

The Chosen People

NOVEMBER 1983 ISSN 0164-5323



TODAY'S AMERICAN JEW: PART II
Can We Witness to Their Grandchildren
The Way We Witnessed to Them?

From the President



NOVEMBER 1983

The Chosen People

A gentle hush settles over the synagogue. The cantor has just finished a beautiful Hebrew melody, praising the name of God. All eyes are fixed upon the young Jewish boy as he is called up to the *bema* (podium) to read from the Torah (the Law). This is his Bar Mitzvah day. Today he becomes a son of the Commandment, or a son of the Law. Today he is considered to be a man within the Jewish community. No longer is his father responsible for his sins. With this ceremony, he assumes his responsibility as an adult in the Jewish community.

Carefully, with the help of the rabbi along with his proud parents and family, he takes the *shel yad* (pointer) in hand and hesitantly begins to recite in rhythmic Hebrew, the parts of the Torah and Haftarah that pertain to this particular Sabbath day. Many believe that this was the reason Jesus was in the Temple when He was 12 years of age; He was preparing for that day when He Himself would be Bar Mitzvah.

However, much has changed since the days of Jesus and the original Bar Mitzvah service. For today, except for this young Jewish man's wedding day, when perhaps he will stand under the *chupah* (wedding canopy) reciting his vows in a synagogue, this may well be one of the last times he attends synagogue services.

The great majority of today's Jewish young people after age 13, after their Bar Mitzvah, never attend synagogue. Instead, like a great number of their Gentile neighbors, they get caught up in the mainstream of American life. In many ways the modern Bar Mitzvah celebration typifies this; for the synagogue service, with its solemnity and reverential awe, the chanting of the Law and the Prophets and the Writings, along with the singing of the beautiful hymns such as Adon Olam (The Eternal God), is no sooner over than a great reception party for the young Bar Mitzvah boy is held.

In contrast to the Jewishness and traditional flavor of the synagogue service, the reception is a combination of modern American music from Irving Berlin to modern rock and food and hors d'oeuvres representing the best of both Jewish and Gentile cuisine. With the dancing, merriment and receiving of gifts and with the loud blasting of music, the hush of the synagogue is soon forgotten. What took place in the synagogue, for the most part, was simply tradition, a show or performance for the parents and family demonstrating in some tangible way, against the greater backdrop of American life, that their son and they are Jewish.

Those who know the Lord, however, realize that it's not outward tradition that makes one Jewish, but it is the inward circumcision of the heart (cf. Jer. 31:33; Dt. 30:6). It is a personal and living relationship with the God of Abraham, Isaac and Jacob which really demonstrates one's Jewishness. This is the Good News of salvation, the message of our Messiah, the Lord Jesus. This is the message that the missionaries of the American Board of Missions to the Jews have been proclaiming to Jewish people throughout the world. We praise God for the many Jewish people who are responding to the Gospel, who through faith in Jesus have had a real Bar Mitzvah service.

It has been your faithful prayers and support that allow us to faithfully proclaim the Gospel message to all Jews everywhere. Please continue to uphold us in your prayers.

Shalom, Shalom

HAROLD A. SEVENER

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"I'll Meet My Daughter In Heaven."



TESTIMONY
OF LUNA
TIEDE

Tears were rolling down little Dianne's cheeks as the message of the Christmas special blared from the television. I took one look at her face, heard what she was listening to and grabbed the Star of David from around her neck.

Yes, this was my reaction to my own dear daughter when I realized she was interested in the message of Jesus Christ.

"You're no Jew," I screamed at her.

"No, Mommy, I am, I am," she cried back. "Really I am. I'm Jewish. Honest,

Momma."

This was not the first time Dianne had been interested in Jesus, but it was the first time I realized the seriousness of the situation.

When she had been invited to vacation Bible school the previous summer, I was afraid they might try to turn her into a Gentile. But I was assured that they would be studying Moses and the Old Testament, and it seemed like a good idea for her to have some exposure to the Bible. After all, I had

continued on following page



always believed in God.

Before she left for VBS the first day, I warned her, "Now, remember, if they talk about Jesus, don't listen. We don't believe in Jesus because we're Jewish. We only believe in God. Understand?"

Even with her agreement, though, I somehow knew that Dianne was attracted to this strange message.

I vaguely wondered if her interest was further punishment for my own sins. I had lived with this feeling of punishment for some time, ever since I had disobeyed my father and married a Gentile. I had also lived with a feeling that this betrayal of my Jewishness was the reason that Dianne was born with a congenital heart disease.

