

The Chosen People

OCTOBER 1983 ISSN 0164-5323



**TODAY'S AMERICAN JEW:
WHO IS HE?**

From the President



OCTOBER '83

The Chosen People

"I was born a Jew and I'll die a Jew." The words thundered from the lips of the New York deli owner. Amidst the tantalizing aroma of hot corned beef, pastrami and kosher pickles, the air suddenly became electrified. For a few moments everyone in the deli stopped eating. With eyes and ears directed toward the deli counter, they all wondered what had caused such a verbal explosion, for Sam was usually a jovial, easygoing individual. He was Jewish. Everyone knew that. He would laugh with his customers and kibitz (joke) with them. He was typical of many of the modern Jewish people you meet in every walk of life. But today I had touched a raw nerve. I had mentioned the name of Jesus. Somehow, Jesus threatened Sam's Jewishness. Once again he thundered, "I am a Jew and Jews do not believe in Jesus."

Yes, missionaries have the same problems that you do when you seek to witness to Jewish people. You are never really sure what kind of reaction you will receive, especially when the name of Jesus is mentioned. Some people can be pleasant, others are totally unconcerned. Some are very willing to listen; some even agree in part with what you are saying. Still others, like my Jewish deli owner, explode at the mere mention of Jesus' name. There really is no typical Jewish response concerning Jesus, even as there is no typical stereotyped Jew.

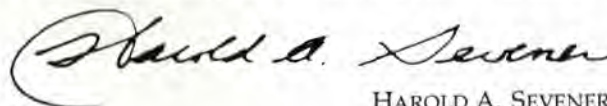
The Jews of America come from a melting-pot environment. They are a composite people. But, interestingly, there is one underlying, unifying and identifying factor. Jewish people, for whatever reason, believe that they, as Jews, cannot believe in Jesus. No other people in all the world are so unified and can be so identified. Most people are identified by their national ancestry. There are Chinese, Japanese, Americans, Canadians, Europeans and so forth. Persons of each nationality can choose to believe and adopt a lifestyle accordingly; this choice does not cause them to lose their nationality. No one tells a Chinese, for example, that if he believes in Jesus he will cease being Chinese. No one would tell an American that if he believes in Jesus he would cease being an American. But yet, amazingly, Jewish people are told that if they believe in Jesus they are no longer Jewish.

Jews are carefully taught by tradition, by parents and the family, and even by some well-meaning and unknowing Christians, that if they believe in Jesus they cease to be Jewish.

Nothing could be further from the truth! The New Testament emphasizes over and over again the Jewishness of its writers. There were Jewish believers in the Messiah, and there were Gentile believers in the Messiah. Praise God this is still true.

Our missionaries are faithfully bringing the Gospel to the Jewish people. Unafraid of what reaction they may receive, our missionaries want to be found faithful to the commands of our Lord. They know, as you do, that all people need to know that it is Jewish to believe in Jesus, for there is salvation in no other name.

It is your faithful prayers and support that enable us to send missionaries to the Jews throughout the world. God is blessing their efforts. Please continue to uphold us in prayer as we seek to faithfully tell Jewish people about Jesus.


HAROLD A. SEVENER

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Today's American Jew: Who Is He?

BY HAROLD A. SEVENER

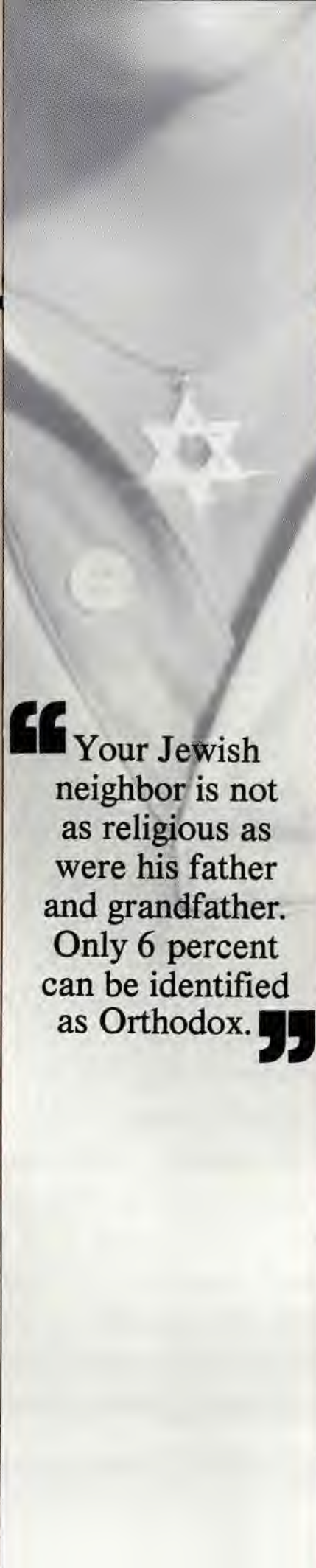
The year is 1890. Alone, hungry, bewildered and frightened, the exhausted immigrant traveler stares in wonderment at the Statue of Liberty and the New York skyline behind it. His possessions are wrapped in one parcel. In his coat is pinned the last bit of money which his family gathered to send him over to the "promised land." "I'm a Jew," he tells himself over and over again, "coming to this land full of strangers, full of Gentiles." Perhaps he speaks in Yiddish to a shipmate, and together they discuss the adventures awaiting them in a land of Irish and English,

French and Spanish, people they have never met speaking languages they have never heard. Entering a country where the streets are paved with gold, these two passengers are about to blaze a brave new path for their descendants, a path along which there will be no persecution, no confinement to villages where they are second-class citizens, no obstructions from practicing their religion as they want to. "Here," they agree, "we will be free to be Jews."

