord GOD when He instructs the last king of Judah, Zedekiah, to remove the royal crown from his head in a symbolic act signifying that the governance of Jerusalem will ultimately be entrusted to someone else (Ezek. 21:26-27).³

An important clue as to the intended meaning of the Hebrew term *Shiloh* comes from the *Targumim*, ancient Aramaic translations of the Hebrew Scriptures, some dating as far back as the first century A.D. Very often, we can tell how the ancient rabbis interpreted certain passages by noting their choice of words when translating the Hebrew into Aramaic. In some instances, these ancient translations are accompanied by

commentary which is also helpful. And in Genesis 49:10, *Targum Onkelos* and *Targum Jonathan* both interpret the term *shiloh* as a name for the royal Messiah. *Targum Onkelos*, for instance, is one of the most ancient Targums and is traditionally dated to around A.D. 110, only 40 years after the destruction of the Jerusalem Temple. It translates the text as “Until the Messiah comes to whom the kingdom belongs” [Aramaic, *’ad d’yeitei m’shisha d’dileh hi malkuta*].

The Dead Sea Scrolls shed further light on the meaning of the Hebrew term *Shiloh*. They provide us with remarkable insight into Jewish thought in the Essene Community during the Second Temple period (that is, prior to the destruction of the Temple in A.D. 70). One example is *Genesis Pesher* [4Q252 (4Qp-Gen)], a fragmentary text dating from the first century B.C. Here’s how it deals with the term *Shiloh* in Genesis 49:10:

1 A sovereign shall [not] be removed from the tribe of Judah. While Israel has the dominion, 2 there will [not] lack someone who sits on the throne of David. For “the staff” is the covenant of royalty, 3 [and the thousands of Israel are “the feet.”] [Blank] Until the messiah of justice comes, the branch 4 of David. For to him and to his descendants (to them) has been given the

covenant of royalty over his people for all everlasting generations . . . [The Dead Sea Scrolls Translated, English translation by Wilfred G. E. Watson (Leiden: Brill, 1994), p. 215].

The Jewish Study Bible (New York: Oxford University Press, 2004) has this note with respect to Genesis 49:10:

V. 10 has traditionally been viewed as a messianic prophecy in both the Jewish and Christian traditions. Some commentators, beginning as early as the Aramaic translation known as *Targum Onkelos*, read the word rendered here as tribute . . . to him as “his due” (Heb. “shelo”): God shall

GEN. 49:10

לא יסור שבט

Lo yasur shevet
The sceptre shall not depart

מיהודה ומחקק מבין

M’Y’huda oomkhokek meeveyn
From Judah nor a lawgiver from between

רגליו עד כי יבא שילה

Raglav ad kee yavo Sheelo
His feet until Shiloh comes

ולו יקהת עמים

V’lo yeekat ameem
And to him the peoples will gather

Messianic Perspectives®

Tommy Manning, *Editor*
Nicolas Kramaley, *Copy Editor*
Jonathan Singer, *Creative Director*



Messianic Perspectives is published bimonthly by CJF Ministries, P.O. Box 345, San Antonio, Texas 78292-0345, a 501(c)3 Texas nonprofit corporation: Dr. Gary Hedrick, President; Brian Nowotny, Director of Marketing and Media Relations; Tommy Manning, Managing Editor and Director of Publications; Nicolas Kramaley, Copy Editor; Jonathan Singer, Creative Director. Subscription price: \$10 per year. The publication of articles by other authors does not necessarily imply full agreement with all the views expressed therein. Unless otherwise noted, all Scripture quotations are taken from the New King James Version of the Bible (Nashville, TN: Thomas Nelson Publishers, 1982). Visit us online at www.cjfm.org. Toll-free Orderline: (800) 926-5397. © 2006 by CJF Ministries. All rights reserved.

uphold His promise to Judah even till the royal figure comes to claim the dominion that is his due . . . (“Torah: Genesis 49:7–49:16,” p. 97).

So there is consensus among ancient Jewish authorities that *Shiloh* refers to the Messiah. But perhaps the most compelling evidence of all is the context of the verse itself. Whoever this *Shiloh* is, He is clearly someone to whom the people owe allegiance and obedience. Moses says, “And to Him [that is, to a specific individual] shall be the obedience of the people.” Who else can this be but our coming Messiah-King? In fact, Orthodox Judaism considers this verse to be the “Torah source for the belief in the Messiah” (Artscroll Mesorah Series).

So little by little, layer by layer, we are accumulating more information from Moses about the prophesied ruler of Israel. Now we know that He is not only the Seed of Eve (Gen. 3:15), and a descendant of Abraham (12:3, 22:18), as we discussed in Part 1, but He’s also a qualified ruler from the tribe of Judah (49:10).

Expanded (NT) Meaning

Later revelation identifies the regal person of Genesis 49:10 first as David (Ruth 4:12, 18-22), then his dynastic descendants (1 Chron. 3:1-24, Matt. 1:6-16), and finally and fully Jesus of Nazareth (Acts 2:29-36). Also, the phrase “. . . the obedience of the people” (Heb., *yiqqahat amyim*, קִּיְהֵא עַמִּים) is best understood as describing political life under the Messiah’s kingship and authority in the Millennial Kingdom (cf. Zech. 14:9, 16; Rev. 12:5).

Moses quotes Jacob as saying that Judah is like a lion (Gen. 49:9). The lion is a symbol of ferocity, strength, and invincibility. In the wild, the lion is king because he has no natural predators. The lion, then, came to symbolize Judah (or Israel; see Ezekiel 19:1-7, Micah 5:8). In the NT, this imagery finds its ultimate fulfillment in the Lord Jesus, who is presented as “the Lion of the tribe of Judah” (Rev. 5:5).

Messiah in Genesis—Types

Now we move from messianic prophecy to messianic typology. We explained the distinction between prophecy and typology in Part 1. In a nutshell, a type is something in the OT that symbolizes or foreshadows something in the NT. A type can be a person, place, object, or event. The Torah (the first five books of the Bible) includes several people who serve as symbolic (typological) previews of the Lord Jesus the Messiah.

Adam

Adam, the first man, is the first type of the Messiah in the Bible. The Apostle Paul says that Adam is a “type of Him

who was to come” (Rom. 5:14). In this instance, the type is one of contrast rather than one of similarity. By one act of *disobedience* in the Garden, the first Adam brought universal death and devastation upon the world; by one act of *obedience* on Calvary, the Lord Jesus purchased our salvation and brought universal blessing upon the world (Rom. 5:19).

Paul repeats his theme of contrasting types in 1 Corinthians 15:45-47, where he juxtaposes “the first Adam” (in the Garden of Eden) with “the last Adam,” the Lord Jesus.

Noted Bible teacher Warren Wiersbe offers this summary of contrasts between Adam and Jesus:

Adam came from the earth, but Jesus is the Lord from heaven (1 Cor. 15:47). Adam was tested in a Garden, surrounded by beauty and love; Jesus was tempted in a wilderness, and He died on a cruel cross surrounded by hatred and ugliness. Adam was a thief, and was cast out of Paradise; but Jesus Christ turned to a thief and said, “Today you shall be with Me in Paradise” (Luke 23:43). The Old Testament is “the book of the generations of Adam” (Gen. 5:1) and it ends with “a curse” (Mal. 4:6). The New Testament is “the book of the generation of Jesus Christ” (Matt. 1:1) and it ends with “no more curse” (Rev. 22:3).⁴

Abel

Another compelling type of Messiah in the writings of Moses is Abel, Cain’s younger brother. Abel’s acceptable offering of a blood sacrifice (Gen. 4:4, Heb. 11:4) alludes to Jesus’ acceptable offering of Himself as an atoning blood sacrifice (Heb. 12:24, 1 John 1:7). This is not only a New Testament correlation but also a New Testament intensification, for the offering of Jesus’ blood became the basis for God’s acceptance of New Covenant believers (Heb. 9:12, 26; 10:10, 14, 19). And while Abel’s blood cried out to God for justice and retribution (cf. Gen. 4:10, Heb. 11:4), our Lord’s blood cried out to God for mercy and pardon for those who crucified Him (Luke 23:34).