I remember when the doctors told me she had a birth defect and didn't have long to live. I cried out, "O God, punish me for my sin. Take my life for betraying my people. But please, God, don't take it out on my baby."

For years—years which were gifts from God, for we were told Dianne would die shortly after birth—I lived with the nagging guilt that Dianne would die because I had sinned against God and blasphemed His name by not marrying a Jewish man.

I had been raised in a Sephardic family (Jews with backgrounds from Eastern rather than Western European countries).

We were a close family, and though we only went to synagogue occasionally, I knew my parents loved God.

When I came home and told my parents I was marrying Charlie, it was a terrible blow to my father. "As long as you are married to that Gentile," Dad thundered, "you are no daughter of mine!"

So 12 years had passed since Dianne's birth and with each catastrophe that came into Dianne's life, I remembered my father's words and I felt I was to blame for Dianne's illness.

Now the Christmas incident had



"Even the name Jesus seemed strange and frightening to me. But Dianne seemed to welcome this Stranger into her life...."

passed, and I realized that Dianne was interested in the only one thing that could be worse than my own sin: She was interested in Jesus.

The time came for her to go into the hospital for another operation, and I prayed once more, begging God not to put my sins on her.

As I look back on it, I realize it wasn't that I had ever been taught to hate Jesus, it wasn't even that I didn't like Him. It's just that like many Jewish children, I had been raised to believe

that Jewish people did not believe in Jesus . . . at least not if they wanted to remain Jewish.

I had never read the Gospels, nor had I ever been told that He was the Jewish Messiah. I didn't know that all the first Christians were Jews.

I only knew that I loved the one true God, and I felt that believing in Jesus was like acknowledging that there was another God, sort of a mini God.

Even the name Jesus seemed strange and frightening to me. But Dianne seemed to welcome this Stranger into

her life, and I sometimes felt that she really loved this Man whose message bothered me so much.

When she went into the hospital, we were told she'd have to undergo tests for 30 days and then have surgery.

Each day when I'd go in to see her, she'd hand me a Bible she found in her room and ask me to read a certain passage. Actually, she never told me where it was, but instead she would hand me an open Bible and, day after day, she would want to hear those same words over and over.

"Let not your heart be troubled; Ye believe in God, believe also in me," I'd begin each day. As we'd read together through John 14, the message seemed to ring out in the room.

Then I'd come to the part where Jesus said, "He who has seen me has seen the Father."

Here, day after day, Dianne would ask, "Mommy, what do you think Jesus is saying?"

This was an awful situation for me. Here was my daughter, whom I loved so much, very sick and in the hospital. I couldn't yell at her and I didn't want to scold her for reading the Bible.

But she was so interested in Jesus that it angered me. When she'd ask me what Jesus was saying, I tried to show my disapproval through my voice. "I suppose He was saying He was God," I'd spit out, intending for her to understand that this was a terrible thing for Him to say.

By now she was certainly old enough to understand that the tone of my voice was a warning. Instead, each day she would hand me the open Bible and ask me to read to her again.

Then, one day Dianne and I quarreled fiercely because she found out she would have to have surgery again and I hadn't told her about it.

When I returned to the room after leaving her, she had dozens of signs hanging everywhere. Big signs. Little

signs. Each sign simply read, "Jesus." It seemed she was determined to surround herself with Him.

All I could think was that she was doing it to spite me. "Just wait till we get home," I thought. "Just wait till I can get angry at you again, and then we'll discuss this Jesus of yours."

But we never made it home. Dianne died following the surgery. The predicted end had finally come, and now that it had, the world seemed to crush me.

I was overwhelmed by the grief of losing her. The feeling I had lived with, of being to blame for her illness, seemed more real than ever.

I was inconsolable even though I had another lovely daughter, Karen, and a very loving husband.

Yet all I could think about was that my baby was dead and somehow it was my fault. My fault. My fault. The words rang in my head, a silent accuser always ready to remind me that I would never have peace again.

Following the funeral, when friends and family gathered at our home, I was barely aware of what was happening. As I reviewed her life, I remembered the Bible passage that brought her so much comfort. I wanted to read it once more.

Then I realized I didn't even know where it was. I was so full of disdain when I read it aloud to Dianne that I hadn't paid any attention to where it was.

Surely, none of the family with me would know where to look. Then two of the vacation Bible school teachers who knew Dianne stopped by.

One of them asked if she could read me something from the Bible, and when I nodded, she opened her Bible and read, "He who has seen me has seen the Father."

"That's it!" I yelled. No one else in the room realized that this was like an answer to prayer, a sign from God that He hadn't completely forsaken me.

I agreed to go to an evangelistic meeting with these caring ladies.

