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AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 West 72nd Street

New York 23, N. Y.

Sixty-first Year

VOL. LX

FEBRUARY, 1955

No. 5

THE CHOSEN PEOPLE

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



Published monthly, October to May only, as a
medium of information concerning Israel, and the Work of the

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

Headquarters, 236 West 72d St., New York 23, N. Y.

20 cents a copy

\$1 a year

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Entered as Second Class Matter November 14, 1945, at the Post
Office at New York, N. Y., under the Act of March 3, 1879

PRINTED
IN
U.S.A.

American Board of Missions to the Jews, Inc.

Founded in 1894 by Leopold Cohn, D. D. (1862-1937)

Continuing the Williamsburg Mission to the Jews

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236 West 72nd St., New York 23, N. Y.

In Canada:

39 King William St., Hamilton, Ont.

Cable Address, Leocone Newyork

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"The Chosen People." For circulation among Christians.

"The Shepherd of Israel." A monthly paper for international circulation among Jews.

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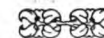
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(Continued on inside back cover)

THE CHOSEN PEOPLE

Subscription Price
\$1 per annum



Appears monthly
October to May Inclusive

Vol. LX

FEBRUARY, 1955

No. 5

Salutation

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

DEARLY BELOVED FRIENDS:

Christ is the hope of the world — except to the Jews! This is all that Modernism offers to a suffering Israel. Of course, no liberal would ever admit making this statement in such bold, bare terms. But it is a sad, dreary fact that this is the only logical conclusion we can reach when we consider the actions of those who rejected the authority of the Scriptures at the recent Assembly of the World Council of Churches in Evanston.

The advertised theme was, "Christ, the Hope of the World." What a glorious fact to proclaim! But, as we look back to what happened, we wonder whether or not the proclamation of this theme was the purpose of those who formulated it. We do not wish to impugn the motives of some of the church leaders, but when we review the proceedings we wonder if this glorious theme was not chosen in the hope that, at last, a standard was being raised around which both the conservative and liberal church leaders would rally. In other words, we suspect that the church politicians were using indisputable fact as the means of wooing fundamentalists into the World Council of Churches. Perhaps it was their thought that the world at large would feel that the swing was away from Modernism and back to Fundamentalism. It was a brilliant piece of strategy.

GOD'S PROMISES TO ANCIENT ISRAEL

But when our Lord Jesus Christ is proclaimed as the Hope of the World, it follows logically that He is also the Hope of the Jews. In recognition of this fact the proposed statement on the main theme asked for "a statement of the New Testament concept of the ultimate fulfillment of God's promises to the people of ancient Israel and the consequent special responsibility of the Church of Christ for the proclamation of the hope in Christ to the Jews."

Let us state at this point, that the above quoted sentence is one of the most succinct statements that we have ever seen about the need for evangelizing the Jews. If the clergy really meant what it said when it lifted the banner, "Christ, the Hope of the World," then the proposed statement should have been unanimously adopted! But what happened?

Immediately there was excited, heated discussion and debate. There were representatives of the Churches in Syria, Lebanon and Egypt present. They were afraid that such a statement might be construed as meaning that the

Council had taken the side of Israel in the dispute between the Arabs and Israel.

A world-renowned lay leader of one of the largest denominations expressed strong objection to the statement. It would embarrass him among his Jewish friends and it would make for bad interfaith relations!

When the vote was taken the sentence was stricken from the Statement. The vote was 195 to 150. What a tragedy! The theme became, by inference, "Christ, the Hope of the World"—except for the Jews!

TO THE JEW FIRST — OR — EXCEPT TO THE JEW

How shocked we are to learn that the very people who are always talking about "brotherhood," "good will," and "tolerance," could possibly make such a wicked decision. But yet, why should we be so surprised? This conclusion is the only logical result of substituting the thoughts of man for the Word of God. God's Word says, "To the Jew first." Man's thoughts say, "That's not fair to the Gentile." So the mind of man is elevated above God's revelation. It may seem a minor point, just a matter of interpretation, but look at the final result. "To the Jew first" becomes "Also to the Jew," then "To the Jew if," then "To the Jew last," and now, "Except to the Jew"!

Those who reject the Scriptures, which are the written Word of God, will also reject the Lord Jesus Christ, who is the Eternal Word of God. Between the two there is a vital and organic connection. It was not a mere accident of words that it is written, "In the beginning was the Word."

The exaltation of the unregenerate mind above the Scriptures has contributed another factor that has led Modernism to its blunder. The Scriptures make a clear distinction between the saved and the lost. Such a distinction is distasteful to the liberal. For the word "saved" he substitutes the word "religious." For the word "lost" he inserts "irreligious." The Jew is religious, therefore, according to this parody of the truth, the Jew is, *ipso facto*, automatically saved—he doesn't need the Gospel because he is religious.

How different was the attitude of the Apostle Paul. Before he was saved he was religious. He was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Phil. 3:5, 6.

CAN RELIGION SAVE ANYONE?

If religion, apart from the Lord Jesus Christ, could save, then Paul was saved years before his experience on the road to Damascus. But it was at this time that Paul met the Lord and realized that in spite of all his religion, his training, his background, and his heritage, he was LOST and he needed a Saviour.

Here is the crux of the matter. It is not until one *knows* he is lost that he will accept the Saviour. It is not until he accepts the Lord Jesus Christ as his Redeemer that he realizes that there is a vital relationship between the written and the eternal Word of God. Our Lord bases His claims on the written Word. The written Word exalts our Lord. It is only when we know the Lord Jesus Christ that the Law, the Writings and the Prophets become living words to us.

The Jews of Paul's day were religious; they knew the Law; they memorized the Prophets. Did the apostle to the Gentiles wave a banner of "Christ

for the World" and then because it would embarrass him among his Jewish friends, withhold the Gospel from them? Of course not! He, who at the revelation of the Lord Jesus Christ to himself knew what it meant to be lost, was willing to suffer the agony of the lost if only the Jews would come to know his Lord and Saviour. He so loved the Lord Jesus Christ that he yearned that his brethren according to the flesh would also know Him. He, who in persecuting the church persecuted the Lord, realized the longsuffering of the love of God. That love was duplicated in his own life.