Melchizedek

The mysterious and memorable Melchizedek—whose name literally means “King of Righteousness”—was also a prototype of the Messiah. Like the Lord Jesus, Melchizedek was both a king and a priest, and he was characterized by righteousness and peace (cf. Gen. 14:18-20, Heb. 6:20, 7:1-2, Rev. 19:16). His priestly status and function are evident from two facts: He blessed Abraham, and Abraham paid tithes to him of all the spoils he had taken in war (Gen. 14:18-20, Heb. 7:4). So what

was true of Melchizedek historically was magnified in Messiah spiritually.

Joseph

One of the most remarkable types of the Messiah in the Old Testament is Joseph (often referred to as “the favorite” of Jacob’s first 11 sons). Joseph was the firstborn son of Jacob and his second wife Rachel.

A few of the many striking parallels between Joseph and Jesus may be summarized as follows:

- Both are objects of special love by their fathers (Gen. 37:3, Matt. 3:17, John 3:35);
- Both are hated by their brothers (Gen. 37:4, John 15:24-25);
- Both are innocent of the charges against them (Gen. 40:15, John 1:47);
- Both are nonetheless conspired against by their enemies and sold for silver (Gen. 37:28, Matt. 26:14-15);
- Both are wrongfully condemned (Gen. 39:11-20, Matt. 27:19, 24); and,
- Both are raised from humiliation to glory in the power and plan of Almighty God (Gen. 50:20, Heb. 12:2).

We thus complete our brief summary of the messianic types and prophecies in Genesis. Now we move on to what Moses said about the coming Messiah in Numbers and Deuteronomy.

Messiah in Numbers—Prophecy

The first Mosaic prophecy about the Messiah in the Book of Numbers concerns a curious character named Balaam.

Numbers 24:15-19

So he [Balaam] took up his oracle and said: “The utterance of Balaam the son of Beor, And the utterance of the man whose eyes are opened; The utterance of him who hears the words of God, And has the knowledge of the Most High, Who sees the vision of the Almighty, Who falls down, with eyes wide open:

*“I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.
“And Edom shall be a possession;
Seir also, his enemies, shall be a possession, While Israel does valiantly.*

Out of Jacob One shall have dominion, And destroy the remains of the city.”

Continued on Page 12

Experience for yourself the stunning relevancy and blessing of the 5,000-year-old Passover Seder!



Michelle Beadle

New Orleans, LA 3/14/07
Calvary Baptist School
(504) 367-6465

Mobile, AL 3/18/07
Holy Spirit Anglican Church
(251) 479-0336

Diamondhead, MS 3/19/07
Diamondhead
Community Church
(228) 255-5556

New Orleans, LA 3/21/07
Grace Baptist Church
(504) 943-6309

New Orleans, LA 3/24/07
First Baptist Church
(504) 367-0662

Greenwell Springs, LA 3/25/07
Covenant Community
Church
(225) 261-3088

Kenner, LA 3/28/07
Crossroads Community
Church
(504) 466-4922

Marrero, LA 4/01/07
Generation Church
(504) 328-7222

Metairie, LA 4/02/07
Annual Messiah in the
Passover Banquet
(504) 738-3119

Bossier City, LA 4/04/07
Bellaire Baptist Church
(318) 746-3914

Shreveport, LA 4/05/07
Doyline Church
(318) 745-3476

Shreveport, LA 4/06/07
Noel Memorial
(318) 221-5207

New Orleans, LA 4/12/07
Oilfield Christian
Fellowship
(504) 400-7768

Baton Rouge, LA 4/15/07
Bethel Temple
Assembly of God
(225) 756-0789

Kaplan, LA 4/15/07
Kaplan Baptist Church
(337) 643-2656



Richard Toviah

Sun City, AZ 2/28/07
American Lutheran Church
(623) 974-2512

Avondale, AZ 3/04/07
First Southern Baptist
Church of Avondale,
Spanish Congregation
(623) 932-2723

Phoenix, AZ 3/11/07
HeavenGate Praise
Fellowship
(623) 374-9038

Kingman, AZ 3/17/07
Kingman Christian Church
(928) 757-8783

Kingman, AZ 3/18/07
Hilltop Foursquare Church
(928) 753-5500

New River, AZ 3/25/07
New River First
Assembly of God
(623) 465-7455

Globe, AZ 3/25/07
Central Heights
Baptist Church
(928) 425-5303

Florence, AZ 4/01/07
Florence Baptist Church
(520) 868-1728

Maricopa, AZ 4/01/07
First Baptist Church
of Maricopa
(520) 568-2272

Tucson, AZ 4/03/07
Eastside Covenant Church
(520) 885-3192

Phoenix, AZ 4/04/07
Shiloh Missionary
Baptist Church
(480) 844-2687

Sun City, AZ 4/05/07
Congregational Church
of Sun City
(623) 977-4241

Globe, AZ 4/06/07
Maranatha Baptist Church
(928) 425-4198



Richard Hill

Mesquite, NV 3/04/07
River Valley Bible Church
(702) 346-0339

Lakeside, AZ 3/11/07
Living Church
(928) 368-6262

Springerville, AZ 3/18/07
First Baptist Church
(928) 333-4672

Las Vegas, NV 3/25/07
Sunrise Southern Baptist
(702) 452-8599

Golden Valley, AZ 3/25/07
Golden Valley Baptist Church
(928) 565-4682

Henderson, NV 4/04/07
Calvary Chapel
of Henderson
(702) 565-7122

Las Vegas, NV 4/05/07
Centro De Victoria
(702) 898-8878



Peter Parkas

Noxen, PA 2/18/07
Noxen Bible Baptist Church
(570) 298-2030

Utica, NY 3/02/07
Slavic Pentecostal Church
of Utica
(315) 735-6804

Clarks Summit, PA 4/01/07
Mount Bethel Baptist
Church
(570) 587-1932

Dolgeville, NY 4/07/07
New Hope Christian
Fellowship
(315) 429-3630

Johnsville, NY 4/05/07
North Columbia UMC
(518) 568-7983



Rob Styler

Fountain Hills, AZ 3/15/07
First Baptist Church
(480) 837-3374

Passover Drama Presentations

Garland, TX 3/23/07
Adat Shalom
(972) 271-4976

Midlothian, TX 3/25/07
Longbranch
Community Church
(972) 723-6442

Garland, TX 3/25/07
Big Springs Baptist
(972) 495-4574

Costa Mesa, CA 3/31/07
Lighthouse of Costa Mesa
(949) 548-7161

Long Beach, CA 4/01/07
Westside Christian
(562) 424-1364

La Palma, CA 4/01/07
La Palma Christian
(714) 995-7784

Indianapolis, IN 4/06/07
Horizon Christian Fellowship
(317) 823-2349



Mike Campo

Des Moines, IA 3/04/07
Heartland Christian
Fellowship
(515) 282-6914

Norton, OH 3/25/07
Hametown Baptist
(330) 825-7891

St. Paul, IL 4/01/07
Oakwood Church
(651) 578-8478

Batavia, IL 4/04/07
Sanctuary

Dyer, IN 4/05/07
Cornerstone Baptist
(219) 922-2794

Milwaukee, WI 4/22/07
Calvary Bible Church
(414) 778-2253



John Kanter

Dallas, TX 4/05/07
Chapel in the Woods
(214) 330-9861

Frisco, TX 4/06/07
Preston Trail
Community Church
(972) 668-1244



Barry Berger

Glendale, AZ 3/25/07
Maranatha Baptist Church
(623) 937-7866

Phoenix, AZ 3/30/07
Tikvah BaMidbar
(602) 494-1243

Prescott Valley, AZ 4/04/07
First Southern Baptist
Church of Prescott Valley
(928) 772-7218

Sun City West, AZ 4/05/07
Sun City West
Christian Church
(623) 584-5688



Eric Chabot

Alpha, OH 3/18/07
Church of the Nazarene
(937) 426-1660

Reynoldsburg, OH 3/21/07
East Livingston
Baptist Church
(614) 866-1881

Utica, OH 4/04/07
Utica Church of Christ
(740) 892-3838

Zanesville, OH 4/05/07
Fair Oaks Baptist Church
(740) 452-2751

If you have questions or would like more information on how to schedule a Passover presentation in your area, please call (800) 497-8766.