The night of the meeting as I sat there listening to every word, the preacher talked of heaven. I knew that was where Dianne had gone.

Then he said that the only way to get to heaven was to respond to Jesus. I gasped! To be with my daughter, I would have to go to heaven, and to go to heaven, I would have to believe in Jesus!

When he gave an invitation to come forward, up I went. Anything to be with my child again.

However, I wasn't prepared to live with what I had done.

Luna Tiede is a recent participant in ABMJ's S.T.E.P. Program (Summer Training and Evangelism Program). Her testimony continues next month. □

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by Daniel Fuchs

The Day of Atonement is the most sacred day of Israel's calendar. In Old Testament times it was so holy that the ancient Sanhedrin took the greatest care to assure that the high priest would do everything correctly when he ministered in the Holy of Holies.

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 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 service devolved on the high priest, and he must not commit any mistake. Elders of the Sanhedrin were appointed to see that the high priest fully understood and knew the meaning of the service, otherwise they were to instruct him on 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.*

It is both significant and ironic that the more correctly the letter of the Law was observed on the Day of Atonement, the more eloquently it testified to the "weakness and unprofitableness" of the Law. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19).

In fact, the various offerings on the Day of Atonement were excellent reminders to all of Israel that "the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" (Heb. 10:1, 2). In other words, the Law of offerings looked forward to a new and better way.

Levitical high priests, as we have seen, were all weak, mortal, sinful men. Before they could offer a sacrifice for the sins of the people, they had to bring a sacrifice for their own sins. "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house" (Lev. 16:6).

The Epistle to the Hebrews is the finest explanation of the Day of Atonement. It clearly shows that "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh,



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and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

I believe that we should call the Epistle to the Hebrews a "Letter to Hebrew Christians." We do not know who the human author is, nor do we have any certainty as to whom it was originally addressed.

It is possible that it was sent to a group of Jews who had originally been members of a synagogue of the Dispersion. As Jews they were certainly zealous of the Law. As Jews of the Dispersion they would also frequently journey to Jerusalem, especially at the Feast of Weeks (Pentecost).

I suggest (please, remember it is just a suggestion) that they may have been among the three thousand Jews of the Dispersion who accepted the Lord on the Day of Pentecost, or perhaps among the five thousand who accepted the Lord within a few days.

In any event, there is no question that they heard the apostles' preaching and saw the signs of the power of the Holy Spirit (cf. Heb. 2:3, 4). When they returned to their home their testimony was probably violently opposed and they were expelled from the synagogue.

Because of the persecution they received, they were strongly tempted to forsake their Lord and return to rabbinical Judaism.

This suggestion is just that—a suggestion as to whom the original letter was written. However, the existence of such a group of persecuted Hebrew Christians would



T SACRED ISRAEL

explain much of the argument and most of the very strong exhortation in this eloquent letter.

To the author, the Day of Atonement demonstrated the truth that all the sacrifices of the Law could not meet the problems of forgiveness and atonement. At the best, when the high priest announced, "Ye shall be clean," it was only for a year. Only the Lord Jesus Christ, Israel's eternal High Priest, could say, "I give unto them eternal life; and they shall never perish" (Jn. 10:28).

Even at the altar of burnt offering, the penitent Israelite stood afar off, unable to approach the presence of God, who reigned between the cherubim in the Holy of Holies within the veil.

The Levitical high priests were weak, sinful men who had to be cleansed from sin before they could offer the sin offering for Israel. Even the Tabernacle, which was minutely described by Moses, was only a copy of the "true tabernacle, which the Lord pitched and not man" (Heb. 8:2). Levitical sacrifices were sacrifices of animals which could not remove sin (cf. Heb. 10:1-4).

The Letter to the Hebrews clearly warned the Hebrew Christians who were tempted to return to rabbinical Judaism that such an act would be utterly disastrous!

Israel's Day of Atonement, according to the author, was just a rehearsal for the real event. Why should they revert to the shadow when in the Lord Jesus Christ they had the reality? The Lord Jesus Christ was a better High Priest than the Levitical priesthood, because unlike them He did not need to offer a sin offering for His own sin.

He was also a better High Priest than the Levitical priests, who were unable to continue in office because they inevitably died. "But this man, 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: for this he did once, when he offered up himself" (Heb. 7:24-27).

The Levitical sacrifices were "a shadow of good things to come" (Heb. 10:1), but they could never remove sin. Even the scapegoat figuratively removed sin from the house of Israel only for one year!

The Levitical priests served in the Tabernacle, but as wonderfully symbolic and as highly ornate as that Tabernacle was, it was only a model, not the real thing!

