

The Chosen People

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Israel's War Against the PLO

To listen to the news media, the world should mourn the troubles of the Palestine Liberation Organization. But, who is telling the Israeli side?

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The Chosen People

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The invasion of Lebanon by the Israeli forces has once again brought the world to the brink of war. The outburst of fighting in the Middle East followed the British and Argentine conflict in the Falkland Islands. It ran concurrently with the armed struggle between Iran and Iraq. These theaters of war have become testing grounds for the latest in weapons technology.

Jesus said, "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Mt. 24:6). I've often wondered what Jesus meant by the phrase "for all these things must come to pass." Perhaps it is a reference to the present scene in the Middle East and around the world. Nations are rising against nation, kingdom against kingdom (cf. Mt. 24:7); the nations of the world are beating their plowshares into swords and their pruninghooks into spears (cf. Joel 3:10).

We live in an age when morality has been set aside and secular humanism is reigning supreme. Legalized abortion has become an accepted norm, and homosexuality an alternative life style. As a result, the value of human life has been reduced to a statistic, a number stored away in the memory banks of a computer.

These "values" are apparent in the sale and supply of arms and war materiel to terrorist groups like the PLO, which has declared its hatred of Israel and has vowed her total destruction. They are also apparent in the clinical and precise methods of modern electronic warfare. This was seen in the Falkland Islands conflict and, more recently, in Lebanon between Israel and Syria. War has now been updated by the computer age into what some military experts now call "the beep and boom era." The silent push of one button can mean instantaneous death for millions.

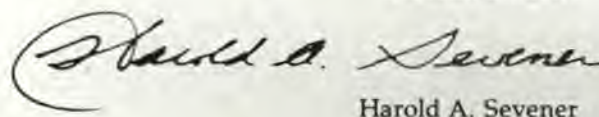
These are the things to which Jesus made reference as He told us of wars and rumours of wars. But He also said, "the end is not yet" (cf. Mt. 24:6). In other words, these conditions will only set the stage for the end. Armed conflict will continue until our Lord returns. War, hatred and man's inhumanity to man cannot be deterrents to the proclamation of the Gospel.

In this issue of *The Chosen People* you will be confronted with the question of whether or not Israel had the right to invade Lebanon. You will wrestle with the facts and the media myths concerning the PLO. You will come face to face with the struggles of our missionaries as they daily seek to present the Gospel to the Jewish people in a world that is racing toward its own destruction. Their message is clear and easy to understand—individual and national peace can come only through faith in the Messiah, the Lord Jesus.

While nations are building their societies on the basis of war, beating their plowshares into swords and their pruninghooks into spears, we who are believers must proclaim that message of peace.

We have the only message of hope for the Jewish people and the world. Your prayers and faithful gifts enable us to continue proclaiming that message until our Lord comes again.

Shalom, Shalom!


Harold A. Sevener

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*The day God gave an
old man* **a second
chance**

BY MITCH
TRIESTMAN
Missionary,
Philadelphia

Editor's note: Sometimes even the best filing systems fail. Recently, Mitch Triest-

man, our missionary in charge of Philadelphia, found this amazing story about Mr. Balistocky. Even though this incident occurred several years ago, we felt this story was too good to pass up. It's such a blessing, we had to share it with you. □ They don't come more stubborn than Mr. Balistocky. He was a rough one when it came to the Gospel. No one really knew why he was so hostile toward God, but everyone agreed that he was almost impossible to talk to. If you dared to mention Jesus, you would be met with a long list of warnings, which basically added up to "Get out of my life!" Nevertheless, this didn't stop pastors, Bible teachers and Hebrew-Christians from talking with him. Most of all, it didn't stop them from praying continually for him. It didn't help Mr. Balistocky's disposition when he learned his daughter had become a Hebrew-Christian. Although she tried on many occasions to simply sit down and have a peaceful discussion with him, her attempts, like everyone else's, were to no avail. No one could overcome his extreme bitterness. In fact, even the suggestion of praying to the ▶

The very thing his doctors had feared was beginning to occur. Mr. Balistocky was becoming senile. It was beginning to look like he'd never have another chance to consider the Gospel.

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God of Abraham, Isaac and Jacob would send him into a fierce rage.

Years went by with no change, and Mr. Balistocky's health began to fail. He was admitted into a hospital and then transferred to a nursing home for constant care. During the long months of illness, Christian friends often came to comfort him and show him that they still cared deeply about him. It was a mystery how this kind of unconditional love could go so totally unnoticed. Yet, Mr. Balistocky seemingly ignored their love, and the message of salvation was still falling on deaf ears.

Finally, the very thing his doctors had feared was now beginning to occur. Mr. Balistocky was rapidly becoming senile. Soon he was totally incoherent, and any communication with him whatsoever was useless. Although prayers never ceased, it was beginning to look like he would never have another chance to consider the Gospel.

Then we were startled by some amazing news. Mr. Balistocky had suddenly emerged from his senility and was able to think clearly. He could even speak rationally. This news carried with it a great hope that he might now be open to the Gospel.

So, God put it on the heart of former ABMJ missionary Arthur Watson to visit Mr. Balistocky for this one last try. Arthur (who has now gone home to be with the Lord) had become a close friend of the Balistocky family. He was also one of the faithful Hebrew-Christians who had been praying continually for Mr. Balistocky. So, when Arthur heard the news of his sudden recovery, he immediately grabbed the opportunity to share Christ with him.

Arthur knew this was a specific answer to prayer, for he had been asking God to give him another chance to share the Gospel with Mr. Balistocky.

Arthur knew that it would have to be at a time when his heart was open and his fierce defenses were tamed. There was no time to lose.

When Arthur entered the nursing home, he found Mr. Balistocky sitting quietly in his room. Then he casually asked, "What've you been doing?" to which he quickly answered, "I've been thinking." What a wonderful thing to hear from a man who is going senile!

