

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.



JOSEPH HOFFMAN COHN, *Editor*

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Salutation

"We go down to salute the children of the king" — II Kings 10:13

DEARLY BELOVED FRIENDS:

"Write ye this man childless"! So came the irrevocable curse of God upon the house of Coniah, son of Jehoiakim:

O earth, earth, earth, hear the words of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah. *Jeremiah 22:29, 30.*

So deep in sin and rebellion had sunk the people of Judea under the reign of the evil kings that followed Josiah, that at last God faced that hour when He would have to fulfill what He had already spoken by the prophet Hosea:

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. *Hosea 5:15.*

Josiah was a good king, but toward the end of his life he entered rashly into an open warfare with the King of Egypt, Necho.

Egypt had undertaken to make profit from the increasing weakness of Assyria. The daring King Necho had ascended to the Egyptian throne and now was determined to restore Egypt's former power. From Graetz' "History of the Jews" we take the following excerpt which will clarify the calamitous error made by Josiah:

Necho assembled a great army, with the intention of conquering the district of the Lebanon as far as the Euphrates, and of humiliating Assyria. He took the fortified Philistine city of Gaza by storm, and advancing along the slope on the coast of the Mediterranean Sea, he purposed reaching the Jordan by the plain of Jezreel. Josiah, however, opposed his advance through this territory, which had formerly been in the possession of the Israelites. Hardly had Necho and his army reached the middle of the plain of Jezreel, than the army of Judah barred his way at Megiddo. The Egyptian king, it is said, assured Josiah that his campaign was not directed against the land of Judah, but against more distant territories. Notwithstanding this, Josiah compelled him to do battle. The result was disastrous to the king of Judah, for his army was beaten, and he himself was dangerously wounded (608). His attendants hastily brought their beloved king to Jerusalem, and on his arrival there he breathed his last. When he was interred in the new mausoleum, men and women wept bitterly, and exclaimed, "Oh, king! oh, glory!" From year to year, on the anniversary of the day on which this last excellent king of the house of David had sunk pierced by arrows, a lamentation was sung, composed by

Jeremiah for the occasion. No king was more sincerely mourned than Josiah. The unfortunate battle of Megiddo in the plain of Jezreel was the turning point in the history of Judah.

On the battlefield of Megiddo the sharpshooters of Necho's archers pierced him, and he was rushed to Jerusalem where he succumbed to the fatal wounds received on the battlefield. How apt the words of Lamentations 4:20:

The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the nations.

But with the death of Josiah the throne of David was now on its way not only to crisis upon crisis, but to final debacle, that would eventually have its denouement in the overthrow of that kingdom, the cessation of the rule of the throne of David, until that day shall come when He Whose right it is, shall ascend that throne and shall establish a kingdom that shall never be destroyed.

TOBOGGANING TO DISASTER

We follow now through the successors of Josiah and by-passing the sad account of the reign of Jehoahaz, whom Necho put into prison at Riblah, we hurry on to the shocking story of the reign of Jehoiakim. This evildoer was originally named Eliakim, and he was also a son of Josiah. But Pharaoh Necho changed his name to Jehoiakim. In the Matthew genealogy he is called Jakim.

This was the Jehoiakim who later in his career as debaucher of the people of Judah contemptuously scorned the precious word of God's truth; he "cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:23.

It was indeed a wicked and idolatrous generation. The Temple had become desecrated by hideous idols. Once more the sacrifice of children prevailed, and in the valley of Hinnom a revolting altar was erected and moaning children were ruthlessly offered up to Moloch, the first born having been especially selected for these frightful sacrifices. Moloch was erected with outstretched arms of iron, and these were heated to white heat, and the babies sacrificed in that savage mode of worship. These immoral practices were accompanied by the vices and crimes of debauchery, adultery, oppression of widows, corruption of justice, dishonesty, usury, murder. Let us skip over some of these revolting scenes and come now quickly to Jeconiah, also called Coniah. He was the son of Jehoiakim, and under his reign the stench of shame and evil reached its climax until the very stones must cry out.

And so we come to where we began this message; that God simply had to come down and bring punishment in His more than justified wrath. So patiently had God pleaded with these several generations, so plaintively had He argued with Zedekiah:

Woe unto him that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? Jeremiah 22:13-15.

But all in vain. Evil continued, wickedness multiplied, until God could stand the evil no longer. So comes this awful retribution out of justice,

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ond death which is eternal separation from God. The prophets of the Old Testament cried again and again to Israel that they should not die in their sins. We have the same blessed privilege to declare to every Jew that believing in the Messiah they may have life eternal and not die. May we not fail our opportunity.

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"Write this man childless!" As we have already intimated, this was not a curse as to having no children, but the far-reaching punishment was, that here from this line of genealogy none would ever again occupy the throne of David. And so we are face to face with one of the difficult problems of Scripture. Here before us the direct line of David is put under divine prescription: Never again shall a man of the seed of Jeconiah sit upon the throne of David!

And yet did not God say to David, "Thy throne shall be established forever?" Here is the oath-bound, irrevocable eternal promise of God, given to David:

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David. *II Samuel 7:12-17.*

Is God a liar? Can He not be trusted? If He has spoken by oath, will He break that oath? The covenants with Abraham, with Isaac, with Jacob and now with David himself, were not all these unconditional? Does not Galatians 3:17 speak with a finality that is unquestionable?

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. *Gal. 3:17, 18.*

"If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." So you see we have before us, not the question of Israel having broken any conditional promises; but we are facing the inviolate integrity of God's sworn oath—He gave it to Abraham by promise!

FLEE TO THE MOUNTAINS!

But here we see the throne of David in collapse. Jeconiah and his spawn shall never again sit upon the Throne of David. The kingdoms of Judah and of Israel are gone, Israel is scattered over the face of the earth; even in this hour of so-called Zionist triumph, Israel's lot is indeed a pitiful one; the Zionist gesture is pathetic, and those poor Jewish leaders do not seem to have the slightest idea of the terrible days of agony ahead for them, when the fiendish tortures of the Time of Jacob's trouble will come upon them, tortures exceeding even the wildest savageries of the Nazi hordes. The warning of our Lord, so dramatically and vividly portrayed in Luke 21:24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," has truly found its fulfillment in such tragedies as no other nation has ever known. The dirge of Jeremiah, how true it is, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lamentations 1:12. How often has poor blinded Israel beaten upon the doors of the world nations, how often have they turned

hither and thither, how often have they shouted, "He is our Messiah," when some political charlatan has hoisted himself upon the rostrum and shouted, "Vote for me and I will see to it that you get Palestine!" And how often have their hopes been crushed when they found that these heroes of theirs had only proven to be idols with feet of clay? How sad and how true are the words which poor Israel has by-passed and ignored through the centuries,

O Israel, thou hast destroyed thyself; but in me is thine help. *Hosea 13:9.*

So, then, the only hope that there is for Israel's ultimate salvation, the only hope for the throne of David to be established for all eternity on Mount Zion, is not in Israel's boasted armies, not in Israel's geographic position, not in the pounding upon the doors of the world nations that have only their own selfish interests at heart! Their hope is in God! And this God is committed to the fulfilling of His promises, He is committed to the re-establishing of the reign of justice and righteousness upon the earth, He is committed to the setting up of the Throne of David, the establishing of a kingdom that shall never be destroyed. This is the God who says to Israel, in Malachi 3:6,

I am the Lord, I change not; therefore ye sons of Jacob are not consumed!