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2).

On the Day of Atonement the high priest offered sacrifices of animals, the sacrifices obtained forgiveness for sin for a year, but they could never remove sin. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4).

In the Old Covenant the veil shut men out of the Holy of Holies (cf. Heb. 9:7, 8). The way into the presence of God was not yet opened (Heb. 9:8). How much better is the Lord Jesus Christ, our great High Priest. He did what no Levitical high priest was able to do. As a Man He was without sin; He did not need to offer a sacrifice for His sin. He was able to offer His sinless human life as a sin offering for others.

Because He was God and Man, He was both Priest and Victim. As One who conquered death, He offered Himself as our atonement on the cross. As soon as He died, "the veil of the temple was rent in twain from the top to the bottom" (Mk. 15:38). He entered into the true sanctuary, "into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

When He did this, He was invited to occupy the throne at God's right hand. As High Priest, accepted Victim and accomplished Victor, He invites us to join Him in the presence of God.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). □



TODAY'S AMERICAN JEW: WHO IS

BY HAROLD A. SEVENER

There is a definite and noticeable change in today's American Jewish community. This was brought home very clearly to me not too long ago.

It was a hot, muggy summer day in Los Angeles. I was looking for property with Dr. Dan Goldberg, our Western Regional Director, and missionaries Ruth Wardell and Sid Stern. We needed to relocate our branch office and were praying that God would supply the right place.

The staff had located a building in a Jewish neighborhood which they wanted me to see. Since the building was owned by two Jewish attorneys, I wanted to be sure they knew who we were and the purpose of our ministry.

As we were walking through the building, I asked one of our prospective landlords, "Do you know that we are the American Board of Missions to the Jews? That Beth Sar Shalom Fellowship is a group of Messianic Jewish believers and we preach and teach the Gospel to Jewish people? Some say that we are proselytizers; others call us conversioners. Are you sure you really want to do business with us? Are you sure you want such a group to lease your premises?"

I steeled myself for an emotional or angry response—to hear how foolish we were or how impossible our mission was.

Instead, this Jewish attorney looked me straight in the eye. With no hostility or animosity in his voice whatsoever, he quietly said that, while he didn't agree with us or with our message, he was not opposed to what we were doing.

"In America," he explained, "Jews and Christians have the right to believe and teach what they want. I would defend that freedom."

A little while later I met his partner and asked him the same questions. To my pleasant surprise his response was exactly the same. In fact, being the senior partner he even said it was all right to place our Beth Sar Shalom sign right alongside the one advertising their legal firm.

Yes, there is a definite change in the attitude of the Jewish community concerning Jews who believe in Jesus.

There is a growing awareness that one can be Jewish and still believe in Jesus. America has become a melting pot, which I believe God will use to reach greater and greater numbers of Jewish people with the Gospel.

Jewish people are listening to Christian radio programs, watching Christian television programs and reading literature about Jesus.

They are more willing than ever before to listen to Christian friends explain the Gospel.

Eugene B. Borowitz, professor of

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education and Jewish religious thought at Hebrew Union College (a Jewish institute of religion in New York) and chairman of its faculty, has written startling words in his newest book, *Contemporary Christologies: A Jewish Response*.

"I do not share," he writes, "these authorities' sharp sense of the difference between the Jews' knowledge of God and that of religious Gentiles.

"I am convinced that the sages' sense of truth was as much due to their living in times of segregation and oppression as it was to the teachings that had come down to them.

"So too my sense of the truth is in part influenced by my living in a time of relative freedom and acceptance.

"To be sure, I see a substantial distance between my faith and that of the theologians I have studied here. . . ."

Contemporary Christologies:

A Jewish Response

(Paulist Press, 1980), p. 190.

What Professor Borowitz is saying is exactly what I see as characteristic of the attitude of many American Jews.

As they have become part of society at large, as they are free from persecution, as they interact with Gentiles, the traditional Jewish prejudices against Jesus are falling away.

Professor Borowitz continues, "So having another understanding of the truth than that of some of my spiritual forebears of some centuries ago, I respectfully invoke my Reform Jewish right to let Jewish tradition make claims on me in ways different from

those of another time and I say, 'Blessed are you, Adonai, our God, ruler of the universe, who has given of Divine wisdom to flesh and blood.'"

He goes on to say, "I do not know what other Jews will feel about the propriety of my invoking this blessing in this situation, Jewish law of the seventeenth century having for-

Praise God, for indeed Jewish attitudes toward Jesus and Christians are changing. I cannot emphasize enough how profound and remarkable this is. I believe that this change in attitude is due to the work of God through His Holy Spirit lifting the veil of blindness (cf. Rom. 11).