As Arthur took a seat, he asked, "What have you been thinking about?" "My wife and my daughter," Mr. Balistocky replied.

Arthur was so delighted that their conversation was flowing so smoothly. He saw that this was an opportunity he might never have again—when Mr. Balistocky was so agreeable and understanding. A smile broadened Arthur's face as he thought, "Months ago, I would be yelled out of the room by this time."

Now, it was time to ask Mr. Balistocky the most important question of all. "Have you thought about the Messiah?" Arthur asked.

Mr. Balistocky's response came without hesitation. "No!" he shouted.

"Shouldn't you?" Arthur asked. And once again Mr. Balistocky shouted. But this time his answer was not nearly as unpleasant. He said, "Maybe!" In fact, this was probably the most encouraging answer he had ever given anybody who asked this kind of a question.

Arthur took this response as an invitation from the Lord to share the Gospel. Using Scriptures from the Old Testament, he explained the message of salvation through the Messiah. With each verse, he noticed that Mr. Balistocky had been nodding his head in agreement. So when he had finished reading, he asked, "Mr. Balistocky, would you like to place your faith in the Messiah?" Arthur was overjoyed as he watched Mr. Balistocky nod his

head again in agreement, this time with unmistakable certainty.

The two men prayed together. But, in order to be sure that Mr. Balistocky understood what he was doing, Arthur asked him such questions as "Have you committed your life to Jesus, and do you know that He died for your sins?" Mr. Balistocky continued to nod his head in agreement, but Arthur wanted more feedback. So, finally, Mr. Balistocky happily exclaimed, "I agree with all you are saying!" Coming from a man known for his unbearable hostility, this was a tremendous confession of faith.

Mr. Balistocky believed in Jesus! It was amazing! The man who was almost impossible to reach not only understood but agreed with the Gospel.

The news of Mr. Balistocky's salvation was a great encouragement to many believers and an example of God's faithfulness in answering prayer. We marvel at the way God had restored his mind just long enough for him to accept his Messiah and receive salvation. For, within one month, Mr. Balistocky went home to be with the Lord. □

IF YOU HAVE A VAN

that you are no longer using and would like to put it to use in the Lord's work, please contact: James Straub, Executive Vice President.

Write to: ABMJ, P.O. Box 2000, Orangeburg, New York 10962 or call: (914) 359-8535.



Israel's War Against the **plo**

BY TERRY DELANEY

continued from cover

To listen to the news media, the world should mourn the troubles of the Palestine Liberation Organization. Outnumbered, outtrained and outgunned by the Israelis, they fight on in their impossible quest for a national homeland.

This is truly "the stuff" great movies are made of, and it's enough to create a twinge of sympathy in the heart of even the most hardened Israeli sympathizer.

After all, who can resist the plaintive wail of a mother who has just lost her four children beneath the rubble of what used to be their humble apartment building? The network cameras punctuated the scene with a picture of an Israeli jet flying overhead spewing yet more death and destruction upon the helpless Palestinians in West Beirut.

Perhaps a movie will be made about the mess in the Middle East someday, but it's unlikely that it will ever achieve greatness. Why? Simply because the news media have deliberately distorted the facts to the point of outright lies. As one maverick newsman has charged, "They shape the facts—as they want to shape the future."

As a result, the world is left to believe that Israel's invasion of Lebanon was sparked by an assassination attempt on the life of Israel's ambassador to England. The press charged that the brutal slaying of 10,000 innocent Palestinians* for the wounding of one Israeli ambassador was an indefensible orgy of violence. ▶

*This figure turned out to be fictitious.



What the press conveniently fails to communicate, however, are all the facts leading up to the June 6 invasion. The attack on Ambassador Argov, for example, was the fourth violent incident perpetrated against an Israeli diplomatic official in previous weeks. On April 3, a young woman in Paris had fatally shot a middle level Israeli diplomat. Three days later, attackers had sprayed the offices of the Israeli military attaché in Paris with machine-gun fire. Before that incident, Israeli officials had been attacked in Vienna.