Note: Because of some unforeseen delays in production, we regret that some of the Seder dates may have elapsed before you received this issue of *Messianic Perspectives*. We sincerely apologize for any inconvenience.



Envision/Corbis



Sharing the Gospel of Yeshua the Messiah in Belarus

Where History Haunts The Jewish People



CJFM's Slava Stakhovsky (right) and praise singers in Belarus.

By JONATHAN SINGER

"To see Jewish people come to hear about Yeshua the Messiah is precious to me," says CJFM's Gideon Levytam. Gideon had just returned from a week spent in Belarus and the Ukraine, where he preached and fellowshiped with CJFM workers in Minsk, Bobruisk, and Dnepropetrovsk. It's "precious to me," he continues, "because for two thousand years, the Jewish people have been told they were guilty of the death of the Son of God. As a result, many Jewish people in the Former Soviet Union do not want to hear about the Lord Jesus."

Ministry to the Jewish people in this part of the world—for so long cut off from a

Gospel witness with any Jewish flavor—is relatively new. Now, with indigenous Jewish congregations taking root, the feeling is palpable that history is being made.

But history also haunts the Jewish people here. The czarist pogroms, the murderous Cossacks, the mass killings at Babi Yar, the Ukrainian complicity during Nazi occupation—all are indelibly etched in the memory of the Jewish people in this part of the world. Sadly, this history of death and persecution suffered at the hands of *depraved Gentiles*—in the Jewish mind "*Christians*"—has convinced many that Jesus is the spiritual figurehead of anti-Semitism. Many are also convinced that being Jewish is only a liability.

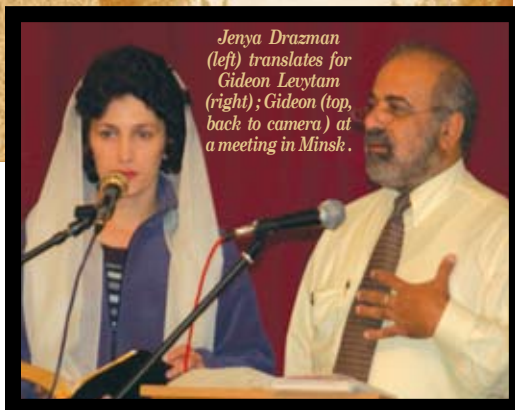
Yet, the moving of God's Spirit can turn even this bitter tide. In Minsk, Gideon attended a Shabbat service at CJFM's congregation there pastored by Nikolai Haskin. Eighty people were present—the majority, Jewish!

During a time of fellowship, after the service, Gideon was introduced to Larissa, who assists Nikolai and Slava Stakhovsky. As Larissa told Gideon her story—of growing up without any Jewish identity—she suddenly began to weep. In an emotional confession, she said that for years she told no one that she was Jewish—until now, and only since she's become a believer.

By contrast, the father of CJFM's Russian translator Jenya Drazman still suffers from Russia's legacy of



Nickolai Haskin shares literature; old Bobruisk (left).



Jenya Drazman (left) translates for Gideon Levytam (right); Gideon (top, back to camera) at a meeting in Minsk.

anti-Semitism. Jenya introduced her father to Gideon and his wife, Irene, on a side trip to the Ukraine.

The story of Jenya Drazman's father, Uri, would break anyone's heart. A sea captain, he has spent much of his life fending off the anti-Semitic slurs of other seamen. Though only nominally Jewish, Uri refused to back down—and as a result has taken a lifetime of beatings. Twice he has been jailed for defending himself.

Uri was born, 1938, in Dnepropetrovsk, a city in the Ukraine. In September 1941, Claus Selzner, the occupying German Army's Nazi SS officer, had notices posted throughout the city that ordered Dnepropetrovsk's Jews to report downtown on October 12. They were told to bring their money, valuables, and enough food for three days. Any Jew who did not report would be shot on sight.

Some thought they were merely being relocated; others fled. Jenya's grandparents and her father, only three years of age at the time, were among those who fled to the Urals.

On October 12, those who did report downtown were led by foot to a place just outside the city. Selzner, twenty-two of his men, and "Ukrainians, only too glad to help," according to Jenya, then made their prey dig their own grave—a long, deep trench. With rifles, knives, and machine guns, Selzner and

his accomplices went on a killing spree that lasted two days. When they were done, an unthinkable eleven thousand Jews from Dnepropetrovsk lay dead in the trench that they had dug.

Upon their return to the city, Jenya's grandparents learned that nineteen family members were dead. Jenya's great-aunt and uncle, their five children—with the youngest child being only a few months old—had all been murdered. Jenya's (maternal) great-grandparents, both in their fifties, had been hung from the balcony of their own apartment. The SS had ordered that they remain there for two weeks: a grisly image to remember for surviving Jews in Dnepropetrovsk.

"Nineteen people dead . . . he [her father] just can't get past that," recalls Jenya. Though Jenya's grandparents gave her father little in the way of a Jewish identity, Uri "looked Jewish." As he grew to manhood, then went to sea, he became an easy target for anti-Semites. In 1983, he was beaten up so badly on a ship that his attackers were convinced they'd killed him. Once, when he fought back, he landed in prison for four months. Another time, he was sentenced to a year at hard labor.

Jenya admits, sadly, that her father, too, sees Jewishness as a liability and belief in Jesus going hand in hand with anti-Semitism. Still, he shocked his daughter and accepted Gideon's

invitation to hear him preach at a Sunday morning meeting in Dnepropetrovsk. "My father even stayed for the whole Sunday morning meeting!" exclaimed Jenya, now looking back with obvious joy.

But that Sunday morning, when she stood next to Gideon, translating his salvation message, seeing her father made her uneasy for a moment. "I have to admit that it was a lot more difficult to translate that message, knowing my father was looking right at me." If "preaching" to her father was momentarily unsettling for Jenya ("There's an old Russian expression," she explains with a laugh, "'The egg cannot teach the hen.'") then she, Gideon, and the rest of the CJFM team who visited Belarus and the Ukraine are praying that a seed was planted in her father's tender heart.

"There are many needs in Belarus and the Ukraine," concludes Gideon: "The country is still under Communist influence and living conditions are not as comfortable as they are here." Please pray for the Jewish people on this side of the world and for Nickolai and Slava, our CJFM workers in Belarus. (Photography by R. A. Higbee.)

Where There's a Will, There's a Way!

We understand, as you do, that while we're here, there are no shortages of needs which take our time and resources. And though our intention is to remember the Lord's work with a financial gift someday, more immediate needs divert our attention; and to our regret, that day of remembrance never comes, which is why including CJF Ministries in your will is an excellent way—without disturbing your current priorities—to ensure that your hard-earned assets will continue supporting the Lord's work even after your gone. If you've never considered such a method of assisting, we'd be most grateful if you'd make it a matter of prayer. Should you require additional information, we'd be happy to provide helpful instructions.

Please write to
CJF Ministries, 611 Broadway
San Antonio, Texas 78215;
 or visit us online at
www.cjfm.org;
 or call **(800) 926-5397.**

**You've
read the
BOOK**

...now

ספר הבריתות
**HEBREW-ENGLISH
BIBLE**



**Young Adult Trip to Israel
June 10-24, 2007**

www.livetheland.com



CJF Ministries 611 Broadway San Antonio, TX 78215 (800) 926-5397 www.cjfm.org

**JOIN CJF MINISTRIES® FOR
THE BOOK OF REVELATION
PROPHECY TOUR**

**FEATURING TURKEY, GREECE, AND ISRAEL
OCTOBER 14 - 30, 2007 CJFM.ORG/PROPHECYTOUR**





From left to right: the Hufton home, outside Birmingham, circa 1937; Arthur Hufton, 11; Frederick Hufton.

By JONATHAN SINGER

What My Father Taught Me About the Jewish People

For Arthur Hufton, God's love for the Jewish people was an abstract concept—until one day in 1937, when Arthur saw his father do something extraordinary.



Arthur and Alice Hufton

What did the future hold for him . . . would he find a career . . . would he find a mate? As war clouds gathered over England, these questions nagged him even more. “I was always very wor-

In 1937, Bible prophecy and the Jewish people might have been the last thing on Arthur Hufton’s mind. Barely fourteen, Arthur was worried, as anyone that age, about becoming an adult.

ried about ‘whatever am I going to get into,’” he recalls.