The year is now 1983. The grandson of our immigrant climbs out of his medium-size, gas conservative car. He carries a brown leather briefcase and picks up his copy of the *Wall Street Journal*. He drives to work from a middle-class neighborhood, perhaps car pooling with others from his block. He is fortified by a breakfast of coffee and a roll or perhaps bacon and eggs and orange juice. At his job he works alongside others who went to similar schools, own similar cars, belong to similar clubs, eat at similar restaurants.

After work he heads home, fighting freeway traffic before he can finally settle in and watch the TV news. He sighs and shakes his head as he hears of crime and violence. He wonders, "What is our society coming to?" He knows he's Jewish; his children attend synagogue. But like his Baptist and Catholic neighbors, it is something he does because that is how he was raised. It is part of a cultural tie. He would never say he is ashamed of being Jewish. Quite the opposite, he takes pride in his cultural and ethnic heritage. However, it does not bother him that his child knows how to run a computer but doesn't know how to keep a kosher home.

Today's American Jew... To discover who he is, we must look at many things. For the question arises, Are we looking at Henry Kissinger or Steven Spielberg? George Burns or Abbie Hoffman? No matter which generation of American Jew we look at, he is a different person than that lonely im-



“Your Jewish neighbor is not as religious as were his father and grandfather. Only 6 percent can be identified as Orthodox.”

migrant traveler of yesteryear.

While a large number of Jews in America today still view Hitler's Holocaust as part of their common memory, there is also a new generation whose common heritage is the Vietnam war, a heritage they share not only with Jews, but with the greater American society. Regardless of which group we look at, though, your Jewish neighbor is not as religious as were his father and grandfather. Only 6 percent can be identified as Orthodox. The rest are either Conservative and Reformed, with an even greater number totally unaffiliated with any religious body.

Though some figures still set the Jewish community apart, even these tend to lead toward greater integration into the common American identity. For instance, American Jews are extraordinarily well educated. Eighty percent have been to college; 33 percent have graduate degrees. As a result, they are more affluent; their median family income is \$27,500 annually. Over 25 percent earn above \$50,000 per year. However, increased education and affluence have made Jewish people susceptible to the ills that affect our greater society. The divorce rate among Jews has climbed to 18 to 20 percent, whereas only a few years ago divorce was almost nonexistent.

Other factors, while not being negative in themselves, have further influenced American Jewry to blend into the giant melting pot. The rate of intermarriage is sharply up. The birth rate is down. There are more Jewish senators, corporate directors and Ivy League law school presidents than ever before.

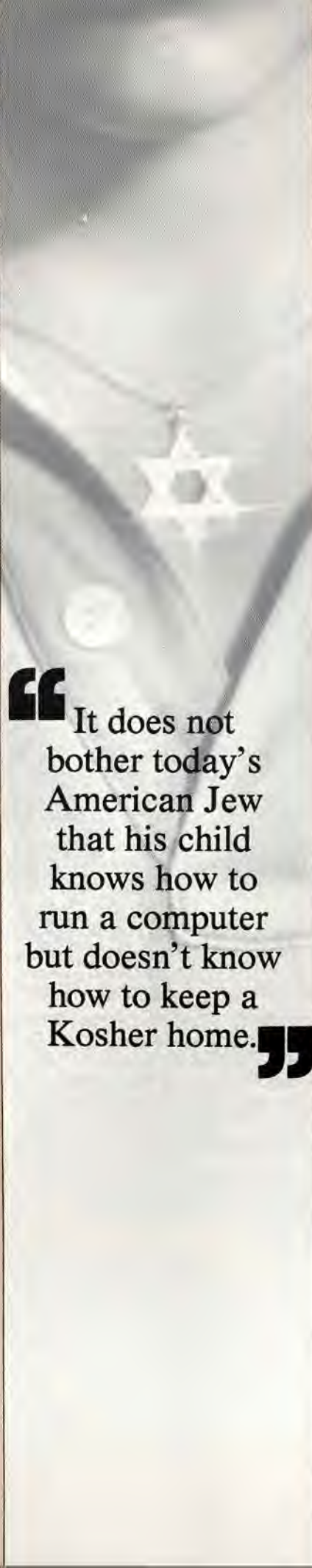
Despite all this, there is still that intangible I mentioned before: the elusive Jewish identity. There is still something within Jewish people that ties them together. Though American Jews are not really religious, 77 percent of them keep some type of Passover ceremony, 67 percent light the Chanukah candles, 54 percent fast on

Yom Kippur and 59 percent attend Rosh Hashanah services. Only 22 percent light the Sabbath candles, 15 percent keep a kosher home with two sets of dishes and less than 5 percent stop shopping and working on the Sabbath. Yes, the practices and observances are there, and perhaps this is not only because of tradition but is a way of saying, "I'm still Jewish, and I want my children to be Jewish."

Much of the Jewish identity centers on social rather than religious matters. In a recent survey, 39 percent of the Jewish people indicated that their closest friends are fellow Jews. Twenty-two percent stated that most of their friends are Jewish, 24 percent indicated that over half of their friends are Jewish, and only one in seven, or 15 percent, indicated that fewer than half their friends are Jews. It would seem that whatever it is that defines a person as being a Jew in America, it is something that Jewish people recognize innately. They feel it and associate with it.

I feel that this need and commonality are part of God's plan and purpose. God has set the Jewish people apart as a people, and throughout history, in good times and bad, He has kept His promise to Abraham. He has guarded them as a people unto Himself, a people for whom God not only has a purpose but a destiny. I believe that the intangible feeling sometimes called "the Jewish identity" is something God has placed within the Jewish people.

There are many ways this Jewish identity serves as a commonizing element. For example, there is an amazingly strong identification with Israel. Thirty-seven percent report that they have visited Israel; 94 percent indicate that the United States' support of Israel is in America's best interest. Most American Jews are very optimistic about Jewish life in America and feel that the U.S. has openly befriended them.



“It does not bother today's American Jew that his child knows how to run a computer but doesn't know how to keep a Kosher home.”