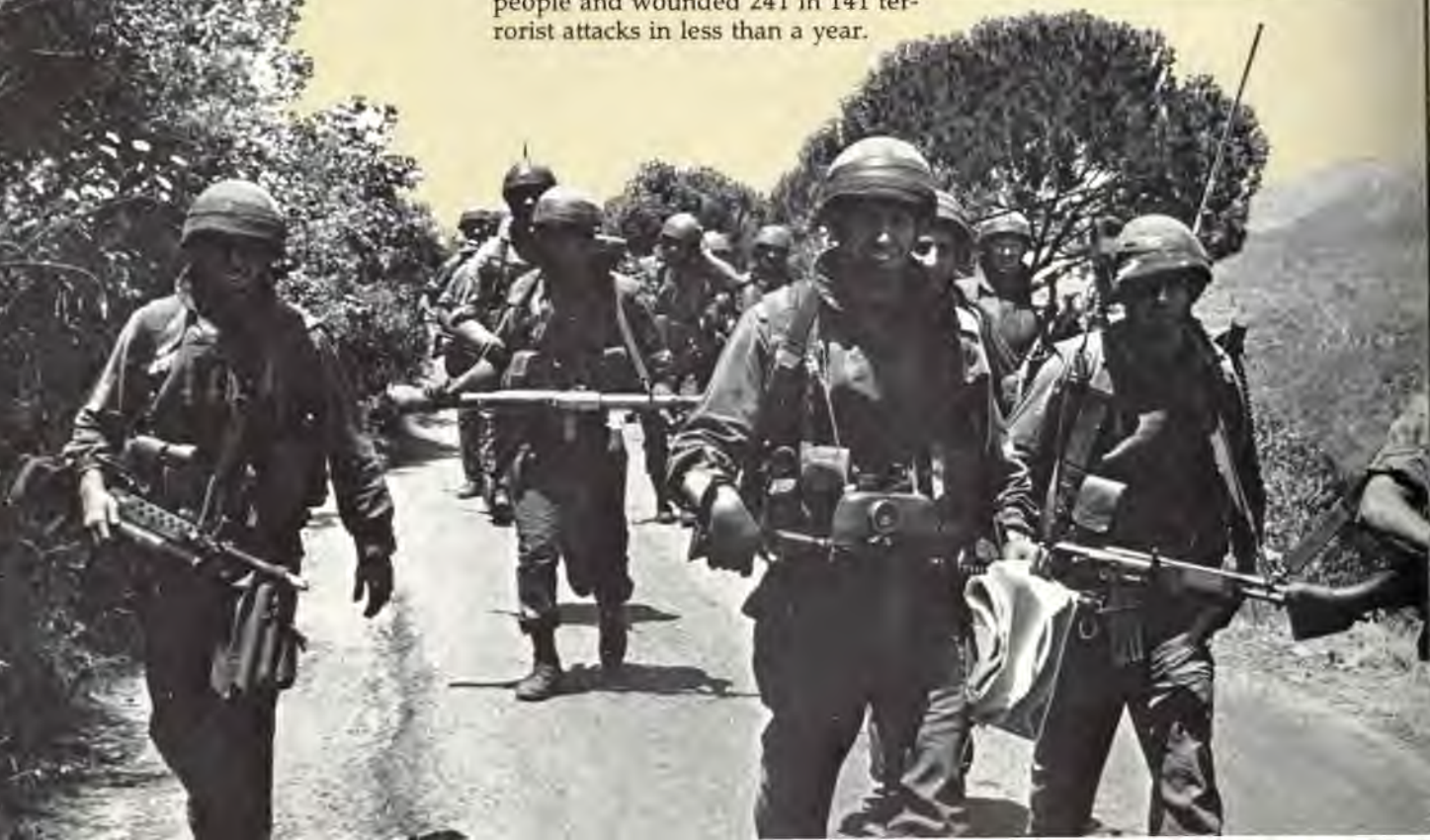
The PLO vehemently denied these attacks to the press but the Israeli government was certain they had played



Israel retaliated with air raids on PLO strongholds in Lebanon. Had the incident ended there, Israel would probably not have invaded Lebanon. The PLO, however, had another trick up its sleeve and now it was ready to play it.



a major role. What the PLO failed to tell the world is that it had killed 17 people and wounded 241 in 141 terrorist attacks in less than a year.



In the Arab mind, permanent peace and harmony will not be totally established until the world draws a map without Israel.

During the past several years, the PLO had gradually undergone a transformation from a guerrilla force to a conventional army. They now had an abundant supply of Soviet, North Korean, French and American weapons. But even more important, they were confident that they could count on Syria's support in their struggle against Israel.

The Syrians had built an awesome force of 3,700 tanks since their defeat in the 1973 Yom Kippur War when they had only 1,600 tanks. They had also rebuilt their airforce with 500 advanced Soviet jet fighters, compared with the 350 they had in 1973. These weapons, plus the formidable air defense system of 80 anti-aircraft missiles built across the Bekaa Valley, bolstered the courage of both Syria and the PLO. There would hardly be a better time to fight the Israelis.

Thus, the PLO fired 500 artillery rounds and Katyusha rockets at 22 Israeli settlements. It was the most severe attack they had ever directed against Israel's civilian population. Yasser Arafat, chairman of the terrorist group, boasted, "We will teach the Israelis a lesson."

This lesson was to be another in the

art of terrorism. For, while Israel attacked PLO military targets, the PLO attacked Israeli civilian targets. They placed bombs in Israeli school cafeterias, on buses and in toy stores, hospitals and restaurants. In all, they've conducted more than 2,000 terrorist attacks against Israel. Some of the more publicized incidents include the killing of 11 Israeli athletes at the Olympics in Munich, the massacre of nine Israeli children and three adults on a school bus, the murder of eight children and an equal number of adults at an apartment complex, and the machine-gunning of 26 people in an airport baggage lounge—most of them pilgrims from Puerto Rico.

Thus, they had turned their terrorist tactics upon Israeli civilians by shelling towns and villages. These communities did not contain any military installations.

all of this had been acceptable to the Western press. Why? The inquirer is told, "One man's terrorist is another man's freedom fighter." Once again, the press deliberately concealed the truth.

Freedom fighters and guerrillas use hit-and-run tactics to gain an advantage over a superior army. Terrorists seldom, if ever, attack armies. Their favorite targets are unarmed civilians who cannot fight back.

It was this shelling of unarmed civilians by the PLO that gave Menachem Begin the political consensus he needed.

Once again, the Western press went to work. Ariel Sharon, Israel's defense minister, was repeatedly called "a super hawk." Menachem Begin was called "intransigent." What the press failed to emphasize this time was that Israel's Labor party, who are normally in bitter opposition to Begin, stood solidly behind him on this issue.

At first, the world was shocked, then angered by the invasion. Reports coming out of southern Lebanon declared there were 10,000 civilians dead. Across America, journalists heaped their indignant outrage upon Israel. Only later was it discovered that the 10,000 death toll was purely fictitious. In reality, less than 50 civilians had died in the fighting. The International

Red Cross, which was credited with supplying the figure, vehemently denied it. Finally, the truth emerged. The figure had been released by the Red Crescent, an organization headed by Yasser Arafat's brother.

Shocked journalists were in for even more surprises. The Lebanese people generally welcomed the Israeli soldiers with open arms. Slowly, as fear of the PLO subsided, the horrible truth surfaced. Tales of murder, rape and robbery were told and retold from village to village. For seven years, the PLO had pillaged the land as the Western journalists quietly looked the other way. This, however, is not surprising because the PLO has become a master at manipulating journalists.