So you see that it will not be Israel's merits, it will not be any possible claim of righteousness on the part of Israel, that must join issues with God in the day of His stretched-out arm, but it will be just the one fact, "I am the Lord, I change not!" Upon this fact alone rests Israel's eternal and ultimate restoration. To put it even more bluntly, God cannot lie.

"WE HAVE WAITED FOR HIM"

Space limitations require that we do some fast skipping here and there across the pages of Jewish history. The prophets of old saw in vision the wonderful days to come, the days when Israel's mourning shall be ended, the days when as a nation Israel shall look upon Him whom they have pierced, and shall truly cry out, "Blessed is he that cometh in the name of the Lord!" But the prophets saw also the valley between, the days of rebellion, the days of exile, the fugitive days of world dispersion. All this and more they foretold would have to be fulfilled before that majestic climax when "the mountain of the Lord's house shall be established forever in the top of the mountains and shall be exalted above the hills, and all nations shall flow into it." Then will it be that Israel shall say to the world, "Lo, this is our God; we have waited for him, and He will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." *Isa. 25:9.*

Came the close of Old Testament prophetic dispensation. Came four hundred years of silence. Not a word from the heavens, a mighty struggle on the earth for a possible recapturing of the land of Israel's destinies. These four hundred silent years are marked by the dramatic era of the Maccabean warfares. Judas the Hammer, literally pounded his way into the glorious status of a hero, worshiped even to the present day. For a while came success; then rose mighty Rome from the West, and all the hopes of Israel crumbled; darkness settled down upon the land where so much of world history has yet to be fought out. The last dying ember of prophetic pro-

conqueror heaps up guilt before God because of his ungodly ambitions and his subjugation of many helpless peoples. God is given no glory in these successes, because the Babylonian victory praises his own strength. His own might and power are his god. The Assyrian did the same before him (*Isaiah 10:13, 14*) and multiplied others have followed this method since him. For one to make his own strength his god is to commit suicide of the soul. See *Daniel 4:30*. In this section of the prophecy we have had described for us in a remarkable pen portrait the Chaldean invader, his nature, his manner of operation, his purpose, his weapons, his attitude toward others, and the basic cause of his ultimate downfall. Blessed is the man that readeth and taketh heed.

THE DEEPER PERPLEXITY OF HABAKKUK

Has the problem of the prophet been answered by the Lord? Or has the difficulty become worse in the mind of Habakkuk? The messenger of God is in greater perplexity now, for he remonstrates with God for inflicting punishment on Judah by a nation less righteous than they. The prophet directs his appeal to God whom the enemy has treated contemptuously. He speaks representatively for his people, and uses the well-known names for God as Jehovah, Holy One, and Rock. In addressing the everlasting God he declares by faith that God's people will not die. He knows the nature of the covenant-keeping God who will not allow His people to be wiped out. The ground of his confidence and hope is twofold: (1) God has been Israel's God from ancient times; and (2) He is so holy that He must punish ungodliness whether in His own nation or in the enemy. Since God does not desire the destruction

of His people, it is manifest that He has only chosen the Chaldean to chasten and correct His chosen people. But the wound still aches in the heart of Habakkuk. How could the righteous God who is so pure and cannot abide any form of iniquity use such a wicked and treacherous people as the Chaldeans? And human life was so cheap to the Babylonians. They treated men as one would the fish of the sea who have no defenses or rights, and as worms of the earth who have no ruler to protect them. In a figurative manner the prophet shows how the Chaldean callously takes captives as a fisherman plies his trade. The angle, net, and drag represent the armies and weapons whereby the Chaldean carried on his military ambitions. His great successes gladdened and rejoiced his heart. But to whom did he give the glory? He worshipped his own military prowess. There is no indication that the Babylonians worshipped the sword as did some of the ancients. They did boast of their strength in war, however. How perverse man can be when he delights to worship the creature rather than the Creator, the gift rather than the Giver. In his distress and perplexity of soul the prophet asks the Lord whether this cruelty and idolatry of the Chaldean will go on without interruption. Will God not bring such rapacity to an end by His power? On this tense note our chapter concludes, but the answer of God will appear in the next chapter. There we shall see that the Lord hath set a bound to all which displeases Him. All is taken into account and the remedy is provided. We do well to bring our doubts and perplexities to the Lord, as did Habakkuk, and leave them with Him for final disposition and solution. He never fails. History is replete with the testimony of the saints to this blessed fact.

their invasion of Judah, because they had already been on the scene of political history for some score of years. Compare Isaiah 23:13. The Chaldeans were the inhabitants of Babylonia and were of Semitic origin from Kesed, son of Nahor, brother of Abraham (Genesis 22:22). They are mentioned in Isaiah 43:14; 47:1; 48:14, 20; Jeremiah 21:9; 32:4, 24; Ezekiel 23:23; their invasion is described in Jeremiah 5:15-18. The indication is clear that Habakkuk ministered at a time when the Chaldeans were coming to the fore in world politics. The prophet gives a threefold picture of the enemy of Israel; they are cruel, quick and impetuous in their ways, and bent on far-flung campaigns, such as were conducted under Nebuchadnezzar.