Most American Jews are more liberal in their social and political views than most Gentile Americans. Thirty-three percent identify themselves as liberals (only 17 percent identify themselves as conservatives); 66 percent identify themselves as Democrats (only 11 percent as Republicans).

With these common attitudes, there is also the fact that, while Jewish people comprise only 2.7 percent of our total population, they have had a tremendous influence in American life. The latest census places the Jewish population in the United States at 5,725,000, with 1,734,800 Jews residing in the greater New York area. However, Jewish contributions to society are numberless. Where would we be without Albert Einstein, Jonas Salk, Albert Sabin, Bela Schick and Casimir Funk? Without the Jew, there would be less laughter and entertainment in American life. There would be no Woody Allen, Alan Arkin, Ed Asner, Art Buchwald, Mel Brooks, Barbra Streisand, George Burns, Kirk Douglas, Goldie Hawn, Henry Winkler and Steven Spielberg. What would sports be without Howard Cosell and Mark Spitz? Or music without Vladimir Horowitz and Arthur Rubinstein? What a loss without the great novelists and political satirists like William Sapphires, David Susskind, Leo Rosten, Philip Roth and Alvin Toffler. Such Jewish men and women came out of the melting pot of American life. They have not only been used to mold and shape Jewish life in America, but Gentile life in America as well. They are part of America and America is part of them.

Why does such a small population exert such prominent influence? Again, I believe this is part of God's gift and calling to the Jewish people. They were meant to be lights to the world, showing forth God's message. They are communicators and messengers, a

continued on page 14

“I WANT TO KNOW THE TRUTH”



Edith Freeman

BY EDITH FREEMAN
Missionary, West Los Angeles

Ava is bright, articulate, independent and curious. Actually, she's like many American Jewish women I meet—not overly Jewish, but aware that she has an identity to maintain. I first met her when Donna brought her to one of

our fellowship meetings.

I want to say a little about Donna first. She's a lovely Christian girl who has been witnessing to Jewish people for a number of years. Her prayer had been, "Lord, just let me lead one Jewish person to You." So, when Donna met Ava at the office where they worked, Donna witnessed to Ava. Ava had been searching, though not actually seeking. She had read the Koran and a number of other Eastern philosophical pieces. When Donna told her about Jesus, Ava wasn't sure if Jews could believe in Jesus, but it was important to her to discover if He was who He claimed to be. Donna challenged her by saying, "Since you're Jewish, why don't you read your own Scriptures?"

So Ava was ready to hear about Jesus when Donna brought her to our meeting. They sat in the front row, and as I gave my testimony, Ava listened carefully. Actually, she listened quite intently, almost as if she couldn't believe what she was hearing. Well, it's amazing the way the Lord works things out, because afterward Ava came up and said to me, "I can't believe it. It was like you were telling *my* life story, not yours. Even down to the fact that I'm almost 30 and that was when you first considered Jesus."

We talked at length that evening, and Ava told me quite frankly that she was interested in learning about Jesus. "I want to know the truth," she said. Having never been taught about Him before, it was all new to her. The more she found out, the more it seemed to her Jesus was actually the Messiah and that His message applied not only to the Gentiles of the world but to her too.

After that night I made several attempts to get together with her, but she always had some excuse. One day she was busy; another day she had an appointment. It went on and on like this; and I began to believe that she was putting me off.

About three months after I first met her, I was at a local church. After I shared my testimony, several of the

people came up and told me about a Jewish girl who had been coming to their Bible study. The person they were talking about turned out to be none other than Ava. "So," I thought, "she is interested after all. God has given her just the right people to witness to her."

I called her again that next week and suddenly she was very eager to come to our meeting. Even over the phone, I could tell something had happened in her life. Something was different about her.

When she walked into our meeting, the first thing she said was, "I have to tell you right now!"

Her smile gave her away. "Okay," I said, "tell me when you accepted the Lord."

She said she had continued studying the Bible and asking questions. Convinced in her heart that the Gospel really was the message of God, she had begun to watch Christian television. One night while listening to a preacher's message, she heard him say, "All God wants is you." That night she asked Jesus into her life.

Since then, she has continued to grow in Him. She went back East where her family lives. Her sister noticed a change in Ava, giving an opportunity for yet another member of the family to hear the message of the Lord. Like Ava, her sister was challenged and willing to look for the truth in the Gospel.

It seems to me that Ava and her sister are typical of many of the Jewish people we're meeting now. They live in the same society and culture as their Gentile friends and neighbors; they have the same pressures and questions and they are willing to explore the same answers. So when God knocks at the door of their hearts, He meets interest and curiosity rather than prejudice and fear.

Please pray for Ava. Also pray for the many others like her, who, though willing to hear, are still waiting to be told about the Jewish Jesus who is alive and is the one true answer to the needs of all hearts today. □

A TYPICAL AMERICAN JEW WITH A NOT SO TYPICAL TESTIMONY.

Like Gary Selman, today's American Jew is a successful, middle-class American with interests, problems and needs like other Americans and with the culture, identity and heritage of Jews throughout history.

I grew up in New York, close to Yankee Stadium. I went to Hebrew school, had a Bar Mitzvah and was interested in stickball and girls. My relationship with God was to pray once a year that I'd pass the regents exam at the end of the school term. I was always quite impressed with the Person of Jesus Christ, but I wasn't wild about Christianity. I could never figure out all its pictures of Jesus and Mary and all the talk about the Jews killing Jesus. It never occurred to me that Jesus was the Jewish Messiah. I pictured Him as—first name, Jesus; last name, Christ; with blond hair and a mother who had a heavenly glow around her head. Even when I was older, after college and the Army, when I started my own business, I didn't give much thought to God except to wonder occasionally, "How come I'm getting away with murder? Things are going so good, I don't really deserve all this."

My first encounter with Jesus—the Person of Jesus, the Messiah, that is—was through an old Army buddy, Bill Gruber. He came to visit me and informed me that he was born again. "That's fine for you," I said sincerely, "but not for me. I'm Jewish."