We are beginning to see a harvest of Jewish believers resulting from years of faithful sowing of the Word of God.

Years when the Gospel was sown not only by missionaries to the Jews but also by the living and verbal witness of Christians who have had a burden for their Jewish friends and neighbors.

Examples of this change spring forth every day. I think of an incident

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bidden it.

"I venture to say that, in a development analogous to that which in recent centuries removed Christians from the legal category of idolaters, my act will find some measure of quiet understanding among those who uphold the law and its traditions."

Ibid.



last summer when I was on my way to speak at the conference grounds at the Joy Bible Camp and Elim Lodge.

I stopped in a small village restaurant for lunch. I couldn't help but notice two families gathered around the table next to me. I really did not want to overhear their conversation, but they were laughing and joking and my ears pricked up when I heard the voice of a young man about 14 years of age say, "Because I was Jewish I didn't have to go to chapel, but I went anyway."

I couldn't believe my ears. This was a Jewish boy telling his parents, without reservation, that he attended chapel at a Bible camp! I later discovered that the second family at the table were Christians, and they had invited this Jewish youngster to attend a Bible camp with their boy.

The Jewish parents were delighted with their son's excitement and enthusiasm. In fact, they were even making plans for him to attend next year!

What is causing this difference in attitude, and what does it mean? I believe it is a definite movement of the Holy Spirit of God among the Jewish people coupled with a greater involvement of Jewish people with Gentile Christians.

I believe God is preparing the American Jew for what we may call the "end time evangelism of the age." The Church and its missionary outreach began with the Jewish people (cf. Acts 2-3). The Scriptures teach that this age, after the rapture of the Church, will likewise close with the Jewish people.

During the Tribulation period God will seal 144,000 Jewish evangelists. They will be proclaiming the Gospel of salvation to the Gentiles (cf. Rev. 7:4-8; 14:1-5).

In the October issue of *The Chosen People* magazine, I discussed the modern American Jewish community.

I explained how it had changed from its early immigrant roots with its policy of a segregated Jewish community to an acculturated, cosmopolitan community. Today, only 6 percent of the Jewish people come from Orthodox backgrounds. Almost a generation has passed since the Holocaust, and Jews raised in America have had

favorable rather than anti-Semitic interaction with Gentiles. The modern American Jew has had little training in rabbinic teaching.

All of this shows us that the modern Jew has been accepted into and affected by the world around him.

Perhaps God is using all these things to develop end-time evangelists.

One thing has not changed, however: Jews still have an underlying, unifying factor that says, "We are Jews."

Even this, though, is being used by God, because the Jewish community at large sees the ever-growing testimony of Jewish people who have become believers in Jesus and yet still maintain their Jewish identity.

Today many are saying, "I am a Jew" and "I believe in Jesus." Twenty years ago this was a very lonely path to trek.

What does all this mean? It means that Christians have an unparalleled opportunity to reach Jews for our Lord.

I also believe it means Christians should realize much of what they've been taught in the past 30 years about Jewish evangelism must now be reconsidered.

Today's American Jew, especially those under 35 years of age, no longer respond to the Gospel the same way as the Jewish person of 20 years ago.

Here I insert a word of caution. Yes, some Jews still respond with hostility.

Yes, there are still misconceptions and misunderstandings about what it means to be a true Christian. Yes, Satan still does all he can to keep Jewish people from seeing the truth. Yes, many of the things you've heard about the way Jewish people respond to the Gospel are still true.

What I am telling you, however, cannot be stated strongly enough, and



it has not been proclaimed clearly in the Christian community: *Jewish people are often more like your Gentile neighbors than they are like their Jewish grandparents.*

What Christians interpret as Jewish rejection of the Gospel is more often like the rejection of any unbeliever rather than because of "Jewishness."

Knowing this, how does one witness to a modern American Jewish person? In the future I'll be writing more about this, but for now let me share several thoughts that may help.

ONE: Understand that the modern American Jew has access to and need of the Gospel.

Because of radio, television and modern means of communication, the fact that you are a Christian is not always as great a threat as it was a generation ago.

Additionally, the breakdown of strong religious ties brings about greater needs. Because of the increase in divorce, intermarriage, abortions and other problems that affect every part of society, Jewish people are aware they

need answers.

There is that God-given vacuum in every heart.

It needs to be filled. And now, like many Gentiles, Jewish people are finding that it can be filled with the joy of Jesus.

TWO: Remember that not all modern American Jews have rejected the Gospel.