THE ROD OF GOD'S ANGER

Now the text describes at greater length what was touched upon in the message of verse 6, which is the classic passage for the characteristics of the Chaldeans, as Isaiah 5:26-30 is for the Assyrians. The Chaldeans strike terror into the heart and are a dreadful adversary. Their own desire is their only law and standard of judgment. They make their own rules of conduct. This is Babylon in its old character (Genesis 11:4). Their dignity did proceed from themselves, for they assumed the superior place in the Babylonian empire on their own initiative. And nothing is lacking in their preparation for military campaigns. Their horses exceed leopards in their swiftness, and in ferocity they surpass evening wolves. Wolves, hungry from lack of food during the day, prey on the flock as night comes on. Jeremiah 5:6 and Zephaniah 3:3. The Chaldean horsemen are irresistible in their attack, and swoop down as an eagle intent on its prey. We have here the fulfilment of the warning

of Moses in Deuteronomy 28:49. The purpose of the invaders is to perpetrate violence in the land. This was Israel's sin (verses 2 and 3) and it will be her punishment. The second part of verse 9 has been variously interpreted and translated. One translation would have it that the set of their faces is forward; another is that their faces shall sup up as the east wind. In either case the thought seems to be clear that the enemy will be formidable and irresistible in his advance. They will blast everything before them as they go. The innumerable host of their captives can only be compared to sand. The Chaldean is fearless and confident of his power, for he scoffs at kings and their helplessness in the face of his attack. He runs roughshod over every obstacle and opposing fortress. He has been called a hasty nation, and this is clearly seen in the manner of his besieging a city. He needs only to cast up bulwarks before fortified cities in order to lay siege to them, when they capitulate before him and he takes them captive. Verse 11 has received various treatments at the hands of translators and interpreters. It has been suggested that when the Chaldean is exulting in his victories, his mind will change (he will lose his reason) and he will pass over all restraints to his destruction. This passage would then be a prophecy of the disease that came upon Nebuchadnezzar when his reason was unseated. The language of Habakkuk has been likened to that of Daniel 4:16, 30-34 where an unforced harmony between the two books is said to exist. While this position is entirely within the range of the possible, it is not very probable. All that the prophet is stating here is that the successes of the Chaldean will be multiplied; he will carry all before him, as the wind sweeps over vast stretches of land. In doing so the Chaldean

nouncements had already been made back in the days of Malachi, and for these four hundred years the voice of the prophet was silent, and the heavens were locked.

THE TRUMPETS OF GABRIEL

Sits a humble priest in the Temple of God, and he goes about his ministry faithfully, patiently, waiting for what dear old Simeon also waited, the consolation of Israel. There he was within the Temple, attending to his task of the day, which was to burn incense in the temple of the Lord. Outside of the Temple the multitudes were praying and waiting for him to come out. But suddenly a brilliant light appeared at his right side and there stood none other than the angel Gabriel; and the good news was that old Zacharias and his good wife Elizabeth were to be blessed with the arrival of a son, and his name was to be called John and he was to be a voice in the wilderness proclaiming the soon coming of the great Messiah, the long-looked-for hope of Israel. Not long after that the same angel Gabriel appeared in the little city of Galilee called Nazareth. And there he spoke to a young Jewish maiden, a Virgin, who was engaged to be married to one Joseph, of the House of David. And the Virgin's name was Mary.

To this maiden this same Gabriel announced there was to be born to her, of divine spiritual origin, the One Who was to be called Jesus, of Whom the angel said,

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end.
Luke 1:32, 33.

But notice, He is to sit upon the throne of His Father David. We now lock horns with one of the toughest problems of genealogy. How could He be the Son of David, how could He occupy the throne of David, if the curse of Jeconiah was to carry through and was to be proven valid? This then brings us to the missing answer to the questions that stagger the mind when it comes to the discussion or to the investigation of these matters of hereditary and kingdom rights. The hope of a Messiah among the Jews had been crushed after the defeats of the Maccabean struggles. The only idea which the Jews had of such a Messiah was that He would come in robes of splendor, with an army, a sceptre, a power irresistible, that would destroy all nations and place Israel in supremacy. So it was that when the angel announced the coming of the Christ, the announcement met with cold indifference on the part of the nation at large. The Messianic hope was dead, the sceptre had departed from Judah, the Messiah had not come, there is no God!

"I AND MY FATHER ARE ONE"

But now comes the rightful heir to the throne of David. To make the harmony complete we have to study side by side the genealogy as given in the Gospel of Matthew, and the genealogy as given in the Gospel of Luke. The one stems, counting backward, from Joseph, the betrothed, through the rolled-away ages, and directly across the path of none other than Jeconiah or Coniah! The very man upon whom had been pronounced the curse, that none of his children should ever sit upon the Throne of David.

So, *legally*, Joseph was the legitimate descendant from the house of David by way of Jeconiah. Facing prophetic actualities, therefore, no child

of Joseph's could sit upon the throne of David. We wonder if Christian Evidence has given sufficient attention to this important fact, as proving from an entirely new angle, that the Christ would have had to be born of the Virgin, in order to validate the claim of the Lord Jesus Christ to the Throne of David?

If there had been marriage of Joseph to Mary, so that the Lord Jesus Christ would have been born by natural conception, then He would have become a fraudulent claimant to David's throne, for in Him would have flowed the blood of Joseph, the descendant of Jeconiah.

Now to make this discussion a little less long than it threatens to be, let us jump over to the genealogy of Luke. With all of the above background in mind, the third chapter of Luke supplies the missing link to the problem. Here we behold the meticulous exactness of God's predictive promises. Starting at the 23d verse, we read the second genealogy of our Lord Jesus Christ. This time it traces from Joseph directly backwards, clear to Adam, the first product of God's creation upon this earth. The Matthew account starts with Abraham and goes forward to Joseph, although we have mentioned it above in reverse order, so as to make it parallel with the Luke account. But here is the one distinction that makes all the difference between heaven and perdition, in this soul-satisfying setting forth of how God fulfilled the exactitudes of His own prophetic Word.

Notice first of all that when in Luke 3:23 He speaks of Jesus as the son of Joseph, He puts in so carefully "as was supposed." Now notice further that He has Joseph put down as the son of Heli. But Matthew tells us that the father of Joseph was one called Jacob. So, what is the answer? The answer, dear reader, is very simple; in Hebrew genealogies it has always been common practice to refer to one's father-in-law as his father, to refer even to an uncle as a brother, and to follow many other practices which in our modern legal system might be considered dubious. But the evidence is that Heli was the actual father of the Virgin Mary, and therefore was the father-in-law of Joseph, and in this particular record in Luke, he is listed as the father of Joseph. Perfectly proper and perfectly true in the light of Old Testament custom.

The genealogy thus comes to us of the Virgin Mary; it goes clear back to Abraham, then to Heber, the great grandfather of Abraham, then to Shem, of the family of Noah. And then finally to Adam himself. Mary comes down to us through David's line by way of Nathan. Joseph comes down to us in the Matthew account through Solomon. Quoting Grant, we will give you the following paragraph:

The genealogy shows the ruin hopeless but for God, in that Joseph, the last of the line here before Christ, is shown by it to be Jeconiah's son; and against Jeconiah, prophecy had denounced that he should be (as to the throne) childless; for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah (Jer. 22:30). The consequence was pressed, as far back as Irenaeus, that here the direct line of descent is smitten with a curse, while yet it was not deprived of the legal title: it could hand on to another, therefore, that which could be of no advantage to itself.