Reporters knew for instance, that the PLO deliberately placed their anti-aircraft batteries in schoolyards. Tanks were positioned in the vicinity of apartments. Ammunition dumps were located in the middle of cities. The only way the Israelis could fight the PLO was to attack these positions. Such attacks make great news stories and are particularly effective when shown on television. To reveal the PLO strategy, however, would cut the heart out of these stories. So the truth was sacrificed for the sake of exciting copy. The PLO counted on the nature of the reporters, and it wasn't disappointed.

Such manipulation of the press assures the PLO a victory even in the midst of defeat. Israel's image has been tarnished, as she has been classified as the bully of the Middle East. The fact is, Israel has had to pay a terrible price for her victory in Lebanon. The cost, in terms of dollars, will exceed the one billion mark. But this is a small amount when measured against the loss of lives. The invasion left 200 Israeli soldiers dead and more than 1,000 wounded. In comparable terms, this is more than 25 percent of the American loss in Viet Nam. But Israel's losses were in only a week's time, not ten years.

When will the fighting in the Middle East end? Western journalists like to believe it will be when Israel gives back the West Bank, East Jerusalem



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and the Gaza Strip. Then, they argue, the PLO will be ready to sit down and talk peace. What the journalists forget, however, is that the PLO threatened Israel's destruction even before the Arabs lost these lands in 1967.

The PLO's covenant calls for the complete destruction of Israel. In the words of the psalmist, "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:3, 4).

When the PLO talks of peace it does so in terms of the liquidation of Israel. Certainly, Israel can buy a partial peace by giving back the land she has purchased with blood. But, Arafat has suggested that this will only be the first installment. Permanent peace, in the Arab mind, will not come until the world draws a map without Israel.

So the tiny Jewish state is left on the horns of a dilemma. In the words of one writer, if Israel wants peace she has to continue to fight for it, because the only peace she can get under any other terms is the peace of death.

Modern Israel stands as a testimony to fulfilled prophecy (see Ezek. 37). She will not die, because God has planted her firmly in the land.

Yet Israel knows the cry of David, "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say against my soul, There is no help for him in God" (Ps. 3:1, 2). She desperately needs friends who will daily remember the psalmist's plea, "Pray for the peace of Jerusalem" (Ps. 122:6). Won't you be that friend? □



"I learned there's only o

THE TESTIMONY OF JACQUES

Some people may think my grandfather made a horrible mistake. His decision literally cost our family a fortune.

When Granddad's cousins suggested he go into partnership with them, he politely declined, preferring to remain in his bakery. Had he accepted their invitation, I would have been one of the heirs to the vast estate of the Guggenheims. Instead, I grew up in a middle-class home in Paris.

While growing up, I learned the horrors of a so-called Christian civilization. Before I was even ten years old, my nonreligious Jewish parents told me about the horrible way "Christians" have treated the Jewish people. One day I personally learned this cruel reality on my own. A classmate came up to me and, hitting me in the face, he sneered, "That's for you, dirty Jew!" From that time on, I knew that being Jewish was not an asset as far as most people were concerned. I, in turn, had begun to form my own impressions about Christians.

When I finally met a born-again Christian family, I was startled to see that they didn't fit my first impressions. This family moved into our building in a small town in France, and I often played with their children. On occasion, I joined them for supper, and I began to see what made them so different. It was a precious sight that stayed in my heart: They all bowed their heads and prayed to God, thanking Him for the food and asking Him for their every need. This might not seem so odd to you, but I could see that these people truly believed that their God heard them.

I don't remember a great deal of what this family told me about their Savior, but one phrase followed me wherever I went—"The moment you recognize Jesus as your Messiah," they told me, "you will become a real Jew."

When World War II broke out, my father found a family in Switzerland with whom I would be safe. They too were born-again believers. When I arrived, fond memories of the family in France came back to me. I carefully

I felt oppressed and terrified. Suddenly, I began having hallucinations. While in the hospital, I cried out to God, "Whoever you are, if you rescue me from this, I will give you my life."

observed this new Christian family and saw in them the same close relationship with God. I was especially impressed when they gave me some familiar advice. "Jacques," they said, "the moment you recognize Jesus as your Messiah, you will become a real descendant of Abraham!"

Then, one summer, I was invited to

the hard way: the path to God."

GUGGENHEIM, ABMJ MISSIONARY, FRANCE



attend a Christian youth camp with a friend. At first, I found the Bible classes boring, and I wanted to go home. But the camp leaders prayed daily for every child there. That's the only way I can explain the new desire I suddenly had to know God. At one of the last classes, I began to understand that this Jesus they were talking about concerned me too. One of the leaders approached me after that meeting and gave me a Bible.

When I got back home, however, I didn't have the courage to open the Bible. I knew it could cause a lot of trouble with my family, so I set it aside and went my own way.

As I grew into adulthood, art became my main interest. For eight years, I poured my life into becoming an artist as a student in Lausanne. Like many young creative people, my attention began to focus on the question, "How can I know God?" Unfortunately, the past seemed so far away that I didn't think of beginning my search for an answer with the Bible. Thus I headed full speed into different esoteric and philosophical movements.

Soon I had put all of my energy into the Universalist's religion. I was playing with fire! The people of this group made me their "Artist of the Universe." But, I could not say that I was fully content with this honor. In fact, I was soon feeling oppressed and terrified. Suddenly, I began having hallucinations, and I had to be put into the hospital for treatment.

Deep in my heart, I knew that God allowed this to happen to me so that I would have a chance to look back on my life and seek Him. I cried out to

God, "Whoever You are, let me get better. If You rescue me from this, I will give You my life."

I had made a promise, but I knew I wouldn't know how to keep it if God did answer my prayer. I had followed so many paths and listened to so many different people, I was terribly confused. While I lay in bed and looked over my life, recent memories of "Christians" only added to my confusion. One was a man who told me he knew God's will and then left his wife to live with another woman. Another man was dealing dishonestly with money. Couldn't a true Christian be recognized by his fruits?