DID PAUL HAVE A "DEFINITION" OF LOVE?

"Love suffereth long": These words are not a description or even a definition of love. They are the *experience* of the apostle Paul. The thirteenth chapter of First Corinthians is not a poem; it is not rhetoric. It is the vibrant, pulsating, living emotion which was written in his heart when he found forgiveness in the Lord Jesus Christ. The longsuffering of Paul's love is vividly shown in his relationship with the Jewish people.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites (Romans 9:3, 4).

"I could wish that myself were accursed." Certainly Paul had partaken much of the spirit of the One who was the "man of sorrows and acquainted with grief." Only one other time in human history could it truthfully be said that a man loved his people as much as Paul loved the Jews. You will remember that Moses was on the mount with God. God was angry with the Jewish people because of their sin in making the golden calf, and God said to Moses:

Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation (Exodus 32:10).

What a test of character! Think of it: God would destroy the people and make of Moses a great nation. No longer would the people of God be known as the children of Abraham, Isaac and Jacob. They would be known as the children of Moses!

In the sequel, Moses' answer to God was characteristic of his great love. He said, "Yet now, if thou wilt forgive their sin—;" and in our Bibles this plea is followed by a dash, as if Moses had to gulp out the remainder of his statement, "and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:32). That was Moses' telling God that he was willing to be forgotten for the sake of the children of Israel, but he was not willing to be remembered at the cost of their souls. That was the longsuffering of love.

Is it any wonder that when Moses came down from the mountain "the skin of his face shone"? Such love reflects the glory of the Lord.

PAUL'S PRAYER FOR HIS BRETHREN LIKE MOSES' PRAYER

Moses lived and died; centuries later there came Him "of Whom Moses in the law and the prophets did write, Jesus of Nazareth." He lived and ministered, did many wonders, was crucified, rose from the dead and ascended to heaven. Some years after His ascension, a bitter, violently hating, persecuting Saul met the Lord Jesus Christ on the road to Damascus. In a few years the persecutor Saul became the Apostle Paul. He went everywhere, preaching

the Gospel. In the space of a few decades it is said that he "turned the world upside-down" for the Lord Jesus Christ. At the height of his remarkable career this is what he said concerning his brethren:

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh (Romans 9:3).

What was the secret of such wonderful love? It is a normal human experience that, generally speaking, love is reciprocal. If someone loves me, I love him. Of course, this is not the ideal experience, and it is certainly far from what the Lord requires, but it is normal. However, the source of Paul's love for the Jews was not their love for him. Apart from the Lord Jesus Christ no other individual was ever more violently hated or bitterly opposed by his kinsmen than was the Apostle Paul. He was forbidden to preach the Gospel; he was chained in prison; he was beaten in the stocks; he was stoned and left for dead at Lystra. If any one of us had ever been the object of even a very small portion of the venom that was directed at Paul, it would be understandable (though *not* excusable) if we would, if we could, call down the curse of God upon their heads. But what did Paul do? Instead of calling the curse of God upon their heads, he prayed that the curse of God might fall upon his own head!

THE SECRET OF PAUL'S LOVE

What was the secret of this great love? It wasn't that the Jews were loving to Paul. The secret of his love was this: on the road to Damascus Paul had met the Lord Jesus Christ and had fallen in love with Him. Loving the Lord Jesus Christ, he also had to love the same people whom our Lord loved. As the Lord Jesus Christ wept over the lost sheep of the House of Israel, so did Paul.

There are people who say they love the Lord Jesus Christ and yet they hate the Jew. This is an utter impossibility. When a man hates the Jew, he cannot in all sincerity love the Lord Jesus Christ. Any individual who hates anyone for whom our Lord died should go to Calvary and fall in love with the Lord Jesus Christ.

This has always been the basis of your Mission's plea for the prayer support of the Lord's people in behalf of our work. We could fill our columns with stories of what the Jewish people are enduring because they have not received the Gospel. People might be stirred with pity. Pity is a fine emotion, but it is not the highest emotion. Or we could tell very truthfully what the world owes to the Jew, and it owes him a tremendous debt of gratitude. If pity or gratitude will urge you to pray for the Jews, thank God for these motives. But they are not the best motives. Your Mission asks for the prayers of the Lord's people on this plea only, that we who have been redeemed by the precious blood of the Lord Jesus Christ love Him for all that He is and for all that He has done! And loving Him we also love the people whom He loved so dearly.

THE KEY TO THE LAST CHAPTER OF JOHN'S GOSPEL

Is not this love the key to the closing chapter of the Gospel according to John? Our Lord was dealing with Peter after his three-fold denial:

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son

of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep (John 21:15-17).

What was our Lord telling Peter? What was He telling us? Simply this: From that time on Peter's motive for feeding the sheep was to be changed. It was not love for the lambs or sheep. It was not pity for them. It was not that the sheep were hungry, nor that the lambs were needy. It was love for the Lord which would motivate his service. He who loves the Lord the most will feed the sheep the best!

"Feed my lambs—feed my sheep." Three times the apostle had denied his Lord; three times our Lord in gracious mercy sought a reaffirmation of his love, and three times our Lord commissioned him to feed His flock! And what does Peter do? The now humble, penitent, obedient, and above all loving bondservant from that moment on, becomes the apostle to the circumcised! Not the first Pope of Rome, but the missionary to the Jews! Wherever he went, whatever he did, the memory of the Lord's command was uppermost in his mind. Years later he wrote,

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind (I Peter 5:2).

"Lovest thou me more than these?" "Lord, thou knowest all things; thou knowest that I love thee." "Feed my sheep." It is a sad indictment of our spirituality if we must be driven emotionally to the place where we will desire to give the Gospel to the Jews. We are told to feed the flock, but even in this we must put first things first. Which stirs our hearts the more? Is it the sad fact that the Jews need the Gospel, that they are hated, despised, and persecuted, that they are sheep without a shepherd? Or is it the glorious truth that our wonderful Lord Jesus Christ, who loved us and gave Himself for us, said that "repentance and remission of sins should be preached in my name among all nations, *beginning at Jerusalem*"?