The empty title had been handed down from Jeconiah to Joseph. Promise and prophecy are here in a conflict that nothing short of divine wisdom can reconcile. How simply but how wonderfully divine wisdom effects this!

laments over the sins of his people and then over those of her foes. The first verse gives no clue as to the time of the prophecy which must be gathered, as we have indicated, from other details of the book. The man of God has been crying unto the Lord concerning the wickedness and violence in the land, yet the Lord has done nothing about it. He is jealous for God's glory. This is not a personal complaint, but he voices the desire and longing of the godly in the nation. Here we have unveiled for us at the very outset the exercised heart of the prophet of God. Everything is awry and God is apparently not intervening in the matter. In verses 9 and 13 of this chapter we have similar language to that of verses 2 and 3. The reign of Jehoiakim was full of injustice and bloodshed. Note Jeremiah 22:3, 13-17; for the same inquiry see Jeremiah 12:1; 20:8; and Job 19:7. Since the prophet is powerless to alter conditions and the Lord has not, he asks why he is permitted to see such iniquity on every hand and violence and strife rearing their ugly heads. What troubles the prophet is that the Lord seems to look on these heart-breaking conditions with indifference. The silence of God in human affairs, then as now, has ever been difficult to understand. But this does not mean that there is not an answer, and that divine wisdom is incapable of coping with the situation. All is under His seeing eye and everything is under the control of His mighty hand. But in the meantime the law has slacked (lit. chilled), rendered ineffective, paralyzed. It came to be looked upon as being without force or authority. Because of unrighteous judges the law was set at nought. Since the forms of judgment were corrupted, both life and property were insecure. Justice could not prevail because the wicked

knew how to hem the righteous in on all sides, so that he could not receive his just due. Miscarriage of justice was the order of the day. Ensnaring the righteous by fraud the ungodly perverted all right and honesty. Because God did not punish sin immediately, men thought they could sin on with impunity. See Ecclesiastes 8:11.

THE ANSWER OF GOD

God is far from an unconcerned spectator in earth's affairs. We can always be certain that, if our hearts are stirred over the prevalence of sin and ungodliness, God is all the more deeply concerned. He addresses Habakkuk and the people of Judah, directing them to look out on the scene of world history among the nations. The Lord points them to the events transpiring among the surrounding nations: the Assyrian empire destroyed by Nabopolassar; the founding of the Chaldean rule; and the victory of Nabopolassar (with his son, Nebuchadnezzar) over the Egyptians at Carchemish. As they look they will wonder marvellously, a most emphatic expression. This power of Babylonia was to be used of God to chastise Israel. He may use others, but He claims it as His own work. Thus, instead of God's being inactive and indifferent, He is emphatically at work, in a way which men will scarcely believe. It will be of such an unusual character. (In Acts 13:41 Paul warns the despisers of the gospel with judgment, using this verse). It has been suggested that probably at this time the Babylonian nation were still friendly. II Kings 20:12-19. Soon they were to invade the land in three sieges in the time of Jehoiakim, Jehoiachin, and Zedekiah. Our prophet has these invasions in view.

The statement that God will raise up the Chaldeans has reference to

Studies In Habakkuk

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CHAPTER I—Instalment 1

THE PROPHET AND HIS TIMES

NOTHING is known of the personal history of the prophet. Some have assumed on the basis of verse 19 of chapter 3 of this prophecy, that Habakkuk was of a priestly family, and so qualified to officiate in the temple service. No certainty attaches to this view. His name means "to embrace." Luther thus explained the name of the prophet: "Habakkuk signifies an embracer, or one who embraces another, takes him into his arms. He embraces his people, and takes them to his arms, i.e., he comforts them and holds them up, as one embraces a weeping child, to quiet it with the assurance that, if God wills, it shall soon be better."

There has been difference of opinion as to the time of the prophetic ministry of Habakkuk. Since the heading of the prophecy indicates nothing as to the reign in which he labored, the time of the prophet must be gleaned from the contents of the book itself. Some have referred the prophecy to Manasseh's or even Josiah's (with less reason, I think) days, but the best view is that which places it in the reign of Jehoiakim. This is arrived at from the nature of the sins prevalent in Israel pictured in this book, and from the manner in which Habakkuk speaks of the Chaldeans. If this be true, then he was a contemporary of the prophet Jeremiah before the Babylonian invasion. At this time sin was indeed rife in Israel and the hour of the Babylonian invasion was not far off.

The book of Habakkuk differs from the regular addresses of the

prophets who ministered to Israel. His is a record of his own experience of soul with God. Prophets spoke for God to men; he expostulates with God about His dealings with men. We are reminded in this regard of Jonah among the prophets and of Job among the poetic books. Primarily and essentially he is the prophet of faith. The keystone of the whole book is 2:4. His main theme (like Psalm 73 and other passages in the Old Testament) was the affliction of the godly and the prosperity of the ungodly. He dwells on the perfect dealings of God and the development of faith in His own. All concede to Habakkuk a very high place among the Hebrew prophets. The poetry of chapter 3 has been rightly praised on every hand as the most magnificent Hebrew poetry. The language of the book is very beautiful. The message for the most part is couched in the form of communion with God. Chapter 1 dwells on the invasion of the Chaldeans; chapter 2 predicts the judgment of God upon the Chaldeans; and chapter 3 pictures the coming of the Lord and the destruction of the hostile world powers. Though the book is short in compass, it is quoted from a number of times in the New Testament. Compare Habakkuk 1:5 with Acts 13:40, 41; Hab. 2:4 with Romans 1:17; Galatians 3:11; and Hebrews 10:38. See also Habakkuk 3:17, 18 and Philippians 4:4, 10-19.

THE COMPLAINT OF THE PROPHET

The prophecy is entitled a burden because it predicts judgments upon Israel and her enemies. Habakkuk

This then would be our Christmas message to you, that we may seek from it new faith, new courage and new understanding of God's everlasting and eternal purposes operating in this world of seeming chaos and confusion. Do you wonder that in the Book of Revelation we are given a picture of the crowning days of world history when the celestial hosts look down upon the conquered world and cry out through all the cavernous spaces of eternity, "The Kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and he shall reign for ever and ever." Can you not picture the beauties and the magnificence of the triumphant choruses of that great oratorio which the world has loved so long known as Handel's Messiah? Can you not even now rise in your seat and cheer with the throng as the majestic cadences of the choirs ring out the exultations of the jubilant hallelujah chorus, "And he shall reign forever and forever. Hallelujah, hallelujah, hallelujah, hallelujah!"