Finally I recalled those two Christian families of my childhood. I remembered what they said, "The moment you recognize Jesus as your Messiah, you will become a real Jew." These were the true Christians I knew in my life. These were the people I could trust. My heart was now open to the Word of God that had meant so much to them. God answered my prayer, and I soon left the hospital and began convalescing in a small town in eastern France.

One day, I found a Bible covered with dust. I picked it up and gently wiped it off. Then I began reading, but no one was there to help me understand it. All I knew was that I had a strong desire to atone for my sins. So I went to Israel to do manual labor on a kibbutz, feeling that this was one way to make up for my past. One day, when I was working in the field, I spotted a tent in a nearby square with a banner that said, "Jesus is the way, the truth, and the life; no one comes to

the Father but by Me." The man who spoke at the meeting that evening answered many of my questions. I learned that God's forgiveness and His justice are not obtainable by good works, but by faith in the Messiah.

By a strange "coincidence," God led me back into contact with the Christian family who had first shared the Gospel with me in France. They once again reminded me of the fact that I would not become a real Jew until I accepted Jesus as my Messiah.

Nevertheless, it wasn't easy for me. I didn't know how I could openly admit that the pillars of my people, the great rabbis and the wise teachers were mistaken concerning the Messiah. Just the thought of standing alone against those giants made me feel weak. Still, the numerous passages in the Old Testament that talk about Jesus could not be disputed. I was finally convinced, despite my fear of men, that Jesus was truly the Messiah. On that day, I committed my life to Him, and He became my Savior.

For the past 24 years, I have been sharing the great message of God's love and forgiveness with my family and friends.

I may not be rich in the goods of this world, but I am rich in faith. Weighed against eternity, there is no greater wealth! □

Jacques Guggenheim has been able to reach many people with the message of Christ through his radio broadcasts and Bible classes in France as well as THE SHEPHERD OF ISRAEL, which he translates for French-speaking Jewish readers throughout the world.



The Sound Of God's Forgiveness

by DR. DANIEL FUCHS

There were golden bells on the hem of the high priest's garments. The higher critics delight to deduce theories from such details and have enjoyed themselves as they proclaim that this proves Israel's religion was not a revelation. They say that all the Jews did was to copy details of contemporary paganism that impressed them. And they "prove their point" by cataloging cases in which pagans wakened their sleeping gods by sounding bells.

All one has to do is to observe that the golden bells on the high priest's garments were not gongs; they were tinkling golden bells. Only a God who was awake and listening would hear them. But the purpose of the bells was not to waken God; it was the people of Israel who needed to hear their music!

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Ex. 28:34, 35).

When the people heard the sound of the golden bells, they knew that they had a living high priest!

We can understand this truth more easily by observing the somewhat involved ritual of the Day of Atonement.

Seven days before the Day of Atonement the high-priest left his own house in Jerusalem, and took up his abode in his chambers in the Temple. A substitute was appointed for him, in case he should die or become Levitically unfit for his duties. Rabbinical punctiliousness went so far as to have him twice sprinkled with the ashes of the red heifer—on the 3rd and the 7th day of his week of separation—in case he had, unwittingly to himself, been defiled by a dead body. During the whole of that week, also, he had to practise the various priestly rites, such as sprinkling the blood,

burning the incense, lighting the lamp, offering the daily sacrifice, etc. For, as already stated, every part of that day's services devolved on the high priest, and he must not commit any mistake. Some of the elders of the Sanhedrin were appointed to see to it that the high-priest fully understood, and knew the meaning of the service, otherwise they were to instruct him in it. On the eve of the Day of Atonement the various sacrifices were brought before him, that there might be nothing strange about the services of the morrow. Finally, they bound him by a solemn oath not to change anything in the rites of the day.

Alfred Edersheim, *The Temple*, pp. 268, 269.

A mistake would be costly. It could mean the life of the high priest, but it could also mean that there would be no atonement for that year.

We should realize three very important facets of the ritual. First, it was only on the Day of Atonement that the high priest was allowed to enter the Holy of Holies, but on that day he entered the Holy of Holies four times. Second, on these occasions he did not wear the "golden vestments" with the "golden bells." Whenever he entered the Holy of Holies he wore white linen garments. Finally, *only while officiating in the distinctly expiatory services of the day did the high-priest wear his "linen garments"; in all the others he was arrayed in his "golden vestments."* This necessitated a frequent change of dress, and before each he bathed his whole body (*Ibid.*, p. 268).

The rituals of the day were detailed and numerous. They began with the regular daily service, which on this day was led by the high priest. He had not slept the night before. He arrived at the Temple in his ordinary garb. A Jewish scholar describes the morning service as follows:

First the High Priest is conducted to the

bath house. The High Priest bathes himself five times on this day; in addition, he washes his hands and feet ten times. These bathings and washings are performed in a special room in the Temple, near the Court of the Priests. The first bath, however, the one in the morning, takes place outside of the innermost court, beyond the water tower.

Each time he bathes a curtain of byssus (costly linen) is spread between him and the people. He doffs his ordinary raiment, bathes, dons the golden vestments, washes his hands and feet in a golden basin, and starts the daily sacrifice. He performs it in his golden robes, and the congregation stands enthralled at the sight. From their point of observation, the High Priest is a glowing spectacle, with his golden diadem, the precious gems on his breast, and the golden bells which hang on the hem of his purple robe and which tinkle with every movement that he makes.

He then goes into the anteroom in order to burn the incense on the golden altar, and to put the lamps of the Menorah in order. This ends the regular daily service; now comes the special Yom Kippur service, for which the High Priest dons garments of white linen.