"The love of Christ constraineth us." This is the emotion that motivates us in our bringing the Gospel to the Jews. People continually ask us, "Isn't Jewish mission work hard?" Yes, it is difficult—if we do it in our own strength. But His love is our strength, and in His might we conquer! This is the love that suffereth long and is kind—that envieth not—is not provoked—bears all things—hopes all things—endureth all things. Our efforts will fail, but His is the love that never faileth!

The love of Moses for his brethren was the climax of a wonderful life. There are parallels in the lives of Moses and the Lord Jesus Christ. These are so striking that we frequently use them when we are dealing with seeking Jews in showing them the Scriptures. Certainly, the Lord Jesus Christ was the promised prophet who was like unto Moses. Yet, as wonderful as Moses was, he could never become the substitute for the sins of his people.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book (Exodus 32:33).

As great as Moses' love was, we believe that the love of the Apostle Paul was even greater. Moses was willing to suffer oblivion, but Paul was willing to become anathema because of his great love for his people. And yet as marvel-

ous as Paul's love was, he never could have paid the penalty for the sin of his kinsmen!

There was no other good enough,
To pay the price of sin;
He only could unlock the gate
Of Heaven and let us in.

What Moses and Paul desired to do but couldn't, that our Lord Jesus Christ actually accomplished.

For it is written, Cursed is every one that hangeth on a tree (Gal. 3:13).

Paul wished that he could be accursed for his brethren. The Lord Jesus Christ actually became a curse, so that they might have life.

ONLY ONE HOPE FOR A REDEEMED WORLD

Because the Lord Jesus Christ became a curse for us we love Him! This is the love which impels us to proclaim that our soon-coming Lord is actually the only hope for the world. Our message, as ever, is that the redeeming Gospel of the Lord Jesus Christ is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

Our Lord is the Hope of the world, but thank God He is also the Hope of Israel. We will never have a redeemed world until we have a redeemed Israel.



Incidents In The Work

A JEWISH CHRISTMAS

How Christmas was celebrated by groups of Jewish believers in New York City, Brooklyn and Coney Island, showing that it is truly a Jewish Holy Day because it is the Birthday of The Messiah of Israel.

NEARLY two thousand years ago there was born in Bethlehem a little Jewish baby. His mother was a humble woman; His Father was, and is, the God of the universe. Today the birthday of the Son of God is commemorated all over the world. The purpose of this article is to tell you how it was remembered by a few Jewish believers in New York City.

We wish that all of our Mission family could have been present to see these events, which surrounded the birth of the Lord Jesus, portrayed by our young people.

This year there were four programs given in, and by, the three branches of the American Board of Missions to the Jews in New York City. The goal was that the unbelieving Jews in the audience might know that this One whose birth we observed is the promised Redeemer. There are many parents who would not otherwise come to the Mission, but who eagerly attend at Christmas to see their children in a play. We pray that they not only will know about Him but also that they will accept Him.

STANDING ROOM ONLY

The crowds in both Brooklyn and Coney Island were large. Extra chairs had been brought to the auditoriums. All of these chairs were filled and a number of people were standing.

Preparation for these programs began right after Thanksgiving. The parts were given to those who attend the Mission classes regularly, and several rehearsals were held. The parts might be a poem by a child, a song by a group of children, or a scene from a play. Then the big day came.

There was excitement in the air. One heard bits of conversation here and there: "See my costume!" "What if I forget my lines?" "Do I look all right?" Finally, everyone was dressed and ready; the last part was checked.

The service was not given entirely by children, for some of the mothers also took part. Three of them recited poems, and one memorized John 10:1-11. This woman, Mrs. C., did not believe in Jesus two months before. More than one person had tears in his eyes as we heard her quote: "I am the door; by me if any man enter in, he shall be saved . . . I am the good shepherd: the good shepherd giveth his life for the sheep." What a joy to know that now this mother is rearing her four children for Israel's glorious Shepherd. Recently her husband came to the Mission to see for himself, "what kind of a religion is this that can change the lives of my wife and children so much?" Will you pray with us for his salvation?

LOTS OF JOYFUL NOISES

The Psalmist says, "Make a joyful noise unto the Lord, Come before His presence with singing." No Christmas program would be complete unless we learned some new songs to sing in praise of the Christ Child. One of these songs seemed to embody our message: It is Jesus' birthday; we must give Him His rightful gift before we can give anything to others. The song was sung by one of our junior girls. The words were:

What can I give Him poor as I am?
If I were a shepherd I would bring a lamb,
If I were a wise man I would do my part,
Yet, what can I give Him? Give Him my heart.

Of course there were many humorous incidents. The white tinselled star of one three-year-old angel slipped askew in her dark curls. She did not let this hinder her from giving, "Glory to God in the highest." A teenager played his part as a Roman soldier so enthusiastically that he hit a basket of fruit with his sword, which sent oranges, nuts, and apples hurling through the air. However, there were no ill effects.

A PLAY BY OUR TEENAGERS

The teenagers of Manhattan and Coney Island gave a play entitled, "The Glory of the Lord." The story revolved around the experience of Simeon, a young man, who, like so many in Israel today, thought it impossible that a baby born in a stable and laid within a manger could be the Holy One of Israel. He was told that angels had sung to the shepherds; wise men had seen His star, and the prophets had foretold His coming. As the last scene closed, the scales fell from his eyes and he saw that Jesus was the Promised One. We covet this experience for all of God's chosen people.

Many Gentiles are surprised to hear the idea expressed that Christmas is a Jewish holy day. "Who ever heard of a Jewish Christmas?" they ask. We maintain the truth of the statement, for Christmas is a most blessed Jewish holy day to those Jews who have Christ in their hearts. For, indeed, Christmas is the birthday of the Messiah!

Christian Jews Preach in Historic Hyde Park

An interesting report by our Honorary Director in Great Britain.

By MARK KAGAN

BROTHER JOSHUA WILKOWSKY has been greatly encouraged in all his work amongst Israel. Many hundreds of Jewish homes were visited and thousands of tracts given away. In the

market places where the population is entirely Jewish. Brother Wilkowsky had very friendly receptions. His wife has also done some visiting in the hospitals, and so the seed has been cast beside many waters.