SANTA CLAUS REVELRY!

Even though this is not truly the correct time of our Lord's birth upon the earth, even though the world goes on in its mad wildness of feigned joy and merry making, even though the stores are jammed with the foolish and thoughtless throngs who are busily buying baubles, even though the mobs are buying tinsel for the Christmas trees of ancient heathen origins, even though the whole world raises fists of brazen blasphemy against the King of kings, the Lord of lords, the Heir to the everlasting throne of David; even though all these things would shake the very earth about us, yet surely, as His born-again children, blood-bought saints, heirs of eternal salvation, fellow-heirs with Him in all the unlimited and undreamed of treasures of the heavens above, we can take to our hearts the blessed truths and the assurances that this Book has revealed to us. It is these overpowering revelations that put joy and gladness into our hearts, a spring into our steps, a blessed song upon our lips. We shall go out from our homes on the so-called Christmas day singing the praises of Him who bought us, of Him who washed us in His own blood, and cheer our own hearts with the knowledge that "I am a child of the King!" This is the deepest wish of our hearts for every blessed friend that God has given us through the pages of this little monthly messenger. May there indeed be Christmas joy in your home, such a joy as the world cannot give, but a joy that you can know only because you are His child; for to you are entrusted the secrets of the Lord.

RETROSPECT

We close the year 1950 with hearts full of thanksgiving to our Heavenly Father. It looks now as though it will be the greatest year of our history; if the response of our beloved family will be of sufficient measure for this month of December, we will indeed have the greatest year in all of the 56 years of our labors for Him. Never has the blessing of the Lord been so manifest upon us as in these later years of our labor and ministry. You will read in the pages that follow, further tokens of the Lord's dealings. Jewish souls are being born again; we are not just content to ease our conscience with the idea that it is only our business to give out the truth, and then "leave the rest with God." We seek, we crave, and we get, souls for our labor. By the time this copy reaches you we will have had another

group of our more recent converts making open confession of their faith in the Lord Jesus Christ in the waters of baptism. We just want you to know some of these things so that you can give thanks to God with us for the marvels of His grace upon the united testimony of yourself and ourselves in the common task which He has given to us. For you to know that your fellowship and your sacrifice are being so richly owned of God, must always be a matter of tonic to you and a stimulating encouragement as you seek day by day to serve Him in behalf of His people Israel. It is upon this people, Israel, that the future destiny of the world hangs. How pitiful to see Christendom's leadership going about in hypnotic circles, "building the kingdom", "making a better world to live in." They seem totally oblivious to the fact that this old world is doomed, that blasphemy is raging like a prairie fire across the continents of the world, that His soon coming to take His blessed Church up in the air to be with Him, is blazoned in crimson colors across the leaden skies of the oncoming cataclysm. Shall we not pray for their awakening, shall we not pray that their hearts too shall be turned to the crying need of Israel's evangelism, shall we not pray that some of the vast resources of Christendom, instead of being wasted on wild fancies of starry-eyed day-dreamers, shall be turned into God's channels, to be used for God's people Israel, to help bring in that day when our Lord Jesus Christ shall sit upon the throne of David, and shall establish that kingdom which shall never be destroyed?

Ever faithfully yours in Israel's behalf,

Isaiah Cohen

Jewish Notes

A DIRECT appeal to Jews to support the Roman Catholic Church in creating a united front against atheism was made by the Pope in his Christmas message. Vatican circles, it is said, expressed the view that the Pope's reference to the Jews was of particular significance at this time, when the Vatican was at variance with Israel over the fate of Jerusalem. Is the Pope hinting at a pact with Israel? If so, then it may refer to the covenant in Isaiah 28:15-18.

Professor Raven, former Vice-Chancellor of the University of Cambridge, recently made a powerful plea, when addressing the annual meeting of that Society for Jews and Christians to stand together and co-operate with one another. Why all this just now? Why should Christendom with its eight hundred million adherents, look to the handful of Jews just now? Probably because of an intuitive feeling concerning the glorious future of the Jews. Incidentally, is there not an admission of failure? Had Christendom preached Christ Crucified and Risen Saviour to the Jews, there would have been a common basis today. As it is, things seem lamentable, in acknowledged failure and weakness.—*Immanuel's Witness*.

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The Voice of America plans to add Hebrew to the 24 languages in which it already beams radio programmes to all parts of the world, provided Congress appropriates sufficient funds, a Government official said here today.

He said that the job of personnel recruitment, including loyalty clearances, and technical details of transmission, would take at least six months. The Hebrew pro-

gramme would resemble others currently beamed to the middle East and would include questions and answers in which various aspects of American life are interpreted.

The Voice of America already broadcasts in Arabic, Persian and Turkish.—*The Jerusalem Post*.

* * * *

"Operation Ali Baba" is the name of the Air Lift for Israel of Iraqi Jews. But the route, instead of being via Persia, is Baghdad-Cyprus-Lydd. Direct flights are banned on account of Iraq's refusal to recognise the State of Israel.

Some 50,000 Jews are expected to be flown in under this scheme as against about 40,000 Yemenite Jews flown in from the Aden district under "Operation Magic Carpet" earlier this year.

Meanwhile large numbers continue to arrive in Persia overland en route for Israel. Mirza Hakim, the Head of our Mission there writes:

A large number of Jews have come to Tehran from all over Iraq in order to immigrate to Israel. Their condition is pitiable! They live in distress and poverty! As there are several hundreds of them there is no adequate place for them to stay while arrangements for their departure to Israel are completed. At present the Jewish community of Tehran have lodged these people, with women and children, on the grounds of the Jewish cemetery—in the open air and under tents. In the cemetery there is a large hall with adjacent rooms where the families can stay by occupying each a small space! Many families have been lodged in the synagogues in the town. The distress and poverty and also the disease is appalling. The Jewish community of Tehran most generously are helping. But the authorities are unable to meet their needs!—*Jewish Missionary News of the Church Missions to Jews, London*.

Questions and Answers

Question: If every born again person is to be caught up in the air when Christ comes again, from whence come the 144,000?