He is led to the bathhouse near the Court of the Priests. He washes his hands and feet, divests himself of his ceremonial golden robes, bathes himself, puts on the garments of white linen, and again washes his hands and feet.

Hayyim Schauss, *The Jewish Festivals*, p. 134.

Each time he changed his raiment, he was separated from the people by a linen cloth. They could not see him, but they could hear "his sound . . . heard when he goeth in unto the holy place" (Ex. 28:35).

Each time the listeners heard the music of the golden bells, their hearts were gladdened by three wonderful truths:

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Sometimes it seems as though a missionary needs the wisdom of Solomon. But how we rejoice that the Holy Spirit gives us good counsel to share with those who have ruined their lives. This is important, because missionaries frequently find themselves counseling troubled people.

When I first met George, he announced in no uncertain terms, "Jesus is only a man! That's what I've always been told and I just can't worship a man!" Ever since he grew up in Brooklyn, the warnings of his Orthodox parents about Jesus have stayed fresh in his mind.

I was surprised by the intensity of George's feelings. He had sat quietly through the Bible study without challenging the spiritual truths that were taught. He sincerely wanted my guidance, but somehow he hadn't anticipated that he would be exposed to any teaching about Jesus. Now that the Bible study was over and we were sitting alone, he could share his true feelings. As we talked, however, the conversation quickly changed from his dismay over the subject of Jesus to the problem that had brought him to us.

George was a 30-year-old Jewish pharmacist who was experiencing his second divorce. Yet he was reluctant to openly share that fact with me right away. So he told me he was seeking help for a "friend." He carefully explained the details relating to the divorce. As he talked, I could tell by his sheepish look and hesitant voice that he was actually the one involved.

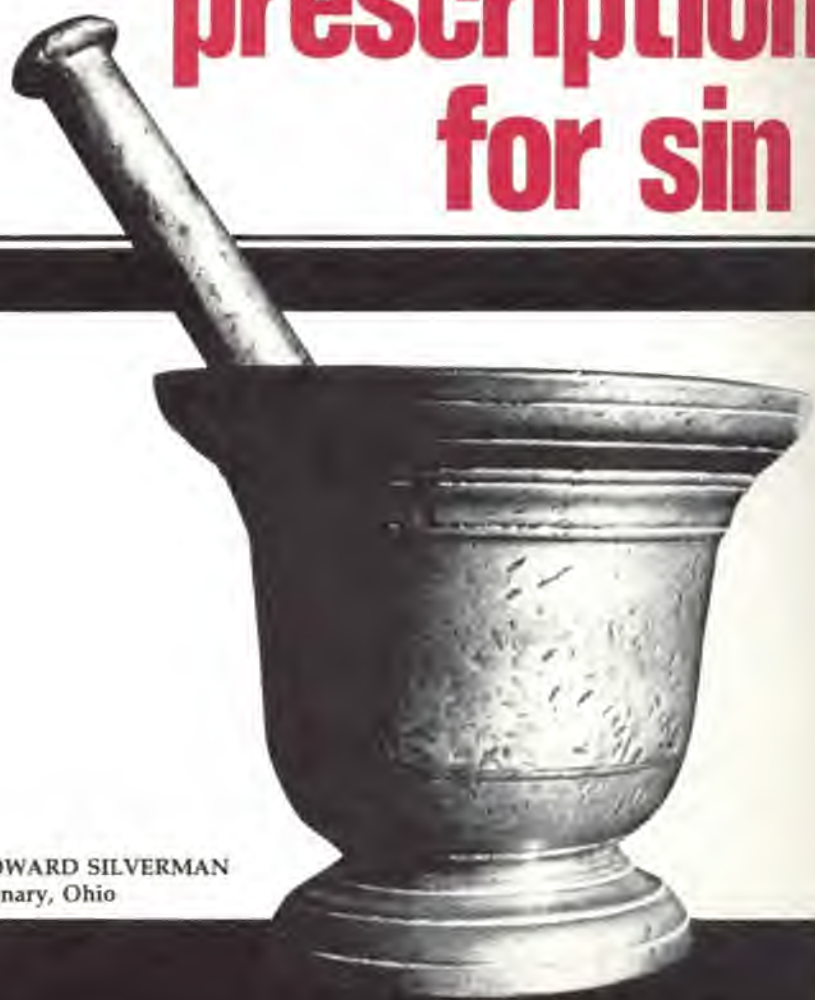
That evening, I decided to graciously accept his story although I knew the truth would eventually reveal itself. As George departed, I could sense that even though he hadn't solved all his "friend's" problems, we had established a solid rapport.

A few days later, I decided to phone George to see how he was doing. Naturally, our previous discussion resurfaced once again. This time, however, I decided to lay aside all the formalities and come straight to the point. "George," I asked, "how do you feel about the situation?"

My question must have cut across George's heart like a sharp scalpel.

A Jewish Pharmacist's Struggle to Find

a prescription for sin



By HOWARD SILVERMAN
Missionary, Ohio

Suddenly, the truth began to flow freely. George confessed, "I'm that friend I've been talking about."

"Yes, I know," I quietly replied. Apparently George sensed the deep love and concern I had for him in my heart. This gave him the freedom to tell me something that caught me totally by surprise.

"You know, you're different!" he exclaimed.

"In what way?" I asked.

"Well," he began, "it really seems like you want to be a friend to me and that you really do care. I don't get the feeling that you're just trying to add another soul to your list, if you know what I mean."

I knew exactly what he meant. In fact, in just the short time since I had known George, I felt like we were already becoming good friends. When we hung up that day, I rejoiced because I knew the Lord was beginning to work in his heart.

A short time later, we got together to discuss George's problems in depth. Now that he had decided to stop hiding the truth, a sad look of defeat was on his face. He was painfully torn by guilt. Both of his marriages had broken up because of his unfaithfulness. He felt terrible about the past, wishing he could erase it along with the ugly scars that plagued his memory. As we talked, I could see that he sincerely wanted to be a better person, and, most of all, he wanted to start all over again.