Gentile Christians are often afraid to witness to their Jewish friends and neighbors because they think Jews have rejected the Gospel, when, in fact, they have never really heard it.

A few months ago I was on an airplane heading for a meeting in Toronto. Next to me sat a young Jewish writer.

He was writing various scripts for television dealing with modern subjects and ethics. He wanted them to have a spiritual application.

The subject of our conversation turned to Jesus and the New Testament.

Oh yes, he was familiar with the Jesus of literature. He had read about

television evangelists and radio speakers, but he himself had never read the New Testament nor had he listened to the evangelists himself.

As we talked he gave me his name and address and agreed to receive and read a New Testament. He realized that to add a spiritual understanding to his writing, he must center around the Person of Jesus.

He had never rejected the Gospel, nor had he ever rejected Jesus. He had never really tried to meet or know Him.

Approach your Jewish friend with the Gospel. You may be pleasantly surprised to find that the Spirit of God has already prepared his heart *not* to reject the message but to *receive* it.

THREE: Realize that the modern American Jew is interested in the nation of Israel and the fulfillment of prophecy.

Great numbers of young Jewish people are visiting and living in Israel. Many are learning the Hebrew language.

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What Does a Changing American Jewish Community Have to Do With Christians?

After all what's really important to us is that the Gospel of our Lord is the same yesterday, today and tomorrow.

However, we think that what God is doing among the Jewish people is a barometer of the times in which we live.

We think that Christians who are informed about Israel and the Jewish people in prophecy can pray more effectively and witness more confidently. And, we hope, have lives which are more profitable for God.

So, in this issue of *The Chosen People* as in all our issues, we try to keep you informed of the growing signs of the end times.

We know that it is your gifts and prayers which allow us to meet the ever-increasing opportunities this changing world brings. To meet them with the never-changing truth.

- I promise to pray for ABMJ missionaries and the salvation of the Jewish people.
- I also enclose \$_____ in support of ABMJ's missionaries.

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WHAT CHANGES DO YOU SEE IN TODAY'S AMERICAN JEW?

We approached several of our missionaries with this question and their answers were fascinating. For one thing they noted similar changes throughout the country and in all age groups. For another all the changes they mentioned had a very positive impact in reaching Jewish people with the Gospel. The following are portions of the observations of some of our missionaries. We'd also like to hear from you, our readers. What experiences have you had when witnessing to Jewish people? How have their reactions changed since you first began to pray for the Jewish people? We think that God is doing a quiet, wonderful work among the American Jewish community, which deserves to be told. We also think that your stories will help us develop a new line of literature and material that deals with the issues today's American Jews most want to hear about.

IRWIN (ROCKY) FREEMAN
Ft. Worth, Tx.

The modern Jew moves through society with ease. His Jewishness is not seen nor is it propagated publicly. You find him in all fields: the shop and the store, the media, technology, the corporate structure. He is not as

“ (Jewish) people no longer accept what they've been taught or told without questioning. ”

readily distinguishable from his Gentile counterpart as he was in the past. Yes, today we have a modern, secularized Jew.



Sam
Nadler



Ruth
Wardell



John
Bell

How does this affect missions and evangelism? The Scriptures are important, of course; the place of Israel in history and in the future is also exciting. But I feel the greatest changes are that the strong ties to traditional Judaism are weakened and restraints are being removed in Jewish people's thinking about the Gospel.

Today's Jew is liberalized in learning, cosmopolitan in conduct, fraternal in faith, tolerant in training. We must adapt the message of evangelism to reach him.

JOHN BELL
Chicago, Ill.

Twenty years ago certain attitudes were accepted by society at large, and the same was true in the Jewish community. For instance, people were expected to follow what their parents wanted or what their own particular society said was acceptable.

This is not true any longer. People no longer accept what they've been taught or told without questioning.

Today there is a greater emphasis on being your own person, on being an individual. Jewish people have followed this trend of speaking for themselves, asking their own questions and exploring their own options.

All this, plus the high profile of

Messianic Jews in recent years, are encouraging today's Jews to consider Christ personally.

BILL ENNIS
Houston, Tx.

Today's American Jew, unlike the average Jewish person of 20 years ago, is not very knowledgeable or concerned about rabbinic teaching.

I like this because my goal is to discuss the Bible, specifically Isaiah

**“ the high profile of
Messianic Jews is
encouraging today's Jews
to consider Christ
personally. ”**

53. Side issues such as rabbinic teaching keep the person from investigating and thinking about Scripture.

Also today's Jewish people seem more adrift than they used to be. They are more mobile, less tied to established Jewish organizations. I feel this is because the synagogue wasn't meeting their hearts' needs, and they realized these needs were not being met.