Answer: Your question is important, because it brings out in bold relief the supreme urgency of evangelizing the Jews in the present hour, the neglect of which by the Church of Christ is a sin for which she will have to pay dearly in the day of judgment. When the Church is taken up, there will be left on the earth unbelieving Jews and unbelieving Gentiles. Many of these unbelieving Jews will be such as have survived to find themselves in Jerusalem at the time of Jacob's Trouble. Many of these will be Jews who have heard the Gospel through our Missions and missionaries but have never accepted the Christ as Lord and Saviour. It will be in that terrible hour of tribulation, when they will see all those frightful events of torture and massacre taking place, that the Lord will stir their memories. Then they will suddenly realize the tragic truth of the things which we as missionaries have told them all through the years. The Lord will be the one Who will shake their memory. This will result in their arising and going through the cities of Judah to testify, not to the Gospel of the Grace of God, it will be too late for that; for the Church will have been taken out, and the Holy Spirit withdrawn. But they will preach the Gospel of the Kingdom. See Matt. 24:14. It will be the King Who will be coming back in His glory, to judge, to punish, to destroy. See Zech. 14:4. A verse in Matthew 10:23 throws important light on that day and event. It reads, "Ye shall not have gone over the cities of Israel,

till the son of man be come." Which means, that before these 144,000 will have finished their witnessing, the Lord Himself will come, with the saints, who will have been taken up before that, to the Mount of Olives, in fulfillment of the prophecy of Zechariah 14:4. How necessary, in the light of these startling truths, for the Church to arouse herself, and to sow far and wide the testimony to Israel, so as to impregnate the facts of those awe-full things to come, into the minds and hearts of the Israel of this generation! Then, when these earth-shaking events do take place, the Israelites in the throes of the Armageddon holocaust, will remember, and 144,000 of them will arise to the crisis, and testify to the coming of the King! Do you know a better way to do His will, and to walk side by side with Him in the cataclysmic hour of the world's darkness?

* * * *

Question: Where is the first mention of the word "Jews" in the Bible?

Answer: The first mention of the actual word Jew will be found in the book of Esther. However, the word itself originates in the Hebrew as *Yehudi*, that is, a man of Judah. Thus, the actual name of Jew or *Yehudi* starts only from the time that Judah became one of the 12 tribes of Israel. The adjective, that is, the word *Jewish*, will be found a bit earlier in use, if you will see the passage of II Kings 18:26, which precedes the record of the Book of Esther by about 200 years. But here the English translation reads, "The Jews' language," while the Hebrew might be translated "in the language of the Jews." Equally proper is the adjective, "the Jewish language."

Incidents In The Work

FROM BULGARIA TO JERUSALEM

A vivid and thrilling account of the Lord's leadings and dealings with Haim J. Haimoff, our missionary in Jerusalem. Mr. Haimoff joined our staff as from January 1950, in response to the Lord's call to him. The circumstances of the call, and the steps taken were all unquestioned tokens of His will and guidance.



REV. HAIM J. HAIMOFF

I WAS born on the 27th of April 1905 in the small town of Doupnitza not far from Sofia—the Capital of Bulgaria. One of the earliest things I remember in my life, is an experience I had, when my father took me once with himself to "Selichot"—early morning prayers the Jews offer in their synagogues a whole month before the Feast of the Trumpets (Rosh Hashana). After that I used to get up every morning at about 4 or 5 A.M., dressed myself to the best I could, for I was of the age of 4 or 5, and walked through the dark and sometimes muddy streets until I made my way to the synagogue. My father, who was a free thinker, would not go to these services but two or three times and that he did mostly because he had been the President of the Jewish Com-

munity for 15 years unceasingly. I attended these Prayers with such a great devotion, as if I were performing the most important action in my life. And indeed I liked very much to be there. An extraordinary joy used to fill me every Friday evening or Saturday, when I attended the services in the synagogue which was mostly crowded.

TASTING BUT NOT SWALLOWING

When I had finished pro-gymnasium at the age of 13, my father sent me to continue my studies to an American College conducted by the Congregational Church in the nearby town of Samokov. There for the first time in my life I came in touch with the New and Old Testament in a language which I could not understand well, namely Bulgarian. I liked the New Testament so much, that I used to carry it always in the front pocket of my coat. I started a few times to read the Old Testament—whose stories were the greatest delight for me to read, but could not get further than Leviticus or Numbers. The program in the school was quite hard and we had to read a lot of books in connection with our studies in general Literature. Besides that, we were studying two or three foreign languages. I was quite active in the social life of the school and liked Sports, Athletics and Tourism very much, so that practically no time was left over after our studies and reading for any deepening in the Word of God.

THE RIDDLE OF LIFE TROUBLES ME

As the years were going by, I came to face many unanswered questions. Humanly speaking, I had everything that this world could give me. But there were longings of the soul which nothing could satisfy. I had a deep desire to come in contact with the absolute Truth and have no doubt about any vital question, as to the creation of this world, why was there so much suffering and injustice in it, etc. (Things I learned later from the Gospel as the Lord Jesus explained: "Ye shall know the Truth and the Truth will make you free.") Then I started reading. As a librarian of the College (together with the teacher of Literature) I had access to the whole library and I carried always 4-5 booklets in my pocket to be sure I'll not lose time when the one is finished and start at once the next. I got well acquainted with the great philosophical systems and all classical Literature. For a time some authors pleased me, but soon I realized that it was only temporary and I had to look again for something that would satisfy me.

There was, however, an inner voice that was telling me to start and study profoundly the New Testament. But that was impossible, for lack of time. I was already in the graduating class and was engaged in different student organizations. Special time I had to set aside for the Student Council whose president I was. At times I thought myself a Christian, but the question of the Trinity was unclear to me. I trembled before the thought of accepting Jesus as the Son of God without understanding it and unless I would trespass the first of the Ten Commandments. Then I said: I have so great a love and faith in God, that I am sure He will find ways to reveal to me in an unquestionable way the whole truth concerning Christ. So I reconciled.

After a few months I graduated the American College and in September 1923 went to continue my studies in the University of Zurich-Switzerland. I entered the faculty of Law with its special branch of Social Economics. As the university was not yet open I felt quite lonely there. Every afternoon I used to walk beside the beautiful Zurich lake. There people of the Salvation Army used to hold open meetings. They sang nice hymns which reminded me of those in the College. After the meeting they distributed tracts. I translated them with the help of my dictionary. As I liked their spirit and the language, they too became means for my learning of the German language.

EVENTS OF WHICH I KNEW
NOTHING

One day, I read a tract which was telling about some definite fulfillment of Prophecy, the near Second Coming of Christ, the end of this Age, etc. Well, I said, "I believe the Bible is true. Such important events are going to take place and I don't know anything about them." And so I decided to go at once and buy me the New Testament, and see what is going to happen. With such thoughts in mind I went to the Bible House and bought the New Testament in English. As I had plenty of time at my disposition, I decided to read it that time very, very carefully and pay attention to every single word. By and by I came to the Sermon on the Mount. I liked it very much. I had heard different portions at different times of it, but had never studied the whole of it and so thoroughly. I read it a second and a third time. The deepest cords of my soul were moved. Oh, at last I found the thing I was looking for so many years. I found just what my whole nature believed to be the truth. And if Christ revealed it,

I am now 30 years old. It is already late, and I must find the Lord before I die or am killed. Can you help me, my friend? I need to study, I know, but where am I to obtain the literature? I am in a lowly outpost and have no way of obtaining American money to pay my subscription. We get paid in piastres. Yours gratefully,
N. S.