George told me how he had promised himself that he would make a real effort to change, but then a sudden unexpected wave of guilt would rip his confidence to pieces. No matter how hard he tried, he just couldn't forgive himself.

I patiently listened while George shared his innermost feelings. All the time, however, I was bursting to tell him about Christ's forgiveness and how by His blood we can be cleansed from all our sins. When George stopped talking, I told him about Jesus. I praised God inwardly as I began to see signs that he was truly interested in what I had to share. I could feel the Holy Spirit leading me to take this tormented man to the book of Hosea and

show him how God remains faithful even when His people have been unfaithful.

"George," I said, "the only way you're going to be able to forgive yourself is if you understand that you have a problem with sin like everyone else and that only by coming to Christ can you be made into the new man you want to be."

He had been staring at me intensely while I talked. Now, his eyes finally dropped, and I knew he felt deeply convicted. The exact words I was praying to hear him say came easily out of his mouth. "I know I need the Lord."

This gave me a reason to believe that he might be ready to pray and receive Jesus as his personal Savior. So I asked, "Do you believe that Jesus is the Jewish Messiah?"

"I don't think I can!" he answered, lifting his head to reveal the confusion on his face. "I can see what you're saying," he continued, "in fact, I can even see myself in the Scriptures you read. I know I want God's forgiveness most of all, but I'm just not ready to come to Him yet."

I knew a battle was raging inside George's heart and mind when he told me that. So I didn't push the matter any further that day.

In the following weeks, we made sure to meet often to study the Bible. It was something George was beginning to look forward to. Whenever I called, he greeted me exuberantly, "Ah! my Jewish friend!"

One day, George began an indepth conversation when he told me that he understood the whole message of salvation.

"It's not enough to understand," I responded. "You have to know God, like you know me. Just as we're sitting here talking to each other, that's just how it should be with you and God."

Now, I felt it was time to ask the question I had been waiting to ask him. "What's keeping you from believing?" This set one thought after another reeling into George's mind. And for many meetings to come this became the basic point of our discussions.

One day, George finally came back

to his original objection. "It's not Jewish!" he explained. "Believing in Jesus would be like believing in more than one God, and I can only believe in one God." I carefully explained our belief in the trinity of God from the Old Testament. George was so excited to be learning about all this. Yet, at the same time, he was still confused. I was glad, however, that he felt free to speak his mind with me.

Another time he told me, as if he were making a confession, "Howard, I can't accept Jesus knowing what Christianity has done to the Jewish people throughout history. I can't forget my heritage that easily. It would be like turning my back on my own people." As George spoke, I began to feel like I was reliving part of my own life.

I told George that I had once struggled with the same questions. I also told him about Satan, the deceiver who has used so-called Christians to spread his lies. "God is love," I explained. Then I told him that Satan is trying to counteract that love.

George, like so many other Jewish people, had honestly thought that all Gentiles were born Christians. He didn't realize till now that one had to make an individual commitment to follow Christ. He was amazed and shouted as if he had a sudden revelation. "Wow! Now I see what you're saying! I can remain Jewish even if I believe in Jesus!"

This new discovery gave him a fresh outlook on considering Christ, but it didn't dispel all of his doubts and fears.

It's never easy for a Jewish person to come to Christ, and it's doubly difficult for someone raised in an Orthodox background. Yet, I praise God that with each new discovery from the Scriptures, George is being drawn closer and closer to his Savior. Pray with me that he will soon come to know the One who can give him a new life. □



Howard Silverman is our Hebrew-Christian missionary in Ohio. He first came to know his Messiah in 1978 through the help of another Hebrew-Christian and ABMJ missionary, Roy Schwarcz.

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: A Hebrew Christian says that Dt. 6:4 should be translated "Hear O Israel, the Lord our Gods are one unity." But I find in Mk. 12:29, ASV, "The Lord Our God, the Lord is one." I always understood that some Hebrew names for God were in the plural form and spoke of His fulness. Is that not right?

ANSWER: It is true that the Hebrew word for God in Dt. 6:4 is in the plural form, but whatever else may be its significance it certainly does not indicate a plurality of gods since the Hebrews were strict monotheists. For this reason our English translations never render it in the plural. The term poses a difficulty not only for the translators but for the expositors as well. Some have seen in it a remnant of polytheism, but God would never have used this name for Himself if this were its connotation. Others have thought that perhaps the plural is expressive of the fulness of the divine attributes, but this abstraction does not account for other factors such as plural verbs, pronouns, nouns and adjectives used with the name. These also militate against the Jewish explanation of "the plural of majesty." *The Soncino Chumash* has the following

note on Gen. 1:1—"God. The Hebrew has the plural form, the plural of majesty; but no idea of plurality is to be read into the word, because the verb created is in the singular" (Abraham Ibn Ezra). But this argument boomerangs because in Gen. 35:7 the plural verb is used with *Elohim*. Here Abraham Ibn Ezra finds himself in a noose of his own devising and attempts to extricate himself by saying that *Elohim* here means "angels," and this in spite of the statement, "and called the place El-beth-el" (The God of Bethel)!

The correct answer to the use of *Elohim* in Dt. 6:4 with 'echad (compound oneness, a unity) is that within the one Godhead there exists a plurality of Persons. This plurality is seen from other Scriptures to be three so that we have a tri-unity generally called a trinity.

QUESTION: What does St. Paul mean in Heb. 6:4-6? Are we to understand that if we fail once we shall not have another chance? Then what about the lost sheep and the lost son?