As a boy, Arthur regularly saw those who loved Israel and the Jewish people in his home. Visitors included missionaries to the Jewish people and writers like E. Buckhurst Pinch who railed against those who taught that there was no future for Israel and all the prophecies of the Old Testament were to be spiritually realized in the Church.

Arthur’s father, Frederick, tried to teach his son about prophecies he believed had been fulfilled; prophecies which clearly showed how God protected the Jewish people. He told Arthur about

a time in the 1920s when Turkish invaders fled Jerusalem at the sight of English biplanes that covered the sky. *“Like birds flying about,”* Frederick read to his son from Isaiah 31:5, “. . . So will the LORD of hosts defend Jerusalem . . .”

Isaiah’s prophecy thrilled Arthur’s father. But for Arthur, God loving and defending the Jewish people remained an abstract concept—until one day in

In the final weeks before Germany closed its borders, Frederick Hufton made it possible for German Jews to escape over the border to Switzerland; then fly to England, where a car brought them to their new home—at the Huftons.

1937, when Arthur saw his father do something extraordinary.

In the final weeks before Germany closed its borders, Frederick Hufton sponsored several German Jewish couples, enabling them to flee Vienna. Committing his own personal funds, he made it possible for these German Jews to escape over the border to Switzerland, then fly to England where a car brought them to what would be their home for the next few years—at the Huftons.

In an old Georgian house, just outside Birmingham, Frederick, his wife, Emily, and their eight children, shared what they had with these German Jewish refugees. They were mostly middle-aged business people who had socialized together in Vienna, until each became hunted by the Nazis. Emmanuel (“Mano”) Bilgrey had owned a hardware store. Tall and athletic, Mano had dared to jump off a truck that had just rounded up a group of Jewish men from the streets of Vienna.

Observing his father’s generosity, the sacrifices he made for these strangers, utterly convinced Arthur of God’s love for the Jewish people. Arthur learned: He never griped about the strangers in his family’s midst—the strange smells that must have filled the house when the guests cooked their food, the long waits he probably experienced in the hall, standing by for an empty bathroom, or the little privacies one takes for granted when surrounded only by family.

When one of the young, Jewish refugees, boasting that he knew how to drive the Hufton tractor (but didn’t) accidentally ran over Arthur’s foot, Arthur never uttered a cry. It could have been the perfect opportunity to explode. But Arthur’s only concern was not to embarrass the young man.

Looking at his life now, it would seem that Arthur was blessed for his sensitivity and kindness to the Jewish people. Clearly, the Lord took care of the youth who had worried about his future. Before Arthur was out of his

teens, the Lord found him the perfect wife. Alice walked right into the Hufton home with one of Arthur’s sisters—they were both nurses in Birmingham during the war. Arthur’s mother, ever the forthright evangelist, asked Alice, point-blank, if she was a Christian. Suspecting otherwise, she took Alice “for a walk in the garden” and explained the plan of salvation.

Shortly thereafter, Alice accepted the Messiah. In London, Alice joined Alan Redpath’s church and enrolled in Bible school. Also influenced by Arthur’s father, she was the only student who did her “practicals” with a Jewish ministry: going door-to-door in the Jewish neighborhoods of London’s East End.

In 1957, Alice’s former pastor, Alan Redpath—by this time ministering with Moody Memorial Church in Chicago—convinced the Huftons to sail for the United States. He also put them up in Chicago until Arthur found work. At Motorola, where Arthur eventually landed a job, his mechanical and engineering expertise solved some crucial design problems in the company’s ignition devices. From patents derived from this work, the young, thirty-something Huftons were able to purchase two farms, which they worked for many years. One, in Wisconsin, is still run by their son, Stephen.

Living in Mobile, Alabama, for the last thirty years, and now retired, the Huftons feel blessed to see their three children (and grandchildren) active in their home churches. In fact, it was their daughter from whom they first heard about the work of CJFM, becoming friends and generous supporters some fifteen years ago.

Summing up their many blessings, Arthur is not unmindful of what his father taught him by his own selfless example nearly seventy years ago. “I put it all down to my mother’s prayers,” he says, “and because we blessed the Jews.”

How did you first learn about the importance of sharing the Gospel with the Jewish people? If you have an interesting story, then we’d like to hear from you. Drop us a note or e-mail (jonathans@cjfm.org)—just a few lines will do—which briefly summarizes your story. We’ll get back in touch, and who knows, maybe, sometime soon, your story might wind up in print, edifying and encouraging other Messianic Perspectives readers, as we hope this one has. Thanks!

The Chocolate Millionairess And the Huftons

IN THE LATE 1930s, ANOTHER FREQUENT VISITOR to the Huftons was a neighbor, Helen Cadbury, heiress to the Cadbury chocolate fortune. She arrived in her car, a black Ford, conveyed by Dobson, her driver. Helen was in her sixties, childless, and already widowed twice. Emily Hufton, Arthur’s mother, was in her thirties, married, and raising eight children: from the ages of six to nineteen.



Helen Cadbury

The two women were about thirty years apart but had one thing in common: both were forthright witnesses for God. Helen encouraged Arthur’s mother to join The Pocket Testament League, an organization Helen founded as a sixteen-year-old schoolgirl. By the time Helen Cadbury met Arthur’s mother, she had already lived a full life. As a young woman, she’d traveled around the world with an evangelistic team led by R. A. Torrey and her first husband, the famed song leader/evangelist, Charles Alexander. Never too far from her Quaker upbringing, Helen found time for all manner of philanthropic works.



Arthur’s mother, Emily Hufton

“She [Cadbury] devoted her whole life to doing good work,” says Julius Katz, whom Cadbury helped escape from Germany in 1937. Katz was a ten-year-old Jewish boy in Vienna when Hitler came to power. He remembers the Nazis bursting into their flat, looking for his father, poking their bayonets through a wardrobe closet where they thought Julius’ father was hiding. At the time, his father may have already been in Switzerland, arranging to get his family out—with Helen’s help. When Julius eventually found his way to Switzerland, flew to England, and landed at Croydon Airport, the ten-year-old boy found her and her driver waiting.

“She got me and my sister out,” Julius, 79, remembers. “She must have got my brother out, too.” Julius’ brother, Eric, stayed with the Huftons, which would mean that Helen Cadbury may have actually collaborated with the Huftons to rescue Jewish people trapped in Germany. What warrants no speculation is Helen’s motivating principle; it’s engraved on her tombstone: “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek” (Rom. 1:16). [Archival family pictures courtesy Stephen Hufton.]



The Hufton family in the mid-1930s

QUESTION: *I've heard you say on the radio that the Bible does not contain errors, so I thought I'd direct this question to you. I gave a Bible to a business colleague from India some time ago and he's been reading it. The other day, he showed me a verse he ran across that says the earth is supported by "pillars" (Job 9:6). He says this harkens back to ancient myths about the earth being supported by Atlas or some other person, creature, or object. Of course, scientists have known for centuries now that the earth is supported by nothing. So what about it? Is the Book of Job in error on this point?*

ANSWER: No, it's not. The earth does indeed have supporting structures or foundations. The outer layer, the crust, is supported by the mantle. The mantle, in turn, is supported by a molten core. It's the shifting of the tectonic plates in the earth's lithosphere (i.e., the crust and upper mantle) that causes phenomena like volcanoes and earthquakes (the "shaking" to which Job refers). So Job's use of the term "pillars" is simply a metaphor for these supporting geologic structures, and it's very sensible, even in light of modern scientific knowledge. Job's statement is more about the structure of the stratified earth than it is about our planet's position in space.

If you have any lingering doubts about Job's understanding of cosmology, check this out: "He [that is, God] stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7, KJV).

QUESTION: *What is a "Messianic Perspective"?*

ANSWER: In terms of religious history, the word "messianic" means, essentially, "Jewish-Christian." The earliest Christians were Jewish followers of a rabbi from Nazareth known as Yeshua (in English, Jesus). Virtually all Jewish historians acknowledge the importance of this early Jewish-Christian movement.