THREE HEBREW CHRISTIANS

At a gathering in Hyde Park, under the auspices of the American Board of Missions to the Jews, Inc., three Hebrew Christians witnessed for Christ to a company of people among whom were some Jews. One Hebrew Christian spoke of Christ's first and second comings. The second talked about the three parables in the fifteenth chapter of Luke. The third stood up on the platform and said, "I am only two years old, and I love Jesus." The people in the park gathered round and seemed to be very interested in what we had to say.

The most interesting part of the meeting occurred when we tried to answer questions asked by both Jews and Gentiles. One very intelligent Jew asked, "What is it that Christianity does which Judaism cannot do?" We answered that Christianity as taught in the New Testament provides a living, loving, personal Savior in the person of the Messiah; Judaism cannot do that. Christianity gives assurance of forgiveness of sin through the atoning death of Christ; Judaism cannot do that. Christianity offers peace and pardon to all who will accept the Lord Jesus Christ; Judaism cannot do that. Christianity is sure of God's provided substitute for sin through the blood of Christ shed on the cross; Judaism has no blood nor sacrifice, and therefore it can offer no substitute. The Christian embraces the divine injunctions, "without shedding of blood there is no remission," and "it is the blood that maketh an atonement for the soul." Judaism has no atonement, and it goes on rejecting the One Who "was wounded for our transgressions," the

One upon Whom Jehovah has rolled the iniquity of us all.

It seemed as if there was the hush of the Lord's presence when we gave the message, for there was hardly any opposition. There were quite a few Jews in the crowd, but only one tried to oppose. However, the message of salvation was given in unmistakable language, and our Messiah's Name was exalted.

Witnessing To The Jews In Texas

By DR. HARRY A. MARKO

SINCE my ministry is a two-fold ministry of both Bible conferences and evangelistic meetings, I wish to relate some of my recent experiences in witnessing to the Jews in Texas.

In an evangelistic meeting in James, Texas, the pastor had a Jewish friend in the neighboring town of Longview, Texas, who was manager of a clothing store. We called on him and witnessed to him. He was very attentive and interested. For two hours he asked question after question as fast as he could. We invited him to our meetings, and he and his wife came on Friday night. I gave an exposition of Romans 2 and also showed the film, "I Found the Messiah." After the meeting they both gripped my hands, and with tears streaming down their faces, said, "Oh, how true the picture is!" They agreed to come back on Sunday but were prevented for business reasons. At a later date I returned to Longview and found Charlie in his store, preparing to move to Louisiana where he had been transferred to manage another store. During this short visit he called some of his Jewish friends into the store and gave me an opportunity to witness to them. He was greatly interested. Pray for him that he will make an open profession of his faith in Jesus Christ.

In a meeting in Big Spring, Texas, we had a special prayer meeting

every morning from 10 o'clock to 11 o'clock and prayed for the Jews. Then the pastor, a lay member and I would visit the Jewish friends and witness to them. To my surprise, I found a Mr. P., a cousin of Elias Zimmerman, our missionary in Los Angeles, who had moved from Fort Worth, Texas, and was now in business in Big Spring. During our conversation his partner tried to start an argument about the Word. Then Mr. P. reprimanded him, saying, "What are you trying to do? Show how smart you are? Don't you know that these people are trained in the Word?" During this particular meeting in Big Spring we definitely planted the seed in the hearts of 15 Jewish friends. Pray that this seed may bear a rich harvest.

About a month ago we were approached by a lady, Mrs. F., who had met a Jewish soldier from our Air Field who was under strong conviction yet greatly bewildered. She brought him to our home one evening, and we witnessed to him for hours. He left without making a definite decision but much happier in his knowledge of the Lord Jesus Christ. Then about two weeks ago Mrs. F. called to tell us that Carl was gloriously saved and had made a public profession of his faith in Him.

From my many contacts I find the Jews in this part of the country very attentive and interested in the Gospel. Let us be faithful in our witness, and the Lord will give the harvest.

Door To Door Visitation

By ANNA WOLFENBERGER

"FOR PRECEPT must be upon precept . . . line upon line." Years ago a fellow-missionary encouraged me with these words as I witnessed to Jewish refugees. Perhaps in no other Gospel ministry as in that to God's chosen people is this

more true. It seems that in most Jewish hearts the significance of Christ's atoning work takes hold very slowly.

During the past year as I've been visiting among these people in Brooklyn I am finding this same trait. When knocking prayerfully on the doors of these folk in order to present the claims of the Messiah and to invite them to the Bible classes at the Mission, I am prepared for any kind of reception. Some are very antagonistic and unwilling to listen to even a few words or to accept THE SHEPHERD OF ISRAEL or another tract. Others listen for a few minutes in the doorway and accept a tract. It is with a prayer of thanks to God that the invitation to enter is welcomed in other cases. These are the ones who display the kindly, friendly spirit characteristic of the Hebrew race. It is in these hearts that the Spirit is able to work, although one does not see immediate results.

Your prayers are coveted for all of these people. What a privilege it is to pray in the homes of the interested ones for their spiritual and physical needs. Oh, that they may soon bring their burdens to Him who lovingly invites them in the words of Matthew 11:28-30!

A Thrilling Story

By RUTH WARDELL

THE following testimony was written by a 14-year-old girl from Coney Island. It was composed entirely by her and was given at a missionary children's conference:

I was seven years old when my father died. At the time my brother and I were away from my mother. Later we returned home. Our lives were sinful. We did not know Jesus who could save us from our sins. We are Jewish, but we did not follow the many man-made laws of the Jewish people.

One day a friend brought my brother to a mission; then he brought me. I

was nine years old. My mother did not mind us learning of Jesus. Many Jewish people are ignorant that Jesus is the Jewish Messiah. After a while my mother also attended the mission. Ever since then we have been going to the mission. Since I accepted Christ as my Savior, I have found happiness that only He can bring. The happiness of being saved, and knowing that some day I shall meet Jesus in Heaven. I know that Jesus will help me to win the victory, and I have the assurance that He is always guiding me.

I want to be a missionary nurse. Right now, I do not know where. Some day God will tell me. The older I grow I find the Lord more wonderful. He has guided me through many things which only He can do. I would never give up Jesus for the world, for He has helped me to stop doing the many wrong things I used to do.

Anything that tells of God's wondrous works and marvelous doings I enjoy hearing. I would like to tell all the people not to give up Jesus for anything, for He has given His all for you.