You may be sure that we responded to this call of despair, immediately. We sent him a full supply of Gospel literature, including a New Testament, and some of our recent issues of THE SHEPHERD OF ISRAEL and other tracts. We told him that there will be an open door for him at our Mission Station in Paris the moment he returns to this city, also if his path should be directed by way of New York, we shall certainly welcome him here, in the name of the Lord. Now, it is your privilege to join us in prayer that the Lord will finish the good work He has evidently begun in the heart of this young man. Any further developments that may come, we will report to you in these columns.

COLD FIGURES SOMETIMES
HAVE WARM HEARTS

Here is a summary report from our Honorary Director of the Paris Branch. Rev. Henri Vincent is pastor of Eglise Evangelique, Paris, but in his great heart and love for Israel, he finds time to direct our work and workers in a Gospel enterprise without equal in Central Europe.

DEAR DR. COHN:

Enclosed find the financial report for the year.

The item on salaries includes all that has been paid on social security, children's allowances, taxes on salaries, etc.

The item on expenses for the building includes all that has been paid for the Home rue Liancourt. The rent

has been increased according to the new law. It will be 65,000 frs from 1950. It will be increased by 12,500 frs each year until 1954.

The item on literature includes the edition in French of "A Modern Missionary to an Ancient People."

The item on children has gone up high this year. We have had an average of six children in children's homes. We have also helped a young girl of seventeen, who had to suffer for her faith in her home. We paid her schooling (stenography) and board in a Christian girl's home.

If we should increase our action, it would be necessary to increase also the budget. Although the prices are somewhat stabilized in France now, they have increased a lot in 1949.

The distribution of New Testaments in Yiddish will cost us at least 15,000 frs a month in 1950. We had many distributed lately.

Faithfully yours in Christ,
HENRI VINCENT.

THE JEWISH ART
CALENDAR

IF you did not receive your Calendar for 1950-1951, please write us immediately. You are entitled to this Calendar as a supporter of the Mission, without cost and without obligation; it should have reached you in September. Through an unfortunate mix-up in our mailing room, several hundred contributors' names were omitted from the printing lists. But we do not know which categories were skipped over. Therefore, we must depend upon you to inform us. But please do so at once. If you delay, we may be entirely out of these Calendars. They are yours for the asking, if you are on our mailing list. To others, or if you wish additional copies, the price is 50¢ each.

of a good dependable magazine on prophecy?" And invariably we reply, the best publication we know of is PROPHECY, edited by Dr. Keith L. Brooks. Through the columns of THE CHOSEN PEOPLE we do try to keep our friends up to date on prophetic news and interpretations. But as you know, our space is limited and we cannot begin to cover the world-wide field of earth-shaking events that now are taking place. But this little magazine PROPHECY is a veritable treasure house of prophetic truth, and covers a vast field, running the entire gamut of prophetic occurrences, not only from Dan to Beer-sheba, but from Moscow to Cape-town. So, if you really want something alive, and vibrating with truth for these last days, send \$1.20 to

Prophecy Monthly,
Box BB, Eagle Rock Station,
Los Angeles 41, California.

A CRY IN THE NIGHT FROM A FAR COUNTRY

"I am in a sea of despair," writes this young Jew. "I want to be a Christian. I must find the Lord before I die. Can you help me?" A cry in the night.

SEE how literally our lines have gone out through all the earth, and our words to the end of the world. From far-off French Indo-China comes a letter that will cause you to give thanks that your beloved Jewish Mission does reach to the ends of the world. A Jewish boy lost in the hinterlands of grief and isolation reaches out for help.

MY DEAR FRIENDS:

I seriously doubt if you have ever received any correspondence from such a strange source as the French Foreign Legion, but one finds Jews even here. I am an American Jew who is writing you because I feel the need to know Christ. I have stumbled across your

publication in quite an unusual manner. It was given to me by a German Christian. He obtained it in Germany. I still don't understand his interest in your Mission, but regardless of that, I was very anxious, I might even say hungry, to lay my hands on your magazine. As far back as my college days, 1937-40, I came under the Christian influence at Niagara University. There my curiosity was first aroused in Christianity, but I was too young then to break with my family and I suppressed my desire to accept the Lord Jesus Christ.

For the past 8 years I have been wandering in the sea of despair without any religion. When fate struck me a serious blow and an accident took my wife and two children away, I didn't have the moral courage to face this tragedy; and I went to pieces completely. I couldn't work and wouldn't work. I gave up my legal and accounting practice. I practiced for a while as a psychological advisor and lay analyst, but while I succeeded in helping people to overcome their personal difficulties, I couldn't solve my own. So I gave that work up also because I felt myself to be a fraud. I wasn't an example of what I taught. Then I determined to come to Paris and observe the European way of life. In France, too, I couldn't find a place. Judaism had failed me. However, I was determined to devote myself to actually and physically combating Communism, and its godlessness. The French War against the Indo-Chinese Communists seemed like an opportunity to do this and so I enlisted in the Foreign Legion to lose my individual identity, to forget and to be forgotten. However, I have come to realize that while my anti-Communist convictions were real, what I was really doing was running away from the world. Here, where I face constant death in this treacherous guerrilla warfare, I find that it is not enough to fight *against* something, one must fight *for* something.

I want to know more about the Lord. I want to be a Christian and when my service is over I want to do missionary work among the lost Jews of the world. I'm not sure where I will go. Perhaps I will remain in France, perhaps Australia, Germany or perhaps remain in the Far East. I speak French, German, Spanish and Yiddish; and the language complications of a foreign country do not discourage me.

then He could not be a liar. He must be what He claims to be. Then I knelt beside my desk on which my New Testament was, still open on that wonderful discourse and asked God Almighty to reveal me at last the truth. Then the power and glory of the Eternal covered me and the Holy Spirit whispered in my ears: In Christ is the Truth. He is the Truth . . . and I believed it. The Father revealed me the Son in such greatness and Light which simply blinded me. I felt I was the happiest man on earth. And I was ready to sell everything and buy this newly discovered Treasury. I listened to the lectures of the Professors in the University, but my heart was at home in the Bible. And I longed to be sooner there and continue to read my beloved Book.