About six years later, God started to do something very significant in my life. First, it was through this same Army buddy, who showed me his pictures of Israel. When I asked him why he was so interested in Israel, he



Photo by Lance Perlman

“ *I was always quite impressed with the Person of Jesus Christ, but I wasn't wild about Christianity. I could never figure out all its pictures of Jesus and Mary and all the talk about the Jews killing Jesus.* **”**

told me that Jesus was Yeshua, the Jewish Messiah. "Don't you know," he asked, "that the Messiah I worship is the promised Jewish Messiah? He came to the Jewish people."

Within the next two weeks so many incredible things happened that even I couldn't ignore God. A business

acquaintance in Memphis told me that what he had in his heart he wouldn't sell for a million dollars and invited me to his church. When I went, he and his pastor prayed for me that I'd meet other Jews who believe in Jesus. "Hah!" I thought, "there are no Jews who believe in Jesus." The very next day while on an appointment, the person I was meeting with told me he was a Jew who believed in Jesus! When I called my wife, Jan, to tell her what was happening, she told me that she had just talked to an old friend of ours who informed her he had recently come to Christ. At the same time, a neighbor of ours had come over to the house because she felt strongly that she wanted to tell Jan about her recent born again experience!

Even with all these witnesses suddenly around us, I was hesitant to do anything drastic, to make any sort of commitment to Jesus. At night I'd pray, "O Jesus, I think I believe in You. I want to know You. But I want to stay Jewish. You're against everything I've been taught. If what I believe is true—reveal Yourself to me."

Maybe I was being stiff-necked or prideful, but that final step of faith was very hard to make. One night in a dream I was playing the piano. Now you have to realize that I'm great on the piano...up to a certain point, that is. I don't really know the end or even the middle of most songs I can start. But in my dream, there was another fellow playing the piano with me, and when I'd come to the parts I didn't know, he'd play the piano louder and carry me through the hard parts. I went over to him and said, "You're fantastic." He replied, "I'm sent to

continued from previous page

help you. I'm born again." "Wow," I thought, "God was even sending people to me in my dreams!"

The final stages of my search came when I was hunting for a desk and the salesperson seemed upset at the world. I quoted to her from the New Testament, which I had been reading for about a year, and she said, "I thought you were Jewish." I told her I was but that I thought I believed in Jesus. She said she had heard of other Jews who believed that way and pulled out Harold Sevener's card from the American Board of Missions to the Jews. I called them up right away, and when a missionary came to visit me, I said, "You just sit down. I'm going to the deli and get us some good Jewish food and then we're going to talk about Jesus." That day both Jan and I officially accepted Jesus, though we had believed within ourselves for some time. That was in 1978, and ever since that day I've been totally turned around for God. Meeting Him was the answer to all my unanswered questions, even my unasked ones.

A lot of people think that it's during hard times, down-and-out times, times

of stress and strain, that Jewish people will consider God. But for me it was just the opposite. My business couldn't have been better; I had seven cars including a Mercedes and a Bentley; my wife and I were getting along wonderfully; my children were beautiful and gave me a lot of satisfaction; even my tennis game was at its all-time best. We went to synagogue occasionally; took pride in the State of Israel; our home was a showcase; our hobbies (collecting Elvis memorabilia and Egyptian artifacts) brought us pleasure. We were healthy; things were at the top of the top. But still, there were unfulfilled longings inside of me that the very thought of Jesus seemed to bring out.

I see now that the missing element in everything I did was God. What a wonder to know Him personally! Now I'm an active supporter of Israel and lead ABMJ tours over there twice a year. Before I was proud of the common heritage I shared with the Israelis, now it's as though God has given me an expansive love for the land. Before we were twice-a-year Jews; now we teach our children Jewish customs and culture so they'll

learn to love God and our people more. It's funny when I meet someone who says I'm no longer Jewish because I believe in Jesus. I'll say, "Listen, I bought my parents a condo in West Palm Beach, two of my sons were Bar Mitzvah this year. What more do you want? I worship the God of Israel. I believe in the Tenach (Old Testament). I know the Jewish Messiah. If that's not being a Jew, then you're the one with the problem, not me." It gets my point across, first, because Jews think Jesus is a foreign God, separate from Judaism; and second, because a condo in West Palm Beach and a Bar Mitzvah are about as typically cultural as you can get.

I've had the privilege of leading many others to Christ, both Jews and Gentiles. I feel that Jews come to the Lord when they're provoked to jealousy as it states in Romans 11:11. I was brought to Jesus by my friend, who made me jealous that he had and knew the Jewish Messiah. Now that I've walked with Jesus a while, I know that my jealousy was well-founded. I don't care who you are, Jew or Gentile, if you don't know God you have an emptiness that only Jesus can fill. □

For more information about introducing your Jewish friends to the Messiah, please contact a regional director nearest you.



WEST
Dr. Daniel Goldberg
14851 Sherman Way
Van Nuys, CA 91405
213/988-8080

SOUTHWEST
Dr. Rocky Freeman
3417 Hulen
Suite 207
Fort Worth TX 76107
817/731-6991



MIDWEST
Mr. John Bell
6057 N. Kedzie Ave.
Chicago, IL 60659
312/338-5959

SOUTHEAST
Mr. Larry Jaffrey
12608 Dalewood Dr.
Silver Spring
MD 20906
301/949-6096



NORTHEAST
Mr. Sam Nadler
250 West 57th St.
#230 New York
NY 10107
212/757-6716

EASTERN CANADA
Mr. David Sedaca
1050 Markham Rd.,
#816
Scarborough,
ON M1H 2Y7
416/438-3039



“How Can You Be A Minister And Still Be Jewish ?”