Further, they are willing to listen to

alternative viewpoints and willing to consider ideas they would not in the past.

Finally, because they're so mobile, they are likely to meet and personally know Hebrew Christians, which increases their understanding of and openness to the Person of Jesus, the Messiah.

LARRY JAFFREY
Silver Spring, Md.

I entered the ministry 15 years ago, and one change I've seen is that Jewish people are much less defensive about the Gospel than they used to be.

A major reason for this is the existence of Israel, which has provided something to identify with other than the Jewish religion. It says that Jewishness is more than tradition, more than a religion outlined by the rabbis. I also think they are less defensive because they aren't worried about disappearing as a nationality anymore.

They used to worry that if they believed in Jesus, Judaism would disappear.

However, the fact that Israel exists says that the Jewish people will continue to exist. It also points people to

Continued on page 14

Larry Jaffrey

Rocky Freeman

Bill Ennis



GIVE NEW LIFE to your Life Insurance!

Like most people, you may have bought life insurance many years ago when the need for it was greatest.

For many of our readers, those needs have passed or have been satisfied in other ways, but that life insurance policy still remains. Some may even have wondered why they really need to keep it in force by continuing to pay the premiums.

If that describes your thinking, now you may wish to consider putting that insurance protection to work for you in a new and exciting way—by contributing your policy to the Lord's work through the American Board of Missions to the Jews.

Not only will you get tremendous satisfaction in helping our missionaries with their front-line tasks, but if your policy has cash value, you may claim an income tax deduction in the year you make the gift.

Furthermore, you will achieve an estate tax reduction for the amount of this "hidden asset," which would otherwise enlarge your estate.

If this idea is of interest to you, won't you write for further help and information contained in our publication on this subject?

Write: *The President, ABMJ,*
PO Box 2000,
Orangeburg, NY 10962



*TODAY'S AMERICAN JEW:
WHO IS HE? cont'd. from pg. 11*

For Christians who know God's Word and the prophetic Scriptures, these are wonderful openings for witnessing conversations.

FOUR: Understand that the modern American Jew enjoys fellowship and social gatherings with family and friends.

Don't be at all surprised if your Jewish friend invites you over for a cup of coffee or tea. As Christians, we should likewise be given to hospitality. Invite your Jewish friends over for a barbecue, a swim party or a family occasion.

Jewish people no longer close themselves off to interaction with Gentiles. You'll find an openness and a responsiveness.

CHANGES, continued from pg. 13
the Scriptures, because it is only through the Bible that one can explain or understand how Israel has survived.

RUTH WARDELL
N. Hollywood, Ca.

Twenty years ago Christians could pretty much count on the fact that if they witnessed to a Jewish person they would be rebuffed.

One of the biggest changes I've seen in American Jews is that this is no longer the rule. Though it still happens occasionally, it is now a rare case when friendships are broken or when a Christian encounters extreme hostility if he witnesses to a Jewish person.

Today's American Jews are generally more open-minded and specifically more open to the Gospel.

They are willing to discuss and explore subjects that in the past they wouldn't consider, like the claims of Christ.

As churches have rediscovered their Jewish roots and as many Jews have become believers in Jesus, we also find that Jewish people no longer have the old stereotype misconceptions of Jesus and Christianity.

They might not believe in Him and

Be consistent with your Christian beliefs in offering blessings and thanksgiving. However, be sensitive to the fact that your Jewish friends are still somewhat uncomfortable with Christian religious activities, and remember that they are not willing to forsake their Jewishness.

These are wonderful days of opportunity whereby Christians can openly share the Gospel with Jewish people. I believe God is using this modern generation of American Jews to pave the way for the worldwide preaching of the Gospel through the 144,000.

Your faithfulness in witnessing and sharing the Gospel, in praying for and in supporting such ministries as the ABMJ is in reality fulfilling the Great Commission.

The modern American Jew, by God's grace, will be the evangelist of the future. □

they might not understand who He is, but for the most part they no longer feel that all Christians hate the Jews or that belief in Jesus is a foreign religion.

SAM NADLER
New York, N.Y.

Mass communications have brought today's Jewish people into the mainstream of society.

Unlike those who came from Europe or were raised in the pre-television era and whose view of the world was based on the small Jewish community they grew up in, today's younger Jews accept society and the world around them. They face the same questions and problems as everyone else.

Younger Jews also have less Jewish training, so their Jewish heritage is less defined. They're not certain what it means to be Jewish; though somewhere inside of them they know their Jewishness is important.

Belief in God and the Bible are the only teachings which can help them get a clear perspective on what it means to be Jewish.