Please pray for this girl that she might continue to be used and blessed of the Lord.

Do You Love His Coming?

By FRANK S. WESTON

IT WILL not be denied to-day that those who love the Lord's coming are in personal character and service among the best of our pastors and teachers. One living constantly under the sense of the imminent advent of our Lord cannot but be greatly affected. If we love the Lord and are looking and waiting for His coming, we shall have neither time, taste, nor desire for the things which belong to the world. Its pleasures and follies will cease to have any attraction for us.

This hope keeps the heart abiding in Him, and this abiding is the source of all holiness of life and service.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him (Luke 12:35,36).

"He Being Dead Yet Speaketh"

Since Dr. Cohn's homegoing, The Chosen People Broadcast has had a remarkably increasing effectiveness. These messages were recorded by Dr. Cohn without the use of notes; they were never intended for publication. There has been such a demand for copies of these messages that we are now collecting them. This is the second in the series:

WE want to consider, for a few moments, why it is that the Jews are God's chosen people. Let us go back to ancient history. A long time ago, some four thousand years the Talmud says, there was a little boy living in the land of Mesopotamia named Abraham. His father's name was Terah. In that day the whole world had gone off into the awful sin of idolatry. It was not long since the terrible flood of Noah's day, and you would think that the human race would have known better; but no, they had gone off into the worship of idols, and the knowledge of God was unknown in all the world.

Now, Abraham's father, Terah, was not only an idol worshipper, but he also made idols for a living. Alongside of his house he maintained a sort of chapel, and in the chapel he had lined up, on one side, a long row of nice, bright, new, shiny idols that he had himself designed from stone, wood, plaster, etc. And people would come from many, many miles away. These old stupid people came with their ox carts, and they would go in and look over these idols, pick out the one they liked best, buy it, put it in their cart, take it home, and set it in their front parlor to worship it. They did this just like the ladies go into the millinery store and pick out the newest style hat. On the other side of the chapel he kept another row of idols. You see, there were many of these heathen who could not afford to buy idols. Yet, they wanted to worship them. So, Mr. Terah kept this long row of idols that were more or less the worse for wear and tear, battered, nicked, and marred. They

were not for sale. They were kept there permanently, and the heathen would come from a long distance every so often to worship his particular pet idol. He would bow down before the idol and leave some kind of a sacrifice—a little roast lamb, a bushel of apples, etc. But he would leave it there, go out the front door, and be on his way home.

On such occasions, little Abraham (at the time of this story he was eleven or twelve years old) had been seen by his father to peek in the keyhole of the back door; and when he saw the worshipper go off and leave the bushel of apples, he would slip in and take the bushel of apples and bring them to the house. That night the family would have apple pie for supper, maybe apple sauce, or maybe lamb stew. The next week the heathen would come back with a new offering. He found the apples were gone or the lamb was gone, and he felt sure the idol had eaten them up. Well, little Abraham, in his early days, learned to have a powerful disgust for this sort of thing. He knew as a child this was a kind of trickery, and the story is told that he would sit upon his doorstep at night, all by himself, and with his chin cupped in his hands, would look away up into the skies above. There he would see all the marvelous display of God's handiwork in the heavens—the stars, the moon, the planets, and night after night he used to watch those brilliant phenomena of the sky, and he would notice that they would appear right in precision, they would come out on time, go back on time, with no collisions of any kind. And in his little

heart there began to grow that powerful conviction that "these idols made by my father are just no good. There must be a God away up behind the stars and moon that operates this universe." And that little heart of his began to cry out that God might speak to him.

At this time he was just about twelve years of age. The father was called away on a business trip and he summoned Abraham to him, and said, "Now I am going to be gone three or four days, and I am going to leave you in charge of these idols." So Abraham was quite proud and the father went away, and he thought now here is my chance. He went into the woods and cut himself a large club from a tree. He came back to the chapel, and he began in the first corner and smashed those idols, one by one, all the way around. You may remember, sometime, of reading about Abraham and finding the words, "Abraham the Iconoclast," associated with him. Well, that means, "Abraham the idolsmasher." He smashed these idols all the way around until he got on the side where the second-hand idols were. He went all through them also, and they lay in heaps of ruin and crumbles of plaster; but the last one—a great big idol—stood there, fierce looking with his arms held out with crooked elbows. He didn't smash him, but he just put the club into the crook of the idol's elbow, and then he went out. Well, in a few days the father came back from his business trip. Of course, the Scripture tells us that where a man's treasure is, there his heart is also, and so, Terah's money was in this chapel. He went right to the chapel to see how business was. Imagine his shock when he saw all his idols shredded and crashed to pieces. He quickly ran out and called, "Abraham, Abraham," and Abraham came. Terah said to him, "Look, all the idols are smashed. Who did this?" Abra-

ham looked slyly out of the corner of his eye, and he said, "You see the big fellow in the corner with the club in his hands?" "Yes." "Well, maybe he did it." But the father got very angry and said, "Don't talk such nonsense. That idol could not do that. He could not move from the place where he is." Then Abraham said, "Why shouldn't we smash the big idol too? Why should we worship him?" Well, the result was, he was omitted from the fellowship of his home. His father had no use for him; his mother would not speak to him; his brothers would not talk with him; his sisters ignored him—he was out.

It was at this time that you read in Genesis 12:1 that God said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The Jewish Rabbi got it that God came to Abraham's rescue at that time when he was twelve years old; but it took Abraham nearly sixty years to get up enough courage to obey God, and he was seventy when he left that land.

Well, after God took Abraham out, God came in the hour of his great need. He took him out under a beautiful Mediterranean sky one night. God said to Abraham, "Can you count the stars?" "No." "And so I will make the seed of your children to be like that." He took him by the sands of the seashore, "Can you count the sands?" "No." "And so I will make your seed." And God swore by his oath with Abraham that Abraham's seed will be God's people through all eternity; and the reason Israel, today, is God's people is summed up in only three words, "GOD CANNOT LIE."

"And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan" (Genesis 12:5).