The writers of the New Testament (NT) were Jewish, and they thought and expressed themselves in Jewish terms. Even though the language of the NT is Koine Greek, the thinking is still Hebraic because the writers were Jewish. There is evidence that some of the source documents for the Gospels

Bible Questions AND Answers

By DR. GARY HEDRICK

(particularly Matthew) were, in fact, in Hebrew. Where the Lord Jesus is directly quoted in the NT, He speaks in Aramaic, a Semitic dialect of that day (e.g., Matt. 27:46). So the NT is a distinctively Jewish document. When non-Jewish people impose non-Jewish thinking on a Jewish document like the NT, they are prone to reach the wrong conclusions. When we talk about looking at the Bible from a messianic perspective, what we mean is that the Bible must be interpreted in the milieu of the first-century Jewish culture in which its readers and writers lived.

For instance, the Prophet Daniel offers this description of the future Antichrist: "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" (11:37, KJV). Many evangelical commentators, including some rather well-known ones, say

that this means the Antichrist will be a homosexual; that is, he will not desire women. It is far more likely, however, that the phrase "desire of women" is a messianic reference to the Lord Jesus himself.

In the pre-messianic period (that is, prior to the birth of the Messiah in the first century), the paramount hope and desire of every young Jewish woman was that she might become the mother of the Messiah, the Redeemer of the world (see Luke 1:46-55). (Incidentally, there's a similar construct in the Hebrew text of Haggai 2:7, where the Messiah is called "the desire of all nations"). So Daniel's remark simply means that the Anti-Messiah will have no regard for the true Messiah. It does not mean that he will be homosexual.

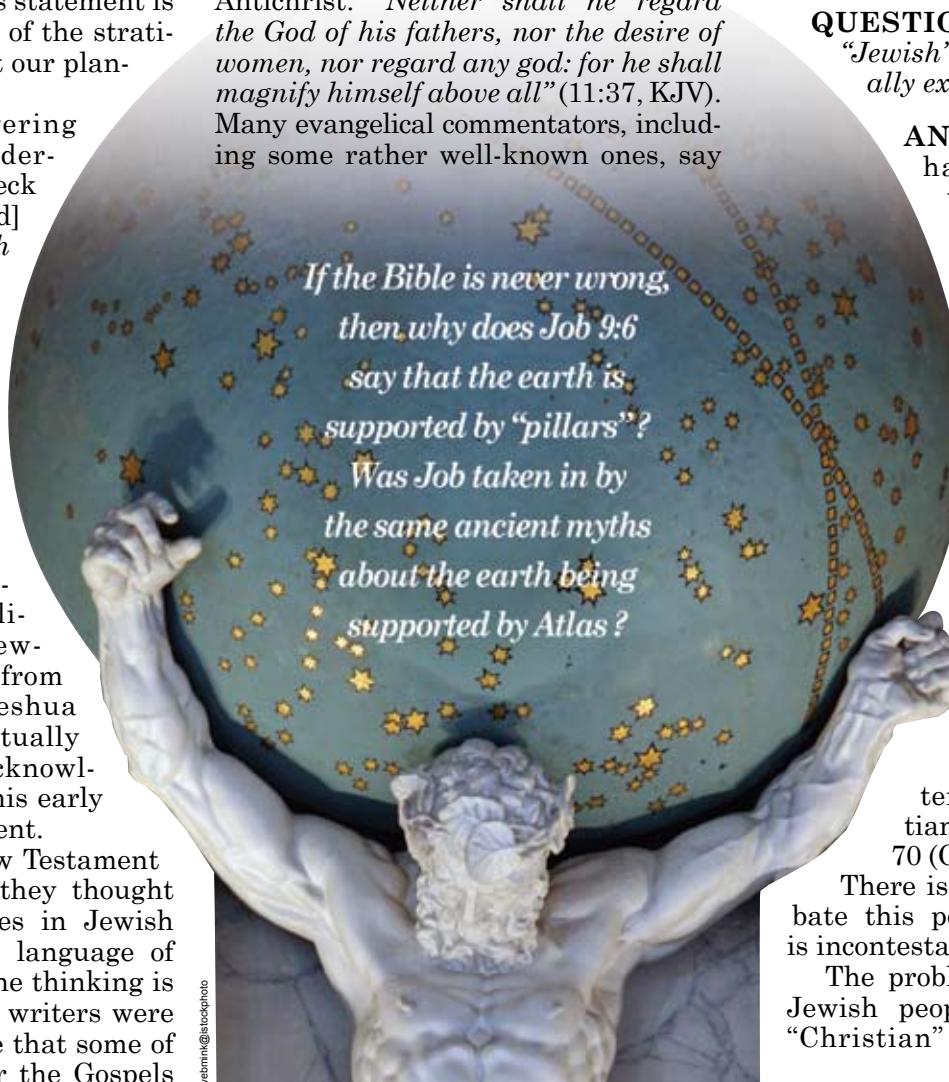
Dr. John Walvoord is one of the few evangelical commentators to get it right in his classic work *Daniel: The Key to Prophetic Revelation*. In any case, this is just one example of how it can be helpful and instructive to view the Scriptures from a historic, messianic (Jewish-Christian) perspective. For more information on this interpretation of Daniel 11:37, see our teaching series "What's in a Name?" (available on cassette or CD).

QUESTION: *Aren't the terms "Jewish" and "Christian" mutually exclusive?*

ANSWER: Some people have the mistaken idea that the terms "Jewish" and "Christian," like oil and water, do not go together. The unavoidable truth, however, is that the Jewish-Christian (messianic) movement was quite prominent in early Judaism. The late Jewish historian Gedaliah Alon, in his *The Jews in Their Land in the Talmudic Age* (Cambridge, MA: Harvard University Press, 1980), devotes an entire chapter to the "Jewish-Christian" movement after A.D. 70 (Chapter 13, pp. 288-307).

There is simply no reason to debate this point, because the truth is incontestable.

The problem today is that many Jewish people associate the term "Christian" with Catholicism and



Continued on Page 15



At CJFM headquarters in San Antonio, Richard Hill (left), missionary representative (Las Vegas), meets Bruce Wilhite, as Cindy Castillo, Dr. Hedrick's assistant, looks on.



the "first" . . . but not the last!

CJFM's 2007 USA Missionary Retreat might have been a first, but it won't be the last.

By VIOLETTE BERGER

Insofar as events go, the CJFM 2007 USA Missionary Retreat held in San Antonio, Texas, January 25-28, was historic. It was a first, but, according to CJFM President, Dr. Gary Hedrick and CJFM Director of Missions, Rob Styler, this retreat will definitely not be the last. And there wasn't a single naysayer among those in attendance. It was a blessing and special "treat" for everyone!

Just as the retreat itself was a "first," it was ultimately an event of "firsts." It was the first time many of the missionary staff (consisting of USA missionaries, church ministries coordinators, and administra-

tive assistants) visited and met the staff at CJFM headquarters in San Antonio. During the respective employee-guided tours of the offices, everyone was able, at last, not only to place a face with a name, but to see how things actually work on-site. Each worker at headquarters described his/her job and responsibilities and graciously invited questions. Following these tours,

Continued on Page 15

PHOTO CAPTIONS. Clockwise from top right: At an Erev Shabbat service for headquarters and field staff, worship music was led by Deborah Scheibler (left) and Trista Camacho; below Berniece Halff (left) schmoozes with staff writer, Vi Berger; Dr. Gary Hedrick, CJFM President; staff and visitors tour the Alamo. Center: Rob Styler, Director of Missions, leads worship service in San Antonio.

דָּרָךְ כּוֹכַב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל

Continued from
Page 3

Original (OT) Meaning

At this point in the biblical narrative, Israel is trekking through the wilderness and has come to the border of Moab. News of Israel's recent military victories has preceded her, so the Moabites are fearful (Num. 22:1-3). Balak, king of Moab, is desperate, so he recruits Balaam, a renowned pagan sorcerer, to pronounce a curse on Israel.