ANSWER: Heb. 6:4-6 may refer to unsaved persons with whom the Holy Spirit has been striving by giving

them light, a taste of the Lord Jesus Christ and the good word of God and, even, a sample of the powers of the age to come (the reference being particularly to the miracles witnessed in apostolic times which were a foretaste of millennial blessings and power). There is some response indicated in the expression "made partakers of the Holy Ghost" (the Greek for "partaker" is "having or holding with," "going along with") so that such a person is actually brought to the place of repentance. If, instead of repenting, he falls away from this place he cannot be brought again to it.

The passage may also refer to truly born-again Christians who are living in sin and do not respond to the convicting influence of the Holy Spirit when He brings them to the place of repentance. Thus, as it were, they crucify to themselves the Son of God afresh and put Him to an open shame. Let us not minimize the horror of this thing no matter what we hold regarding Hebrews 6. It is a Christ-denying thing for a believer to live in sin, and if he fails to repent he must of necessity feel the chastening hand of God and ultimately lose his rewards, "whose end is to be burned" (compare Jn. 15:6 and 1 Cor. 3:12-15). The expression "nigh unto cursing" (6:8) would then be comparable to Paul's statement in 1 Cor. 3:15, "he himself shall be saved; yet so as by fire."

Dr. Henry Heydt has served for many years with the ABMJ. He is the author of the CHOSEN PEOPLE QUESTION BOX II.

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1. They had a living high priest.
2. The high priest was successful in making intercession for them.
3. Their sacrifices had been accepted.

A detailed study of the Day of Atonement would yield a rich harvest, as we would learn of our great High Priest who ever liveth to make intercession for us.

For instance, when the high priest entered the court of the Temple clothed in his linen garments, he laid his hands on the head of a young bull and confessed his own sins:

I beseech Thee, O Lord! I have sinned, I have been iniquitous, I have transgressed against Thee, I and my household. I beseech Thee, O Lord, pardon the sins, iniquities and transgressions which I have committed against Thee, I and my household, as it is said: "On this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord."

Ibid., p. 135.

The letter to the Hebrews contrasts our High Priest, Jesus, with the high priest of Israel. "By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man [the Lord Jesus Christ], because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's..." (Heb. 7:22-27).

The high priest's confession was made in the area between the porch of the Temple and the altar. The second part was performed on the eastern side of the altar close to the people. There two goats stood with their heads toward the sanctuary, their backs to the people. Both were of the same size and appearance and cost an equal amount of money. In an urn at their side were two golden tablets, which were identical, except that one was inscribed "for Jehovah"; the other, "Azazel." The high priest shook the

urn, then thrust both hands into it, withdrew the lots and laid one on the head of each goat.

...The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called "scapegoat"—and another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into "a land not inhabited." Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people. And, as if to add to the significance of the rite, tradition has it that when the sacrifice was fully accepted the scarlet mark which the scape-goat had borne became white, to symbolize the gracious promise in Isa. i. 18; but it adds that this miracle did not take place for forty years before the destruction of the Temple!

Alfred Edersheim, *The Temple*, p. 275.

Then the high priest sacrificed the young bull; he repeated the same confession, but now he added the sins of the priests, saying, "I and my household and the sons of Aaron, Thy holy tribe." The blood of the bull was gathered in a basin, which was given to a waiting priest, who stirred it so that it would not coagulate.

The high priest then went to the altar of burnt offering, filled a censer of burning coals, scattered frankincense on them and entered the Holy of Holies for the first time that day. Filled with fear and awe, the high priest placed the censer of incense on the "foundation stone." The Holy of Holies was filled with the smoke of the incense. The high priest retired to the Holy Place, where he prayed. The people in the court also prayed.

The high priest then took the blood of the young bull from the priest, returned to the Holy of Holies and sprinkled it toward the place where the mercy seat had been. When he emerged from the Holy of Holies, he placed the bowl with the blood of the bullock in front of the veil.

He then sacrificed the goat marked "for Jehovah"; once more he entered the Holy of Holies and, by a series of

sprinklings, ceremonially cleansed the sanctuary, the veil and the Holy Place from the defilement of priest and worshippers. As far as the Law could give, there was once more free access to God for all.

All this time, the scapegoat stood facing the congregation. The high priest, still robed in white (careful, in all of the sprinklings not to let one drop of blood fall on them), laid his hands on the scapegoat and, for a third time instead of saying "I and my household," he said, "Thy people, the House of Israel" as he prayed. He turned toward the people and said, "Before the Lord ye shall be clean." Then the priests led the scapegoat outside the Temple area.

The goat is led to a specified spot about ten miles beyond the city, where a precipitous cliff overhangs a ravine. Prior to Yom Kippur ten booths were erected as stations along the way. Food and drink is available in each booth for the escorter of the scapegoat, for he may break his fast if the journey weakens him. But he never does break his fast. A group of Jews escort him from the Temple to the first booth, and in each booth there is somebody to meet him and escort him to the next booth. He is not escorted, however, all the way to the cliff, his escort stopping and watching from afar.

When man and goat come to the cliff the red sash is removed from the goat's horns and divided in two. One part is attached to the cliff and the other half tied to the horns of the goat, which is then pushed over the cliff, life passing out of him as he falls into the ravine.

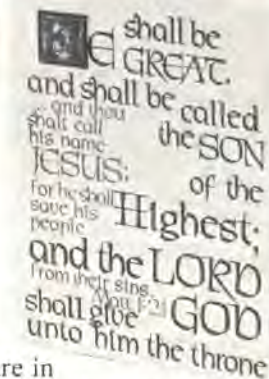
The news that the scapegoat is in the wilderness is quickly brought to the High Priest.

Hayyim Schauss, *The Jewish Festivals*, p. 130.

During the ten-mile journey of the scapegoat, the high priest read the Torah. When he heard the news that the scapegoat had died "without the camp," he once more bathed and changed his garments. Once more the eager listeners heard the joyful sound of the golden bells.

We who have heard the joyful sound of the golden bells rejoice as we share this wonderful truth with our brethren—"As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). □

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