Jewish Notes

By CHARLES KALISKY

ISRAEL'S Care for Christian Holy Places. A new road was recently opened by the Israeli Government giving access to the Basilica of the Transfiguration on the summit of Mount Tabor in Galilee. This is the second road built by the Israeli authorities in the past year to Christian holy places. The first was to give an approach to the ruins of the ancient synagogue at Capernaum, where it is believed the Lord Jesus Christ actually taught.

Another Record for Israel. In the heart of the southern desert, which is known as the "Negev," Moshav Patish has succeeded in cultivating record beets which have an average sugar content of 21 percent. The highest average hitherto anywhere was 18 percent.

American Business Men's Confidence in Israel. On October 18th last, at a dinner in New York, four well-known business men purchased Israeli Development Bonds for the sum of \$400,000.

Civil Service to be Reorganized. The Israeli cabinet has prepared special regulations governing the appointment of senior civil servants. They will henceforth be required to state what property they and their families own, and such appointments will be restricted to persons wishing to make Civil Service a career. This is an effort to do away with the tendency to make appointments by virtue of politics or party affiliations, or anything else that may become a means of pressure on the individual to carry out his job.

60,000 Jews Leave Israel in Six Years. The head of Israel's Immigration Services has given the following figures of the movement of pop-

ulation in the country: Increase of population 1948-1954, 850,000; number of Immigrants 1948-1954, 730,000; number of non-Jewish Israelis, 190,000; number of Israelis emigrated to other countries since 1948, 60,000.

Swam the River Jordan. Two Jews, one of whom was an American tourist, recently swam the River Jordan from the Israeli side for the sake of adventure. And enough adventure they had, for they were promptly arrested by a patrol of the Arab Legion and languished for a while in a Jordan jail; then they were transferred to the Israeli authorities who held them for a time in an Israeli jail, and charged them with having illegally left the country not being in possession of an Exit Visa.

Pig Breeding Now Forbidden in Israel. This practice has long been a subject of controversy in Israel. Readers of "Jewish Notes" will recall references thereto in preceding issues, namely, the putting out of posters by the Israeli Chief Rabbinate of Jerusalem condemning pig breeding as an abomination. An order has now been published by the Israeli Government which finally ends the controversy. Hogs cannot be raised anywhere in the country without a special license from the appropriate government authority, and it has been made clear that such license will be issued only to non-Jews living in areas of the country which are predominantly non-Jewish. This is a further example of how the small religious minority has been able to force its wishes on the whole country.

Politicians Complicate Arab-Israeli Dispute. We have often observed that if politicians would keep out of the Arab-Jewish dispute, these

people could get together and work out some *modus vivendi* between themselves. The latest evidence of this was in a recent issue of an Arab newspaper, *Falastin*, published in the old city of Jerusalem. It contained an appeal to the Jordan Government to take steps to stop the illicit trade that was going on along the borders between the two countries by Jordan citizens who were selling cattle to Israelis. Evidently trafficking is going on in a large way.

Burial of Prayer Books. When Scrolls of the Law, Prayer Books, or other religious articles become worn and unfit for further use they are ritually buried in a cemetery by the Jews. This is one of the reasons why there are so few really ancient copies of the Hebrew Scriptures. A notice recently appeared in a Jewish periodical announcing the fact that such an interment had taken place and gave the names of the Rabbis who officiated at the service.

Jews "Vanish" in Russia. Rabbi B. Schultz, executive chairman of the American Jewish League Against Communism, recently appeared before a House of Representatives Investigating Committee and stated that since 1941 almost three and a half million Jews had vanished in Russia. Mr. Jacob Zuckerman, of the Jewish Labor Committee, confirmed this and added that about a half million Jewish refugees had disappeared in the Soviet Union.

The "Ritual Murder" Libel Again. One of the most terrible instruments that has been repeatedly used to whip up public sentiment against the Jews and to arouse the rabble against them has been the accusation that Jews use the blood of Christians as part of the rites of the Passover service. Hitler used this libel to suit his own ends. It appears that even in these so-called enlightened atom-bomb days in which we

live there are still many people who are prepared to believe this lie. In the small town of Rinn, Austria, this libel apparently forms part of a local festival, and the Austrian League for Human Rights is making efforts to have this festival banned.

Jewish Religious Services Forbidden in Spain. The Spanish Inquisition was originally designed as a means of compelling Jews to be baptized. In the year 1492—the same year that the Marrano Jew, Columbus, discovered America, the country that has since become a refuge for so many Jews—all Jews were expelled from Spain. Since then there has not been any properly organized community of Jews in Spain, nor has the Expulsion Order been officially rescinded. History shows how the promise to Abraham in Genesis 12:3 has been fulfilled in the history of Spain, "I will . . . curse him that curseth thee," and "No weapon that is formed against thee shall prosper." Isa. 54:17. Spain was once among the great nations of the world. Today she is among the lesser and more unimportant ones.

But people somehow don't seem to learn from their own history, and the Jews of Madrid were not granted permission to hold High Festival services for the last New Year and Day of Atonement. They had to meet clandestinely in a cellar.

American Baptists, at their annual convention, condemned this action by the Madrid authorities in a statement which described the denial of religious expression as a denial of the basic freedom of man.

New Exodus of Children. The Mizrahi Women's Organization of America has voted to do all in its power in the next five years to facilitate the emigration of 75,000 children between the ages of twelve and seventeen from various points in North Africa to Israel.

Questions and Answers

Question: *We read in Mark 15:34 "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" If He was the Messiah, the Son of God, why was He praying to God to save Him while He was on the cross?*

Answer: The prayer itself was a proper prayer for Him to pray since it was prophesied of the Messiah in Psalm 22. It was, however, not a prayer for salvation. To understand why He made this prayer we must first realize what actually happened as He hung there. It was then that the Lord laid on Him the iniquity of us all (Isa. 53:6). He who knew no sin was made to be sin for us (II Cor. 5:21). It was inevitable that there should be a momentary separation between the Son and the Father when this took place. We know that it was momentary because directly afterward He dismissed His spirit and before doing so said, "Father, into thy hands I commend my spirit" (Luke 23:46).

Death, essentially, is separation. Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God. The Messiah, as the perfect sacrifice, had to experience both. This is what Isaiah meant when he said, "and with the rich in his deaths" (53:9 in the Hebrew). Because He was God the Son He experienced in that brief time all the agonies of eternal separation from the Father, and thus there issued forth this cry. He met the full penalty of the wages of sin for us. No mere man, however perfect, could have paid this price. Our Lord Jesus Christ experienced the full force of spiritual death as well as that of physical death.