This, by the way, is another instance where the historicity of the Bible has been confirmed by modern archaeology (or perhaps vice versa). For millennia, the Bible was our only source of information about Balaam. But then, in 1967, archaeologists unearthed something quite remarkable while digging at Deir Alla in present-day Jordan in the vicinity of ancient Moab (Num. 22:1). They found fragmented plaster slabs bearing an Aramaic inscription in red and black ink, and dating to around 700 B.C. The inscription is a prophecy about coming judgment by a seer known as "Balaam, son of Beor." The biblical Balaam would have lived some 700 years earlier (c. 1400 B.C.), so his prophecies were still circulating in this region (Moab).

The experience must have been a very frustrating one for Balaam, because even though he had been hired to pronounce a curse on Israel, the words just didn't come out the way he wanted them to! Despite his intention to invoke Israel's demise, Balaam can only speak a blessing for the people of Israel and a warning of a great destruction upon those who would curse her. Balaam's first three oracles record this miraculous reversal.

In the first oracle, Balaam distances himself from Balak and aligns himself with God—stating that Israel is a unique, righteous people among the nations (23:7-10). In his second oracle, Balaam proclaims that with God as their strength, Israel is indestructible and mighty (23:18-26). And in the third, Balaam echoes the language of the Abrahamic covenant (cf. Gen. 12:3) in affirming the

greatness of Israel, offering blessing to whoever *blesses* them and cursing to whoever *curses* them (Num. 24:3-9). The stage is now set for a fourth oracle (24:15-19) predicting the rise of a ruler, a kingdom, and the fall of nations.

Over the span of his first four oracles, Balaam has been endowed with a progressively magnified ability to "see." He's gone from normal physical sight to spiritual illumination, enabling him to see Israel's divine indestructibility and to discern significant events in the distant future.⁵ His heightening of perception is reflected in the phrases "*I see Him, but not now; I behold Him, but not near; . . .*" (24:17). This is the broad scope of Balaam's vision.

His vision is about a "Star" coming out of Jacob, and a "Scepter" arising out of Israel (24:17). While the term star (Heb., כּוֹכַב, *kokab*) is not often used in the OT to refer to a king,⁶ when used in parallel with scepter (Heb., שֵׁבֶט, *shebet*) a regal figure is in view.⁷ This conclusion is further supported by connecting the superior greatness of Israel's king with the military victories over the Moabites and Edomites that the star is said to accomplish in vv. 17-19.⁸ In terms then of initial (partial) fulfillment, Balaam's prediction must refer to the rise of David and the Davidic kingdom because David is the one who struck down both the Moabites (2 Sam. 8:2) and the Edomites (2 Sam. 8:13-14, 1 Kings 11:15, 1 Chron. 18:12-13). But there's more. David did not completely conquer the Edomites. On a number of occasions they continued to rise up against Israel (cf. 1 Kings 11:14, 2 Kings 8:20, 14:7, 2 Chron. 28:17). This recurring conflict indicates that Balaam's prophecy ultimately points to a period of "dominion" beyond the time of David, when the prophecy will be completely and finally fulfilled.⁹

Expanded (NT) Meaning

In the unfolding of God's redemptive plan, Numbers 24:15-19 complements Genesis 49:10. Both passages use the term "scepter" (Heb., *shebet*) to speak of the same future Ruler whose lineage stems from the patriarch Jacob. As we saw earlier, the Genesis passage states that this coming regal figure will belong to the tribe of Judah. The fulfillment of that prophecy began with David (Ruth 4:12, 18-22), but it didn't end there. The promise specifically says that the scepter will remain in the tribe of Judah until one special individual appears. Since David was the first to possess the authority associated with this scepter and no one can inherit something from himself, David could not have been the one who would later inherit that authority.¹⁰ Complete fulfillment only aligns with Jesus of Nazareth, whom Matthew's gospel identifies as the long anticipated royal descendant of David (Matt. 1:1, 2:1-2, 12:23, 21:9). This refers to Messiah's first arrival. The final destiny of Edom and Moab¹¹ foretold by prophets writing after David (Jer. 48:47, 49:13, Ezek. 35:1-15, Obad. 18) begins later when Jesus comes the second time—this time, as King of kings and Lord of lords (Rev. 17:14, 19:16).

Also, the term "Star" in Numbers 24:17 (Heb., *kokab*) can speak of deity. Star worship was common in the ancient Near East; and in non-Israelite religions, stars became symbols of gods (for an example, see Amos 5:26). Yet properly viewed, stars exist to direct our

NUM. 24:17

דָּרָךְ כּוֹכַב מִיַּעֲקֹב

Darakh kokhav m'Ya'akov
A star will come from Jacob

וְקָם שֵׁבֶט מִיִּשְׂרָאֵל

V'kam shevet m'Yisra'el
And a scepter arise from Israel

attention to the greatness of the one true God who made them (Psalm 8:3-4). This purpose reflects God's creation of stars to function as signs and time markers ("seasons, days, and years"; Gen. 1:14-16). So in terms of prophetic fulfillment, the Star that arises from the line of Abraham, Isaac, and Jacob shines brightest as the Nativity Star. It becomes a luminous beacon from above, directing those coming from outside Israel to the humble abode of the prophesied Messiah King who was born in Bethlehem (Matt. 2:2, 9).¹²

Messiah in Deuteronomy— Prophecy

Deuteronomy 18:15-19

The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, "Let me not hear again the voice of the LORD my God, nor let

me see this great fire anymore, lest I die." And the LORD said to me: "What they have spoken is good. I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him."

Original (OT) Meaning

In Deuteronomy 18, God (through His spokesman Moses) warns the Children of Israel not to allow themselves to be unduly influenced by the pagan nations they conquer. He doesn't want them to adopt the debauched, degenerate, and dangerous practices of the Canaanites. Specifically, when Israel enters into the Land, they are not to imitate the detestable rituals of child sacrifice, immorality, divination, witchcraft, interpreting omens or sorcery, casting spells, or acting as a medium or spiritist by attempting to call up the dead. If Israel will remain faithful and

reject the evil practices of the Canaanites, they will be allowed to possess the Land that God had promised to them.

Following this exhortation, we have God's promise that He will raise up a prophet like Moses whom the people of Israel are to obey (vv. 15-19). And just as the people requested of Moses, this future Prophet will act as a mediator between the people and the Lord. And as is true with Moses, judgment from the Lord will be upon all who do not listen to Him.

There are two OT passages which shed significant light on what is meant by the promise of a prophet like Moses. Interestingly, one of these was written by Moses himself. It's found in Numbers 12:6-8, where Moses attributes his uniqueness as a prophet to his experience of speaking with God face to face. We adduce, then, that the future, Moses-like Prophet will also be someone possessing an intimacy with God as though He had actually beheld the very essence of God himself (v. 8).

Moses—what does his name mean?

The name Moses, or *Moshe* (מֹשֶׁה), sounds like the Hebrew for "draw out" (Ex. 2:10), but it's actually derived from an ancient Egyptian term, *mose*, meaning "born." *Mose* was a common component in compound Egyptian names like *Amenmose* (Amen-Born), *Ramose* (Ra-Born), and *Thutmose* (Thut, or Tut-Born). Egyptologists tell us that when the name *Mose* appeared by itself, it simply meant "child" or "offspring."

Critics doubt the accuracy of the statement in Exodus 2:10, where it says that Pharaoh's daughter gave Moses a name which in Hebrew reflected the manner in which she found him. We know the name is actually Egyptian, so doesn't that mean there's a misstatement in the biblical text? Isn't it highly unlikely that an Egyptian woman would bestow a Hebrew name on her child? Isn't it more likely that a later scribe or redactor inserted this fanciful bit of information long after the time of Moses?