I find that, in addition to being drawn to the Jewishness of Christ, many are attracted to the Christian life style—the life of culture, community, commitment and congregation which the world does not provide. □

Questions and Answers

by DR. HENRY J. HEYDT

QUESTION: Does Mt. 25:31-46 mean just the nations against the Jews or churches that leave Jews out and yet profess salvation?

ANSWER: The fullness of God's blessing depends not upon one but many things. Among these, and set down very early in Scripture, is a person's attitude to God's chosen people (Gen. 12:3). This is true of individuals, groups and nations. It has been one of the conditions of blessing ever since the call of God to Abraham and will continue to be so during the tribulation as Mt. 25:31-46 clearly states. The judgment set forth in these verses is stated to be national, but the principle applies to the individuals and groups constituting the nations. The true Church, the body of Christ, will have been caught up to be with the Lord before this time (1 Th. 4:15-17) and therefore does not enter the picture of Mt. 25:31-46.

QUESTION: Recently, in talking to a brother in the Lord, I spoke of a nation born in a day. "Where do you find that in the Bible? I have never

seen it," he said. It seems to me that I saw it in *The Chosen People*.

ANSWER: The expression, "a nation born in a day," is used in connection with Israel's salvation just before the Lord Jesus Christ returns to the earth to reign on the throne of David. It is not, however, an exact quotation from the Bible but is based on Isa. 66:8 and the last part of Zech. 3:9. Ps. 102:18 is also thought by some to refer to this.

QUESTION: What was Noah's religion? What were the religions of Herod, Pilate, Caiaphas and Annas?

ANSWER: Noah worshipped the true God and found favor in His sight and did all that He commanded him (Gen. 6:8, 22). After the flood he built an altar unto Jehovah and offered burnt offerings that were acceptable to the Lord (Gen. 8:20, 22).

The family of Herod, although of Idumean descent, was Jewish in religion. The Idumeans were conquered in 130 B.C. by John Hyrcanus and converted to Judaism.

Pilate was a Roman governor and

as such doubtless followed one of Rome's pagan religions, but we are not told which one.

Caiaphas and Annas were high priests of the Jews (Lk. 3:2).

QUESTION: Are all Jews included in the national conversion?

ANSWER: No. Jews who die today without accepting the Lord Jesus Christ are lost so they cannot be a part of the national conversion. When Israel as a nation experiences the time of Jacob's trouble (Jer. 30:7), it will bring her to the place where she will accept the Messiah (Dt. 4:30; Hos. 5:15; Ps. 110:1; Mt. 23:39); but out of the entire nation living at its beginning two-thirds will die and only one-third will come through alive (Zech. 13:8, 9). This one-third, constituting the entire then-living Israel, will accept the Messiah and be the "all Israel" that shall be saved (Rom. 11:26), the nation born in a day (Isa. 66:8, Zech. 3:9). We need desperately to take the Gospel to Israel today, for when the Church is called out two-thirds of Israel will go to a Christless grave.

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



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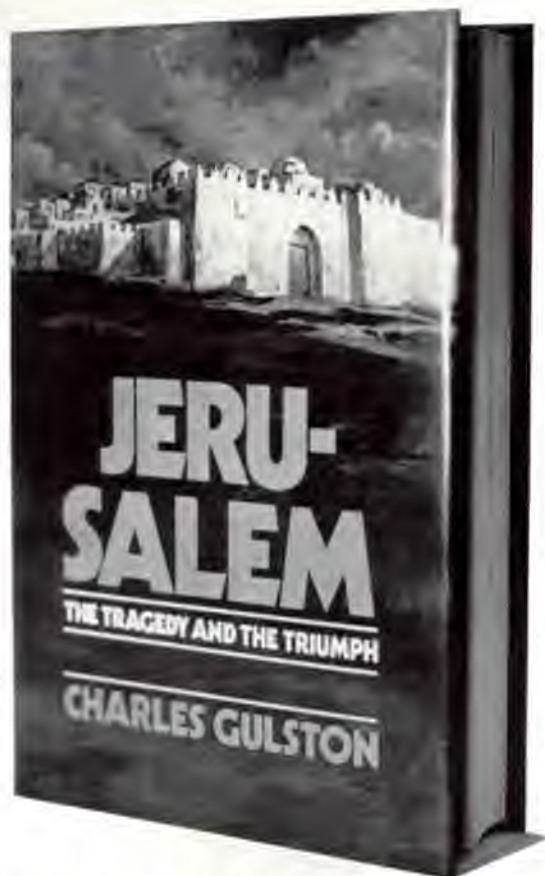
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