BY FRANK POTTER
Missionary, New York



Her name was Molly, and we just happened to be discussing God. It wasn't a planned visit or a scheduled witnessing appointment. It's just that I had taken a team of summer workers to a nursing home I regularly visit, and in the course of checking the workers' progress I walked by Molly's room.

As I often did, today I had poked my head in an open door and said hello, stopping long enough to see if there was anything I could do for the occupant. As soon as I saw Molly's twinkling, lively eyes, I knew she would enjoy a few minutes of conversation. I introduced myself and stayed to talk. So, here I was talking to Molly about God, because that was just the way the conversation seemed to happen.

I told her that I was a minister and shared a bit about my views of the Lord.

"That's good," she said, "because we need prayer here. But you know

I'm Jewish."

"You are!" I replied. "So am I!"

"But you're a minister!" she exclaimed. "How can you be a minister and be Jewish?"

"Well, Molly, I am Jewish and I am a minister. You see, I am a Jew who believes in the Messiah Jesus."

"Oh, I've studied about the Messiah," she told me.

"Well, Molly, when I read and studied about the Messiah, I came to believe in Him. Tell me, do you believe in Him too?" I asked.

I can't say that I was surprised when Molly said she did not believe, but as we continued to talk about the Messiah, I told her about His role, His atonement for us and His sacrifice for our sins. As I shared with her, I realized she was listening very intently.

"Molly," I asked at one point, "do you know who the Messiah is? Do you know He is Yeshua, Jesus, who came to forgive our sins and give us eternal life?"

Her only answer was silence, that same silent acknowledgement that had settled in moments before.

"Would you like to know Him?" I asked.

"Yes," she replied thoughtfully, "I would."

"Molly, do you understand what I'm saying? Do you understand who Jesus is and what He wants? That He wants to come into your heart?" I asked.

"Yes," she said again, "I do."

Together we prayed as Molly invited the Lord into her life. Afterward, we discussed the Lord further, I read some Scripture to her and then we prayed together once more, this time for the Lord's assurance of His presence. Soon I realized it was time for me to meet the witnessing team I had brought to the home.

As I left, I marveled at the Lord's timing in this seemingly unscheduled visit. How wonderful it is to walk in the path He has prepared. □



The Day of ATONEMENT

as described in God's ancient Word

By DR. DANIEL FUCHS

In our studies of Israel's holy calendar we now come to the most sacred day of the year, the Day of Atonement. On this day the high priest entered into the Holy of Holies to intercede for Israel. Seven days before the Day of Atonement the high priest moved to his chambers in the Temple. A substitute was appointed for him in case he should die or become ceremonially unclean. During that week he carefully practiced all the rites he would perform. Everything had to be right! He even became acquainted with the animals that would be sacrificed, some of which he himself had purchased. It was only on Yom Kippur that he ministered in the Holy of Holies. When he entered the Holy of Holies he did not wear his usual "golden vestments"; he wore only his linen garments in God's presence.

In all, he sacrificed 15 animals on that day. The main sacrifices were the two sin offerings. Early in the morning he performed the daily sacrifice of a lamb. At that time he wore his garments of glory

על ראשי העוקר ויחול אלה בזהם אע"פ
קיימת אלה העלמה כעני יונה והעלמה יהוא
ובמה הבהן בודק העלמות באמצעו ותקע
קרינת סופה העלמה ואת רבו יעקב אב יסור
במה העלמה ואת כפ חבשו יעקב העלמות
פוחם וזה העלמות וכפר עליו הבהן העלמות
תסכה כי
ואם נפלי אמות העלמות בעלמה בלשם הארץ
בעלמה אמות בעלמה וזה אע"פ לא העלמה
ואולם לא הודע אפי העלמות אע"פ העלמות
קריבו העלמות ליום העלמות וזה על העלמות
אע"פ העלמות וכפר את ידו על ראשו העלמות
ועלמה את העלמות במקום העלמה ומה הבהן
סדמה באמצעו ותן על קרינת סופה העלמה
ואת כפ רבו יעקב אב יסור העלמות ואת כפ
העלמות יסור באע"פ וספר חכם בעלמה וזה
העלמות והעלמות הבהן העלמות כריח נוח
ביהם וכפר עליו הבהן העלמות
ואם כפוי יסור קריבו העלמות וזה העלמות
ישארת וכפר את ידו על ראשו העלמות
ועלמה את העלמות במקום אע"פ יחול את
העלמה ומה הבהן סדמה העלמות באמצעו
ותן על קרינת סופה העלמה ואת כפ רבו
יעקב אב יסור העלמות ואת כפ העלמות יסור
באע"פ וספר חכם העלמות העלמות

על ראשי העוקר ויחול אלה בזהם אע"פ
קיימת אלה העלמה כעני יונה והעלמה יהוא
ובמה הבהן בודק העלמות באמצעו ותקע
קרינת סופה העלמה ואת רבו יעקב אב יסור
במה העלמה ואת כפ חבשו יעקב העלמות
פוחם וזה העלמות וכפר עליו הבהן העלמות
תסכה כי
ואם נפלי אמות העלמות בעלמה בלשם הארץ
בעלמה אמות בעלמה וזה אע"פ לא העלמה
ואולם לא הודע אפי העלמות אע"פ העלמות
קריבו העלמות ליום העלמות וזה על העלמות
אע"פ העלמות וכפר את ידו על ראשו העלמות
ועלמה את העלמות במקום העלמה ומה הבהן
סדמה באמצעו ותן על קרינת סופה העלמה
ואת כפ רבו יעקב אב יסור העלמות ואת כפ
העלמות יסור באע"פ וספר חכם בעלמה וזה
העלמות והעלמות הבהן העלמות כריח נוח
ביהם וכפר עליו הבהן העלמות
ואם כפוי יסור קריבו העלמות וזה העלמות
ישארת וכפר את ידו על ראשו העלמות
ועלמה את העלמות במקום אע"פ יחול את
העלמה ומה הבהן סדמה העלמות באמצעו
ותן על קרינת סופה העלמה ואת כפ רבו
יעקב אב יסור העלמות ואת כפ העלמות יסור
באע"פ וספר חכם העלמות העלמות