The cry was not a contradiction of His omniscience. It does not mean that He did not know what was to

happen. There is a vast difference between *knowledge* and *experience*. A surgeon must have already accumulated all the possible knowledge about an operation in medical school before he ever takes up the knife in an actual operation. No matter how thoroughly he knows all the facts and even the possible psychological reactions, the experience is something quite new. Thus the Messiah experienced on the cross a separation which He knew to be unavoidable when He came to be the Lamb of God that taketh away the sin of the world, but which was so new in the depth of its experience as to bring forth this cry. It should be emphasized that the reason for the separation was already pointed out in Psalm 22:3 in the words, "But thou art holy." The holy Father could not look upon His sinless Son while He, who knew no sin, was made to be sin for us (II Cor. 5:21).

Question: *What is meant by "seven" and "eight" in Ecclesiastes 11:2?*

Answer: Ecclesiastes 11:2 stresses ceaseless giving. Both Jewish and Christian commentators take the numbers as indefinite. Isaac Leeser says, "Do acts of kindness, though there appears no advantage to thyself; be kind also to many—literally, seven and eight, an indefinite number." Lange's Commentary has, "That is, divide thy bread with *many*: for 'seven and eight' are often used in this sense of undetermined plurality." The expression is similar to our Lord's use of seventy times seven in Matt. 18:22. Seven is the number of perfection and completeness. We are to give thus fully, and even beyond, unto eight. This is the number of resurrection and newness of life and represents the second mile of Christian grace (Matt. 5:41).

Question: *Why should we now conduct the Jewish mission as a separate kind of mission work when the only way back to God for salvation—for both Jew and Gentile—is one and the same?*

Answer: We feel that Jewish mission work is just a part of the Lord's entire missionary program. There are many missions dedicated to some special aspect of this vast program, such as the one to the lepers, another to the Chinese boat people, to the American Indian, the Africans, etc., etc. The way of salvation is the same for all these peoples, but the approach varies. Our western way of life is often resented by the peoples of eastern lands. How to reach them for Christ becomes a matter of special care which surely the Holy Spirit directs. Religious differences need probably even more attention than national or racial differences. Anyone doing extended missionary work among Roman Catholics will tell you what a help it is to know about their beliefs and background. So it is with our Jewish people. It is in a very real way a separate kind of mission work. Paul knew what this meant even though he was especially a minister to the Gentiles (Romans 15:16).

Question: *Where there are many Gentile churches in a city, why cannot the Jews come to them to hear the gospel?*

Answer: The Jews could go into our Gentile churches to hear the gospel, that is, where there are such churches preaching the gospel, but very few are ever saved this way. An inquiry into just a few of our churches will show this. We must go to the Jews, even as we do to the unsaved the world over. This is missionary activity, not waiting for them to come into our churches. The order of the Great Commission is to go to the lost, not to wait for them to come to us.

Upon this realization the missionary work of the centuries has been based. We are just as conscious that we are called of God to this separate kind of mission work as Paul was that he was called to his. But like Paul we have not lost sight of the others who are unsaved. Paul was called to preach the gospel to the Gentiles, but he went to the Jews first. We are called to preach to the Jews, but we reach the Gentiles also. Many Gentiles are saved here at our 72nd Street headquarters.

Question: *How does Paul say that Christ is the end of the law, and that there is one law for both Jew and Gentile?*

Answer: Romans 10:4—"For Christ is the end of the law for righteousness"—means that God gave the law not with the end in view that men should keep it, for He knew that not one could fulfill the whole law, but His design was that we might see how sinful we are and therefore flee to Christ and His righteousness. The same idea is expressed in Luke 16:16. Also, the "end of the law" means the enforcement of the law by punishment. What end and purpose would there be in a legislature enacting laws if there was no punishment for breaking them? The making of law is only a beginning. The end of the law of God is: "Cursed be he that confirmeth not . . . this law" (Deuteronomy 27:26). Christ took upon Himself that curse and so He was made the end of the law.

Galatians 3:28—"There is neither Jew nor Greek"—must be considered in the same sense as "neither male nor female"; namely, as v. 26, "For ye are all children of God by faith in Christ Jesus." God gave laws to the Jews in general, different laws to their priests, and still different laws to their women, yet they are all counted one Israel. The conglomeration in American citizenship will illustrate the idea. The Irish citizen celebrates St. Patrick's Day; the Germans commem-

orate the birthday of Frederick the Great; the Poles, Hungarians, and the Jews all have their days of national observances. Yet under the flag of the United States, they are all one. So likewise in Christ Jesus we are all one though we may belong to different nationalities and observe different memorials and distinctions.

Question: *Will you please explain for us Matthew 27:9, 10? What is the passage in the book of Jeremiah to which Matthew refers? The reference we find is Zechariah 11:13.*

Answer: There are many explanations of this troublesome passage, but somehow they do not seem to explain. Our suggestion is that the following background be considered: The Hebrew Bible is known among the Jews by the word T'NACH. This is made up, under the Cabalistic system, by taking the initials of three words, TORAH, NEVIIM, and CHESUVIM (Pronounced Kesuvim, the K being guttural). Taking the initials of these three component parts of the Bible, we have T, N, CH, and this makes a new word with vowels supplied, T'NACH, the CH being also guttural. The word Torah means the five books of Moses; the word Neviim means the book of the Prophets; the word Chesuvim means the other writings, such as the Psalms, Ecclesiastes, Ruth, etc. Now these three component parts have been for centuries carried in separate volumes. The book of the Prophets was bound by itself and so the Torah; and so the final volume containing all the rest of the Scriptures. The book Neviim, or the book of the Prophets, has for its first prophetic writing, the book of Jeremiah. Therefore it was referred to over and over again in many of the rabbinical writings simply as the Book of Jeremiah, although what was meant by that expression was the entire book of the prophets. Our Lord spoke often of the Law, the Writings, and the Proph-

ets. He could just as well have said, "the Law, the Writings and Jeremiah." You will notice that the reference in Matthew 27:9 does not give any specific quotation from Jeremiah, but just speaks in general terms of Jeremiah the prophet. There is no effort to quote from Jeremiah or even from Zechariah, but there is only this allusion or adaptation of the reference. You will find striking examples of such allusions if you will compare Isaiah 2:1-4 with Micah 4:1-5; Isaiah 62:11 with Zechariah 9:9. Jeremiah also makes general allusions and adumbrations, if you will examine Jeremiah 18:1-4 with Jeremiah 19:1-3. All of which means in essence that the general thought of Matthew 27:9 had already been covered by intimation in Jeremiah's own book of prophecy.