I told about my new experience to some of my closest friends in the Nensa Academic Judaica—a club for the Jewish students of the University and Polytechnicum, where we used to take our meals and where I spent a lot of my time to be helpful in the committee, first as its secretary and treasurer and later on as its President. We attended together some meetings and they liked and appreciated very much the work of the Salvation Army, which they knew already from their own countries.

"DON'T TELL OTHERS"

When I returned home from Zurich and made known to my parents my new beliefs, they did not say anything about it. But later my father used to tell me: You may believe what you want, but don't tell others about it. And when he saw I did not keep silent, but was persisting in my views, he simply told me one day that I had to choose between home and the Gospel. I was acting in that time as my father's attorney and chief

treasurer. We had in our Tobacco workshop about 280 daily workers—mostly women, besides technical staff and clerks. We had a beautiful home in one of the best quarters of Sofia, a special gardener, a driver for our car and two servants at home. My father's words did not, however, represent an alternative for me. For my choice was already made long ago. By faith I understood that the Lord was leading me to the Land of Israel. And by the end of May 1928 I left Sofia by train. Not long after that I came to Jerusalem and at once entered the Bible School near Bethlehem. While in the school my parents came a few times from Europe to take me back with all kind of promises, but I did not go before I graduated it in 1932. I wanted to persuade my father to come to Israel and purchase some land and start a new life. But it was not so easy for him to liquidate with all the real estate. So in 1936 I came back to Jerusalem and then went to Tel Aviv. In 1939 I went for a short visit again to Bulgaria, but as world war two had started I could not come back until in 1944. Meanwhile I got married and the Lord in a wonderful manner opened us the way to come to Israel, the land I like the best, while the German army was still in Bulgaria. Only two hours after my arrival in Jerusalem I found that a field was open for me from the Lord in the Reading Room of a Mission society.

About two months after we left Bulgaria my father died in a small town far from Sofia, where my whole family had been deported. A great exception, which can be called a miracle happened with the Jews of Bulgaria. Though the German Army stayed there for a few years, not a single Jew was killed or deported to Poland. They were dispossessed of

their properties, not allowed to work—except hard labor; they were deported to small towns and villages; but the Almighty did not allow anybody to lay hands on their lives. It seems He found ten righteous Jews for whose sake He preserved the lives of all.

The large factory we had, was taken over by the Communist Government, as was all other property we had. God heard my prayers concerning my mother, who had never opposed me in my Christian views. She has come safely to Israel and is staying with us. She is fully persuaded in the Messiahship of our Lord, is praying in His Name and is reading the New Testament in Ladino (the Spanish jargon the Jews of the Balcans speak) with great interest. My two brothers and three sisters with their families arrived also safely in Israel.

And the Holy Spirit has laid the seal of His guidance all this time through many miraculous events which He has brought to pass.

CLOTHING FOR JERUSALEM

OUR good Brother Haim Joseph Haimoff, writes of critical need for clothing that he may distribute among the refugees as he goes about in his daily visitations and Gospel ministry.

If you have good clothing, and feel that you would like to honor the Lord by sending it on to Jerusalem direct from your own home, here is a first class call to you. Mr. Haimoff has been given assurance by the Israel authorities that they will not make him pay customs duty on clothing shipped to him for distribution among the poor. Address your packages as follows:-

Haim J. Haimoff
Missionary American Board
of Missions to the Jews
Box 419
Jerusalem, Israel.

When your packages reach Jerusalem, Mr. Haimoff will receive them, and we have instructed him to send you a letter of acknowledgment, and to tell you in what condition the clothing was received and of what value it will be.

Shipments of old clothing to Jerusalem intended as gifts may be shipped by surface Parcel Post, weight not to exceed 22 lbs., dimensions of package not to exceed 72 inches, greatest length and girth combined. Packages may be sealed and should be tied securely with stout twine. Value of contents must not exceed \$2.80, and package must be stamped "Gift of used clothing." See your local P. O. parcel post clerk for rates and customs declaration tag Form No. 2966.

THE SUMMER'S END CONFERENCE

By Dr. L. Sale-Harrison

AS a full report of the speakers and subjects has been prepared to be incorporated in THE CHOSEN PEOPLE, the writer felt led to give his own impressions of the spiritual aspect of the gatherings. It is well known by earnest Christians that evidence of the working of the Holy Spirit is a sure sign that our blessed Lord is pleased with the conduct and purpose of the gatherings.

From the very commencement of the services one was tremendously impressed by the realization that the Holy Spirit was having freedom to reveal His power and presence. One could not be present in any of the services without deeply sensing that the



DR. L. SALE-HARRISON

power of God was manifested in all the addresses given. It was not merely the evidence that these had been carefully thought out and prayed over, but there seemed to be perfect liberty in each speaker's delivery.

FREEDOM OF UTTERANCE

One after another of these who were delivering their addresses expressed their feelings of great joy in speaking, and of the remarkable freedom they had in giving forth their messages. This also was strikingly felt by the writer of these comments.

He made it his business to mix quietly with the audience at the close of each service, and to hear the remarks of the crowds which had assembled there. On every hand men and women were constantly heard to say, "Was it not a wonderful time that we had!" "God is certainly working greatly in this Mission!" The blessings received in these conferences seem to increase year by year.

Remarks like the above certainly spoke for themselves. The audiences comprised some of the most con-

spicuous Bible lovers, and especially the lovers of the Jewish people. The blessings resulting from this Conference cannot be measured. Eternity alone will reveal how much glory has come to the Lord during these marvelous days.

The writer has never spoken in the New York headquarters of the Mission (usually on Sunday afternoons at 4 o'clock) without some important Jew having either expressed a desire to accept our Lord as his Messiah, or having requested an interview so that he might know more of our Saviour.

THE PROOF OF THE PUDDING

An important pastor of a large church, personal friend of the writer, was anxious to know the value of the work carried on by the American Board of Missions to the Jews. He came to a Sunday afternoon service during a visit to New York City. He told me that he was so moved by the Spirit of God during that meeting, and was so deeply conscious that the Holy Spirit could not work so mightily unless our blessed Lord was pleased with the earnest activities of the Mission, that he immediately told Dr. Joseph Cohn, "Please arrange a conference in my church, and I will put you on our budget." Such remarks can be duplicated by others who have had a similar experience.

May the Lord continue to bless, even more richly, until He comes, the glorious work of this God-sent and God-guided Mission, is the prayer of the writer.

AGAIN WE SAY

ONCE more let us sound out the advice—"Prophecy!" The address is Box BB, Eagle Rock Station, Los Angeles 41, Calif.

So many times come the letters of inquiry to us, "Where can I get hold