על ראשי העוקר ויחול אלה בזהם אע"פ
קיימת אלה העלמה כעני יונה והעלמה יהוא
ובמה הבהן בודק העלמות באמצעו ותקע
קרינת סופה העלמה ואת רבו יעקב אב יסור
במה העלמה ואת כפ חבשו יעקב העלמות
פוחם וזה העלמות וכפר עליו הבהן העלמות
תסכה כי
ואם נפלי אמות העלמות בעלמה בלשם הארץ
בעלמה אמות בעלמה וזה אע"פ לא העלמה
ואולם לא הודע אפי העלמות אע"פ העלמות
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יעקב אב יסור העלמות ואת כפ העלמות יסור
באע"פ וספר חכם העלמות העלמות

and beauty, but he changed his garments before he approached the first sin offering, which was a bullock for his own sins. Before the high priest could make atonement for the people, he had to be forgiven for his sins. After donning his linen clothes, he came down into the inner court where his sin offering, a young bullock, stood. His face was turned toward the Holy of Holies. Leaning with both hands on the bullock, he confessed, "Ah, Jehovah! I have committed iniquity; I have transgressed; I have sinned—I and my house, Oh, then, Jehovah, I entreat Thee, let there be atonement for the iniquities, the transgressions and the sins which I have committed, transgressed and sinned before You, I and my house, even as it is written in the law of Moses, Your servant. 'For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord.'"

At this time the high priest did not slay his own sin offering. Before he did so, he turned to the other sin offering, the one for the people of Israel (cf. Lev. 16:5-10). In full view of the congregation there were two kids of goats for a sin offering for the people. These were not two offerings, since both kids were sacrificed, each in a different way, as one sin offering. While the congregation watched, he approached an urn in which there were two gold lots of the same size and shape. The one bore the inscription *la YHVH* ("for Jehovah"), the other *la Azazel*, which in the Authorized Version is translated "for the scapegoat" (cf. Lev. 16:8). The two goats stood facing the sanctuary. They looked exactly alike; they were the same size and of the same value; they were both purchased at the same time. The high priest then shuffled the lots in the urn, thrust both hands into the urn, grasped one of the lots in each hand, withdrew them and placed one of them on the head of each kid. As he recognized the lot, he called out, "A sin offering for the Lord," and the congregation

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answered, "Blessed be the Name, the glory of His kingdom forever and ever." On the horns of the scapegoat he tied a tongue-shaped scarlet cloth. The scapegoat then faced the assembled congregation, waiting the time when the sins of the people would be laid on him, to be carried 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 Isaiah 1:18, but it adds that this miracle did not take place for forty years before the destruction of the Temple!

Alfred Edersheim,
The Temple, p. 273.

After identifying the scapegoat, the high priest began the most solemn part of the day. He laid his hands the second time on his sin offering, repeated his confession but added this time "the sons of Aaron, Thy holy people" in the confession and the petition. He then slew the bullock, caught the blood in a basin and gave it

to an attendant priest to keep it stirred. He then advanced to the altar of burnt offering, where he filled a censer with burning coals and then covered the coals with frankincense.

Every eye was strained towards the sanctuary as slowly the figure of the white-robed high-priest, bearing the censer and the incense, was seen to disappear within the Holy Place. After that nothing further could be seen of his movements. The curtain of the Most Holy Place was folded back, and the high-priest stood alone and separated from all the people the awful gloom of the Holiest of All, only lit up by the red glow of the coals in the priest's censer. . . . He now most carefully emptied the incense into his hand and threw it on the coals of the censer, as far from himself as possible, and so waited till the smoke had filled the Most Holy Place. Then retreating backwards, he prayed outside the veil. *Ibid.* p. 274.

He was not to prolong the prayer; his continued absence from the congregation would cause the people to fear for his life. When he finally appeared, they knew that the high priest's intercession had been accepted! Rapidly he took the basin with the blood of the bullock and re-entered the Holy of Holies and sprinkled the place where the mercy seat had been. He then retreated outside the veil, where he deposited the rest of the bullock's blood. He then killed the goat "for Jehovah," entered the Holy of Holies (for the third time) and sprinkled the bullock's blood as before. Then he did the same with the goat's blood. He then mixed the blood of both sacrifices and sprinkled it on the golden altar of incense in the Holy Place. The remainder of the blood was poured out on the base of the altar of burnt offering.

Altogether the high priest sprinkled the blood of the bull and goat 43 times. These sprinklings cleansed the entire sanctuary from the defilement of the priesthood and the people. So far as the Law could give, there was

now once more free access for all.

But their consciences were not free from their sense of personal guilt. This was accomplished by the scapegoat. There was an undercurrent of expectant joy as the high priest approached the goat and leaned on it with both hands. A third time he prayed the prayer of confession. This prayer was similar to the other two prayers, but instead of confessing his sins (and those of the priesthood's), he prayed for the household of Israel. "They have sinned: they have committed iniquity; they have sinned—Thy people, the house of Israel." During all three confessionals the high priest faced the sanctuary. As he closed this final one, he turned and pronounced the final words, "Ye shall be clean." What a pronouncement!

Then came a strange, exciting scene. Priests led the sin-burdened goat through "Solomon's Porch," then

through the Eastern Gate, which faced the Mount of Olives. Here an arched bridge crossed the Kidron Valley. As the goat crossed the bridge, the multitudes cried, "Hurry and go, hurry and go."

The goat was led to a spot about 10 miles from Jerusalem where a precipitous cliff overhung a ravine. When the goat came to the cliff, the scarlet tongue-shaped cloth was removed from his horns and cut into two pieces. One was attached to the cliff, the other tied again on his horns. During the time of Herod's Temple, the goat was pushed over the cliff to his death. However, according to Leviticus 16:22, he should have been released in the wilderness. "And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

While all this was happening, the high priest cut up the bullock and the

goat with whose blood he had made atonement and sent the carcasses to be burned outside the city where the Temple ashes were deposited.