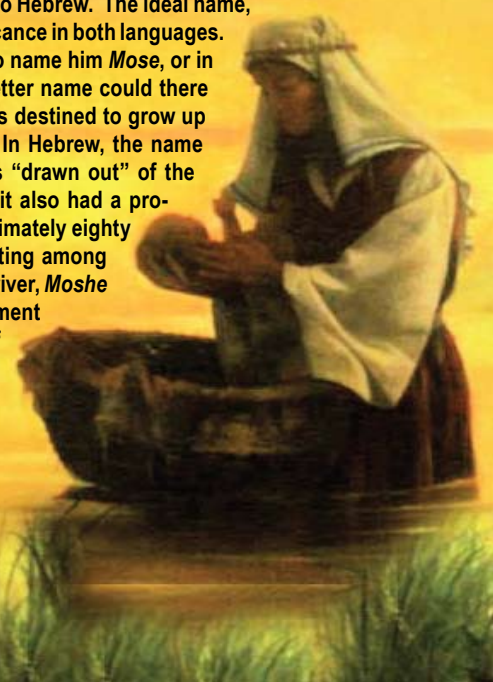
The answer to these questions is a resounding "No!" First, remember that most of the Torah was written by Moses himself, which is why these first five books of the Bible came to be known as "the Law of Moses" (see Joshua 8:31 and Luke 2:22). In the opening chapters of Exodus, Moses is writing the account of his own birth and early life. The fact that his Egyptian name sounded like a Hebrew word meaning "draw out" had particular significance for him. He no doubt heard directly from his stepmother about how and why she had chosen his name. And the assumption of some critics that she had no knowledge of the Hebrew language (or access to anyone who did) is without any factual basis.

On the contrary, note that when the baby was found floating in a basket near the bank of the river, the Egyptian princess (whose name may have been Bathia, according to an ancient tradition which may or may not be true) recognized him instantly as "one of the Hebrews' children" (Ex. 2:6). She also readily agreed to allow a Hebrew woman (who, unknown

to the princess, was the boy's mother) to nurse him (v. 9). She evidently knew who the Hebrews were and did not share her father's antagonism toward them. So is there anything unreasonable about the notion that the princess might have wanted to give him a name that had some significance in his native language (Hebrew)?

The text also says she didn't name him immediately. It was only after he had been weaned (that is, after roughly a year) that the baby was returned to the palace, turned over to Pharaoh's daughter, and given his name (v. 10). This would have given the princess ample time to reflect, to consult with her advisors, and to come up with an appropriate name for her adopted son. Since the Hebrews had lived in Egypt for generations, there is little doubt that many Egyptians would have understood Hebrew and many Hebrews would have spoken Egyptian. Furthermore, if certain historians are correct about this Pharaoh being a Hyksos king, his daughter would have spoken a Semitic dialect with many similarities to Hebrew. The ideal name, then, would have some significance in both languages.

So the princess decided to name him *Mose*, or in Hebrew, *Moshe*. And what better name could there be for a Hebrew child who was destined to grow up in the Egyptian royal family? In Hebrew, the name reflected the fact that he was "drawn out" of the water. From our perspective, it also had a prophetic aspect because approximately eighty years after he was found floating among the reeds near the bank of the river, *Moshe* would become God's instrument to "draw (His people) out" of Egyptian servitude and oppression. He would stretch out his staff and split the Sea of Reeds (Heb., *Yom Suph*) so God's people could walk across dry land (Ex. 14:13-31).



נביא מקרבך מאחריך כמני יקים לך יהוה אלהיך אליו תשמעון

The
second

passage providing insight from the Hebrew Scriptures on this central interpretive issue is Deuteronomy 34:10-12. In these verses, the history of Israel's prophets is being viewed retrospectively after the death of Moses (cf. Deut. 33:1).¹³ Here an anonymous (but nonetheless inspired) writer adds an editorial addendum to the Torah and informs his readers that a prophet like Moses has not appeared. His point is that Israel is to look to the future when God will send a new "Moses" who again will deliver His people and speak to God face to face.

Expanded (NT) Meaning

In the OT, the operative principle for approaching God could be summarized thus: "Draw near, but don't get too close" (see Exodus 3:5). Given the overwhelming and absolute holiness of Yahweh and the relatively limited access to Him that characterized the Mosaic period, it was perfectly understandable that the Israelites would ask Moses to serve as their mediator (Ex. 19:12-13, 19:20-25).

When Jesus emerged as the "Prophet like Moses" (cf. Acts 3:20-23, 7:37-38), He became the mediator of a New Covenant (cf. Heb. 8, 9:15, 12:24). Since sinful human beings are unable to enter the presence of a holy God, they

need a mediator between themselves and God. By virtue of His once-for-all-time sacrifice of Himself for sin, Messiah has enabled us to have direct access to God in a way Moses could never have accomplished. Furthermore, as the One who came from the very presence of God (John 1:1, 17:5), who Himself was God clothed in humanity (Phil. 2:5-11), Jesus fulfilled (to a degree not otherwise humanly possible) the Mosaic prophetic requirement of speaking with God face to face.

Gary Hedrick has served as President of CJF Ministries since 1988. **John Kanter** is National Ministry Representative of CJFM.

To Be Concluded in the Next Issue

¹ John H. Sailhamer, *The Pentateuch as Narrative* (Grand Rapids, MI: Zondervan, 1992), p. 233.

² The birthright was the privilege of being chief of the tribe and head of the family (Gen. 27:29). It also included a double portion of the inheritance (Deut. 21:17).

³ Eugene H. Merrill, "Rashi, Nicholas de Lyra, and Christian Exegesis," *Westminster Theological Journal* 38 (1975): pp. 74-75.

⁴ Warren W. Wiersbe, *The Bible Exposition Commentary*, 2 vols. (Wheaton, IL: Victor Books, Scripture Press, 1989) 1:530.

⁵ Jacob Milgrom, "Numbers," from *The JPS Torah Commentary*, Gen. Ed. Nahum M. Sarna (Philadelphia: Jewish Publication Society, 1990), p. 207.

⁶ An exception to this tendency is found in Isaiah 14:12.

⁷ Eugene H. Merrill, Ed., *The Bible Knowledge Key Word Study: Genesis-Deuteronomy* (Colorado Springs, CO: Cook Communications Ministries, 2003), p. 415.

⁸ Mt. Sier, as part of the chief mountain range in Edom, was the region's most prominent geographic landmark (Deut. 33:2). "Sier" then is employed in Verse 18 as an alternate name for the Edomites.

⁹ Approximately 650 years after Moses wrote Genesis through Deuteronomy, Amos 9:11-12 promised that God would someday restore the fallen Davidic dynasty. This promise is yet to be fulfilled.

¹⁰ Eugene H. Merrill, Ed., *The Bible Knowledge Key Word Study: Genesis-Deuteronomy* (Colorado Springs, CO: Cook Communications Ministries, 2003), p. 415.

¹¹ Geographically, biblical Edom is modern-day southern Jordan and Moab is contemporary central Jordan.

¹² Eugene H. Merrill, Ed., *Ibid.*, pp. 414-415.

¹³ Earl S. Kalland, *Deuteronomy, Expositor's Bible Commentary*, Vol. 3, Frank E. Gabelein, Ed. (Grand Rapids, MI: Zondervan, 1990), p. 219.

DEUT. 18:15

נביא מקרבך

Navee meekeerb'kha
A prophet from your midst

מאחריך כמני יקים

Me'akhekha kamonee yakeem
From your brothers, like me will (be) raised

לך יהוה אלהיך

L'kha Adonai Elohekha
By the LORD your God

אליו תשמעון

Elav teeshma'oon
To him shall you listen



Raymond Stewart (center) welcomes missionaries, guests, and new employees in the reception area of CJFM headquarters. The portrait is that of Dr. Charles Halff, our late founder.

"First" . . . but Not the Last! Continued from Page 11

the visiting missionary staff shared how much they were touched by the number of years some of the workers at headquarters have been employed by CJFM (many up to 35 years, beginning when they were just youngsters, such as Diane Ford, Jutta Gehring, Phyllis Lebrecht, Sylvia Espinoza, Raymond Stewart, Judy Dobson, Barbara Lamm, Vivian Brown, Dale Walker, and Tommy Manning) and the interesting and unique stories about how our beloved founder, the late Dr. Charles Halff, sought them and persevered to hire them. We were struck by their loyalty and understanding of our mission's vision, by their sense of family unity, and their burden to pray faithfully every week for so many prayer requests, including those submitted by the missionary staff.

It was also the first time CJFM workers, including their spouses, were able to fellowship and break bread together during lunches and dinners, as testimonies, personal stories, and prayer requests were shared. Many on the missionary staff also had the privilege of meeting, for the first time, Bernice Halff, the equally beloved widow of Dr. Halff. And the settings were quite impressive: We dined at a restaurant on

the scenic River Walk and the exquisite Menger and Emily Morgan Hotels.