We have just been able to barely outline the ritual of the Day of Atonement in Herod's Temple. Our readers will recognize that both the Old Testament (Isa. 53) and the New Testament (the Letter to the Hebrews) redound with typical truth concerning our great High Priest, the Lord Jesus Christ.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11, 12).

These typical truths will, the Lord enabling, bless our hearts as we study them in the next issue of *The Chosen People*. □

Today's American Jew Does Not Want to Hear the Gospel

Is this statement true or false? To a large extent, it is true, because people who have not heard the Gospel rarely think that it contains a message for them.

However, your ABMJ missionaries are finding out more and more that American Jews *are* open to discussing the claims of Christ. We think God is doing something in these end times to bring many Jewish people to Himself. With this godly preparation, Jewish hearts and minds are open as never before.

But the preparation for these open souls is the responsibility of God's people in their willingness to pray and support missionaries to the Jews. So, even though Jewish people might think that the Gospel does not contain a message for them, once they are presented with it, they respond and come to a personal faith.

Many Jewish people who are now Christians thank God that, even though they did not want to hear the Gospel, there were concerned people like you who interceded on their behalf to God and who cared enough

to send missionaries to them so they could hear the claims of Christ. Through your support today, there will be many more Jewish believers in Jesus.

Won't you ask God right now if He wants you to help send missionaries to those who say they don't want to hear the Gospel?

SEND TO: ABMJ, Box 2000, Orangeburg, N.Y. 10962

I promise to pray for ABMJ missionaries and the salvation of the Jewish people.

I also enclose \$_____ in support of ABMJ missionaries.

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people meant to be missionaries and examples of God's faithfulness. Though for the most part Jews are currently without the message of God's divine redemption, it is the capacity for such communications that God has placed within them. Just as the world has benefited from these same communication gifts when it received the Word of God from the Jewish people, so too America benefits in these times.

Let us examine the American Jewish community. Primarily it was created by three distinct waves of Jewish immigration. The first wave was very small and began in Colonial times. It was dominated by the Sephardic (Spanish) Jews fleeing persecution. This brought in several thousand Jewish people. The second and largest wave of Jewish immigration brought in almost 3 million Jews, mostly from Eastern Europe. The third wave came during the Hitler era and in the time which followed World War II.

Out of these three waves of immigration came a Jewish-American way of life distinct from its European roots. The Jewish community began to vacillate between assimilation and conversion on the one hand, and tradition and history on the other. This struggle is not new to second- and third-generation American Jews; it dates back to the first immigrant.

The struggle centered around two philosophical viewpoints. One, which was held by such thinkers as Horace Kallen and Mordecai Kaplan, viewed the American society of the future as one of cultural pluralism, in which the descendants of various European national traditions could retain substantial knowledge of the past and remain loyal to it. They wanted the American Jews to exist as a separate community as would other ethnic groups. The second viewpoint was held by the predominant American Protestant cultural and political establishment. It envisioned American society as a melting pot. Thus, upon arrival in the United States, a new immigrant would undergo a process of Americanization as rapidly as possible and surrender all his foreignness. He was to learn and to behave and to live as much as possible like the dominant groups. It was the children of the original immigrants who, for

the most part, hammered out solutions to this struggle. In order to retain their Jewishness and yet be part of America, they established a form of "secular apostasy." It became possible to diminish their ethnic separation without accepting any other religious identity. This is why you can meet a modern American Jew who claims to be Jewish but is not at all religious. He may be traditional, but he has no personal faith in God.

So today Jewish people live, dress and act as American as any of their socio-economic counterparts. Yet they have an inward sense of Jewish emotions and commitments. These personal commitments have been taught them at an early age. They are part of the traditions and heritage which were reinforced by the family. Somehow, while not being separated from American life, Jewish people have managed to retain certain distinctive characteristics which are passed on to their

"I believe that the answer to Jewish identity lies in the understanding of God's Word and in the simple expression of faith found in the Jewish Messiah, the Lord Jesus."

children. And even when these children rebel, as in the drug movement and campus revolutions of the 1960s, they still retain a sense of being "a Jew." They may have spent more time watching "Leave It to Beaver" on television with their schoolmates than they did studying in Hebrew school, but they nonetheless know they're Jewish. More importantly, they have been exposed to the Gospel and to Christian belief more than any generation of American Jewry, so their rejection of the Gospel is not usually from a deep-set prejudice. Nevertheless, it is important for them not to betray their own Jewishness.

Apart from the strict Orthodox and Hasidic groups in America, most Jewish people you will meet as a Christian have accepted their place in American society. They are Jews by virtue of being born Jewish; they may or may

not be involved in a synagogue. They may be active in politics, social concerns, philanthropic causes or the theater. They may intermarry, divorce or be part of avant-garde political movements. They may belong to country clubs, be rock stars or oil barons; they may not know a word of Hebrew or Yiddish, but still they understand that they are Jews. This gives Christians an unparalleled opportunity to speak to the matter of the Jewish identity.

I believe that the answer to Jewish identity lies in the understanding of God's Word and in the simple expression of faith found in the Jewish Messiah, the Lord Jesus. Jesus stands as the central Figure in Judaism. Only by coming into a personal relationship with the God of the Jews can a person truly understand what it means to be Jewish. That is why, time and time again, I have heard Jews who have come to faith say, "Now I understand what it means to be Jewish."

This is why the ABMJ, for the past 90 years, has been establishing centers, sending forth workers and missionaries and, more recently, establishing congregations within the Jewish community. We believe that the values Jewish people seek are all found in the Gospel of the Lord Jesus. One does not lose his identity when he accepts Jesus as his Messiah and Lord, he finds it.

How can you, as a Christian, help a Jewish person find his identity and become part of the American Jewish community which has found peace through the Messiah? First of all, pray for your Jewish friends and neighbors. Second, be willing to share the Gospel with them, recognizing the struggle and turmoil they have gone through to understand and work out their own Jewishness. Try to understand their cultural struggle and their need to stay Jewish, and seek to present the Gospel sensitively and in terms they will understand. Third, you can pray for and become involved in the missionary activity of the American Board of Missions to the Jews. Our missionaries are called and trained to share Jesus with the modern American Jew.

Today's American Jew . . . "Who is he?" It is my hope that you will find him to be your friend and neighbor and soon your brother in Christ. □

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: What do the Jews mean when they speak of something as being "kosher"?

ANSWER: The word "kosher" comes from the Hebrew *kasher*, fit, proper. It relates primarily to the dietary practices of the Jews—what foods are to be eaten and what not. Meat and dairy products may not be eaten at the same time, but fish and dairy products may be. This is why you find so many "Dairy Restaurants" in Jewish areas. This results also in the careful separation of the cooking utensils used in preparing these products as well as the dishes from which they are eaten. Passover time requires all separate dishes and pots. The term "kosher" is also used in a wider sense to denote anything which is right and proper and according to law.

QUESTION: Why did Moses put the veil on his face?

ANSWER: A careful reading of the account in Exodus 34 will show that no reason is given for this act. The theory so often advanced that because the Israelites "were afraid of this reflection of the Divine glory, Moses had to use a covering for his face while speaking to them" is shown to be wrong by the historic facts which are given. Moses did not put the veil upon his face until he had finished speaking to the Israelites. The addition of *till* in verse 33 in the King James Version gives a wrong twist to the Hebrew. More accurate is the American Standard Version which has, "And when Moses had done speaking with them, he put a veil on his face." This was also the case the second time as recorded in verse 35. *The Soncino Chumash*, with an exposition of the Torah and Haftarah based on the

classical Jewish Commentaries, has this interesting observation: "Moses' face remained uncovered both while he was speaking to God and communicating the message to the people (R, Sh, S). When he finished speaking, the radiance departed from his face; and for that reason he put on the veil, lest the Israelites should feel that he was disparaged when his face did not shine." The letters in the quotation stand for Rashi, Rashbam and Sforno. The statement is essentially correct with, perhaps, the exception of Moses' being disparaged. That he put the veil upon his face because the glory was departing is clear from 2 Cor. 3:7, "which glory was passing away" (ASV); and 3:13, "as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away" (ASV). The transitory aspect of the law is here shown by the passing glory, but not at that time revealed to Israel as passing and, hence, the veil.

QUESTION: Can you tell us the authorship and date of the book of Ruth?

ANSWER: Neither of these is given in Scripture. The Talmud attributes the authorship of both Judges and Ruth to Samuel (Baba Bathra 14b). The early Church Fathers also connected Ruth with Judges. Ruth 1:1 certainly places the account during the time of the Judges; and 4:22 indicates that it was written after the birth of David and, most likely, during his reign. The book not only gives an important link in the ancestry of David but in that of the Lord Jesus Christ also (Mt. 1:5) showing that in this lineage there was a place found for a Gentile woman. This is quite appropriate in view of the mission of the Lord Jesus Christ to be the Savior of the world.



"Gentlemen: Time is of the essence for me to make this bequest since I believe my time here is very short. . . ."

That was the opening sentence of a brief letter from Joyce (pictured here) to ABMJ's headquarters, accompanying a hurriedly composed semblance of a handwritten will in which she bequeathed all of her worldly goods to ABMJ.

Recognizing the probable difficulty in having such an incomplete document admitted to probate and thereby having her objectives thwarted, an experienced ABMJ stewardship representative promptly met with her and proceeded to guide her in preparing a will professionally, one which could not be overturned by disinherited relatives.

Since she appeared to be in good health at the time, the representative asked why she was compelled to write out her own will in longhand so hurriedly. Choosing her words carefully, she said she had come to realize that "when your close family is suddenly gone, you wonder whom you would rather want your assets to go to. I certainly didn't want those who don't love the Lord to benefit from those assets with which He has entrusted me."

"Furthermore," she continued, "I wanted provision made for the possibility that I might be raptured. One day in church I came to the shocking realization that, if that happened, His assets which I now used would go to people who didn't love—let alone like—Him."

Based upon the counsellor's suggestions and guidance, Joyce now has a testamentary plan which gives her the peace of mind which only a properly executed will document can.

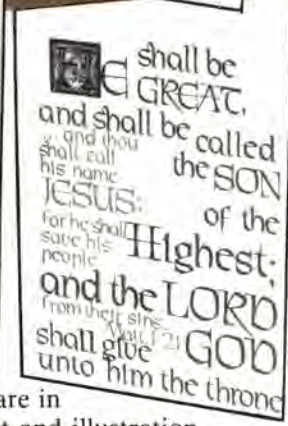
For others who might desire similar assistance, please write: The President, ABMJ, P.O. Box 2000, Orangeburg, N.Y. 10962.



You Don't Have To Send Christmas Cards To Your Jewish Friends Anymore

ON CHANUKAH, THE JEWISH people are called upon to remember the great principle of religious freedom. Now, you can share with your Jewish friends the great truth of the freedom found in Jesus Christ by sending them Chanukah cards created by Steffi Rubin. Steffi is a Jewish believer in the Messiah.

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Most of these cards are in bright two-color print and illustration. They are all on handsome, off-white, textured stock, with matching envelopes.

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- I would like to receive ___ sets (4 cards per set) of Chanukah cards at \$1.35 per set. (GR3)
- I would like to receive ___ sets (4 cards per set) of Christmas cards at \$1.35 per set. (GR4)

Above prices include postage and handling. Sorry, due to packaging we are unable to send less than one set per order. Offer expires Nov. 15, 1983.

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