We even went sight-seeing together. On Friday, we saw the impressive "Alamo" movie (what else?) at the IMAX Theatre and then took a tour of the Alamo itself. Following a catered dinner together that night at the La Quinta hotel (where the out-of-town workers were staying), everyone attended an Erev Shabbat (Sabbath) service at the hotel. It was another "first"—an opportunity to worship together. According to tradition, Shabbat begins with the lighting of the candles. Rob Styler read Isaiah 11:1-5, as I was honored to light the candles and recite the blessing. Worship music was led by Deborah Scheibler and Trista Camacho, members of *Beth Simcha*, a local messianic congregation. Diann Parkas, wife of CJFM Missionary Peter Parkas (New Jersey), also blessed us with a sacred dance of worship predicated on Matt Redman's song, "The Heart of Worship." Rob then brought the message, using Genesis 2:1-3, 1 Kings 2:1-5, and Matthew 12:3-8, 18-23, as his text. The service concluded with Peter Parkas presiding over Kiddush (the blessing of the bread [challah] and the fruit of the vine).

The scheduled class sessions were times to receive updated information.

Dr. Hedrick unveiled the new CJFM logo, as he related the history of CJFM. Additional sessions included presentations from Brian Nowotny (CJFM Director of Marketing and Media Relations), Rosemary Spring (medical insurance), and Larry Cooper (pensions). We also discussed "What Works and What Doesn't Work," an opportunity to exchange ideas, led by Rob Styler.

Following dinner together on Saturday night, the remainder of the evening was unstructured. It included hotel lobby fellowship (otherwise known as "schmoozing" in Yiddish), more sight-seeing for some or just a little welcomed R & R after the day's activities. And much to the women's delight, there was a time to shop! (The mall is right across the street from the La Quinta hotel.) Sunday morning was an informal and meaningful time of worship and prayer. Lunch at P.F. Chang's China Bistro for those of us heading out for the airport was a time of fun and fellowship. Some heartfelt tears were shed as we said good-bye, but all of us are looking—with anticipation—toward the next retreat. And that's a good thing!

We thank all those at headquarters for their support and encouragement and for blessing the missionary staff with their expressions of appreciation for them and the work they do in the field. We would be remiss if we didn't thank Dale Walker, Bruce Wilhite, and Raymond Stewart for driving the vans and "schlepping" us around town. And we especially thank the leadership of CJFM for the experience of bringing the CJFM family together. It is evident that the success of CJFM is, indeed, a team effort!

Vi Berger is a staff writer for C/JF Ministries and the wife of Barry Berger, CJFM's Director of Missions Emeritus. Photography by R. A. Higbee.

Fruit from the Harvest Continued from Back Cover

to ask how they could win the \$5, Eric told them that they had five minutes to name the Ten Commandments. Since not too many people could actually name all ten, Eric told them that they could still be winners. He went on to explain all ten of the commandments and then asked the people whether they had broken any. This led to opportunities to present the Gospel message. Eric feels that "the Law is an effective tutor in pointing someone to Messiah Yeshua (Jesus)." God blessed this evangelistic approach: Seven students came to faith. Eric is excited that these new believers have joined the Bible study series that he teaches on campus, called "The 12 Points of Christianity—How You Know Your Faith Is True." As Eric reviews 2006, he writes, "I praise God for the work He is doing!"

Bible Questions and Answers Continued from Page 10

other expressions of organized religion that have been responsible for historic persecutions of the Jewish people—like the Crusades, the pogroms and, more recently, the Holocaust in which multitudes of Jewish people were senselessly slaughtered. True Christians, however, have never persecuted the Jewish people. In fact, we denounce unequivocally those false, evil religionists throughout the annals of history who have murdered Jewish people in the name of Jesus Christ. Yet, we are not going to rewrite history to marginalize the early Jewish-Christian movement or its more recent successor, the modern messianic (Jewish-Christian) movement.

It is indeed unfortunate that some Christian authorities agree with the rabbis on Jewish/Christian incompat-

ibility. Sometimes we hear from Christians who say, "I used to be Jewish." By that they mean they were born and reared in Jewish homes, but later became Christians. As it was explained to them, once they became Christians, they were no longer Jewish. This is exactly what the rabbis say—that is, that a Jewish person who becomes a believer in Jesus is no longer Jewish! But nothing could be further from the truth. What could possibly be more "Jewish" than a Jewish person coming to faith in the Jewish Messiah? The Apostle Paul, arguably the greatest Christian of the first century, was quite emphatic in describing himself as a "Jew" (see Acts 21:39—note the present tense). Our late founder, Dr. Charles Halff, often said, "I was born a Jew and I'll die a Jew." And he did!



“For I am not ashamed of the Gospel . . . for it is the power of God for salvation to every one who believes, to the Jew first and also to the Greek” (Rom. 1:16). Looking back on 2006, we thank God for the opportunities He provided for CJFM workers to share the Gospel message and for the prayers and financial provisions of our faithful supporters.

WITNESSING (meaningful conversations)

Unsaved Jewish Persons	622
Unsaved Gentile Persons	1,682
Total Witnessed to	2,304

OUTREACHES

Times Door-to-Door	35
Times on Campus	136
Times Tracts Distributed	120
Items of Literature Distributed	40,143
E-mails/Letters/Phone Contacts	287
Rest Home Visits	17
Hospital Visits	20
Prison Visits	3

DISCIPLESHIP

Sessions	216
Persons	211

MEETINGS

Churches	441
Bible Studies	136
Congregations	109

DECISIONS

Jewish Persons	18
Gentile Persons	341

TOTAL DECISIONS:	359
-------------------------------	------------

Please join us in praying for the harvest yet to come in 2007!

Thank You!

Rob Styler, CJFM Director of Missions (Gilbert, AZ), was excited recently to see three people come to faith following one of his dramatic biblical presentations. He writes, “What a privilege for me to be a part of sharing the Word. Thank you to our supporters for *your* part in the harvest of 2006 and for the many seeds that were planted by our workers.”

“Love Thy Neighbor”

Michael Campo, CJFM Midwest Ministry Director (Chicago), and his wife, Sandie, are very fond of their neighbor, “Rosa Maria.” They had a dilemma, however, when she was recently diagnosed with lung cancer and the family indicated to the neighborhood that they wanted no visitors. Although he was taking a risk, Mike decided to visit her “no matter what happens.” Mike was “amazed” at how welcoming the entire family was and how receptive Rosa Maria was to hearing the Gospel message. The result was that she prayed with Mike to receive Jesus as her Lord and Savior and even encouraged him to return and teach her more about the Word of God.

A Call and a Calling

Before 2006 came to a close, Mike Campo received a phone call from an unsaved Jewish woman, “Rachel,” who is the mother-in-law of his niece’s girlfriend. Mike’s niece told her friend about his ministry with CJFM and encouraged her to ask Rachel to call Mike. Rachel, an older woman who is dying of cancer, made an appointment to meet with Mike at her daughter-in-law’s (who is a believer) home. Mike began by showing Yeshua (Jesus) to Rachel in the Older Covenant through verses in Isaiah 53:1-2, Daniel 9:26, Zechariah 12:10; and then proceeded to show her the fulfillment of prophecy in the New Covenant. They discussed Channukah, the Holocaust, and family members who had died without atonement. Mike shared how he, too, was “the *first* in his family to come to faith.” Confirming that she did believe that Jesus is the Son of God, Rachel prayed with Mike to receive Yeshua HaMashiach, Jesus the Messiah, as her personal Savior.

“Win \$5—Ask Me How!”

Eric Chabot, CJFM Midwest Ministry Representative (Columbus), believes that our Lord commissioned us to go out in pairs (Mark 6:7) and decided to put this principle into practice. He and a friend set up an outreach display sign on the street corners of Ohio State University. The sign read “Win \$5—Ask Me How!” When people approached

Continued on Page 15

IN THIS ISSUE

The Gospel According to Moses

by Dr. Gary Hedrick
with John Kanter
Page 1

Where History Haunts the Jewish People

by Jonathan Singer
Page 5

The “First” but Not the Last

by Violette Berger
Page 11

CJF Ministries®

Post Office Box 345
San Antonio, Texas 78292-0345