There are quite a number of other theories having to do with the problem; but we cannot feel satisfied with any of the others and so we present you this one conclusion of our own.

Question: *Will you please explain the word "equal" in Psalm 53:13. How could this term be prophetically used by Christ of any man?*

Answer: The reference here is not to Christ. John 13:18 refers to Psalm 41:9 and not to Psalm 55:13. The 55th Psalm has never been considered as Messianic. Delitzsch shows that this Old Testament Judas was none other than Ahithophel, the right hand of Absalom. The Psalm belongs to the period of the growth of Absalom's rebellion, a span of some four years. David seems to have had no suspicion and no forebodings as to the terrible treachery which was being developed and finally unfolded right in his city. And only as a sort of emergency move did he finally forsake his palace and leave Jerusalem.

How important it is that we adhere closely to the divine injunction "rightly dividing the word of truth." Otherwise we have only confusion.

Judaism, the Heart-sick Religion

By CHARLES LEE FEINBERG, Th.D., Ph.D., Professor of Old Testament, Talbot Theological Seminary, Los Angeles, California

IT has been noted by many that Judaism is a sad religion. Its songs and liturgies in the synagogue are predominantly in the minor key. Their fasts and mourning days are multiplied. This is due to other reasons than that they have been persecuted and harassed, hounded from pillar to post, for so many long, weary centuries. These persecutions have surely played their part, but that is not the whole story by far. It springs from the very nature of their present spiritual condition and the manner of their worship. The secret of their sadness is to be found in a verse of the Book of Proverbs. These wise sayings, penned by King Solomon the sage, cover a wide range of human relationships, and form a remarkable guide-book for a man in his outlook upon the world. The passage is the twelfth verse of the thirteenth chapter: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." It is a well-known fact that hope deferred, hope that is put off, hope that is prolonged beyond the time, is like hunger, which when prolonged and unsatisfied, brings on a kind of torture and sickness.

Like so many other maxims in the Book of Proverbs, the one before us contains many facets of truth. In the first place, it would indicate

THE WORLD WITHOUT HOPE.

In spite of the world's proud boasts and its vaunted progress, it is sick at heart because it has no hope for the future. It is without hope. The apostle Paul described the unbelieving world of his day as "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise,

having no hope without God in the world." Eph. 2:12. The world of unbelievers, then and now, is without Christ, without hope, and without God. Missionaries from around the world bear the same distinct testimony, that the world outside of Christ is sad and lone and dreary and without hope. Their death wails pierce the heart of the listener with anguish and with the realization of the depths of despair and hopelessness, when Jesus the Messiah and Savior is not trusted for eternal life and forgiveness of sin.

A missionary in Honan, China, said: "One day while I was talking to the people about 'Our Father which art in heaven,' an old lady came in and sat down, listening attentively. After the others were gone she said: 'The God you have been speaking of is the one I have worshipped all my life. I am now sixty-seven years old. At twenty my mother's eyesight began to fail, so I prayed: 'O God, if you will really make my mother's eyes well, I will offer a sacrifice of my own flesh.' She got well and I kept my promise and cut a piece of flesh off my arm and offered it up.' The dear old lady showed me a great scar on her left arm where she had offered a sacrifice to 'Our Father.' 'Now,' she said, 'I want you to teach me this prayer (the Lord's Prayer so-called) that I may use it daily.' I felt I could say as Paul at Athens: 'Whom therefore ye ignorantly worship, him declare I unto you.'" Acts 17:23. This woman revealed a little of the hopelessness and despair of the heathen world.

But not only is the world in general without hope, but Israel, God's chosen people, cries out in sad exile the same sorrowful lament. It was the great prophet Ezekiel of the days of

the Babylonian exile who pictures Israel for us as dried bones in the midst of a valley. These bones said: "Our bones are dried up, and our hope is lost; we are clean cut off." Ezekiel 37:11. They considered themselves without hope.

Israel, however, should never be without hope for the Scriptures tell us, in the second place, of

GOD'S GIFT OF HOPE

When the world was without hope in Adam and Eve after their sin, God set before fallen humanity a glorious hope. God Himself is the first Prophet of hope. Said He to the serpent (Gen. 3:15): "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." With Abraham and his descendants God multiplied the references to this hope. It was not to be in man nor in his works. By the deeds of the law comes condemnation, not hope. Under the law every mouth is stopped and condemned, and all the world is rendered guilty before God. It was not to rest in the promises of men or their supposed ability. Jeremiah warns us that the heart of all men is deceitful above all things and desperately wicked. Jer. 17:5, 9. The hope is not in a homeland (though this is embodied in the Jewish national anthem) to be obtained by their efforts or those of others. Disappointment has marked such attempts all along the way. God's gift of hope is in the Messiah of Israel alone. Our prophets of old recognized this full well. Hear Jeremiah as he declares (14:8): "O thou hope of Israel, the Savior thereof in the time of trouble, why shouldst thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night?" Again he points out the great hope of Israel (17:13): "O Lord, the hope of Israel, all that forsake thee shall be put to shame." The testimony

of the New Testament only confirms and echoes the position of the Old Testament. When Paul was making his defence before King Agrippa, he said: "And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!" He was speaking of the hope in the Messiah. Acts 26:6,7; 28:20. All believers now rejoice in the hope of the glory of God centered in the Lord Jesus Christ (Rom. 5:2). That such hope gives constant rejoicing (Rom. 12:12) is the witness of the Word of God. Again and again we are told that Jesus Christ is our hope. How can one expect to have hope, then, without Him? It is impossible, though multitudes try it only to fail.

In the next place, we should consider what the text in Proverbs states concerning

THE DEFERRING OF HOPE

It is true that the world is without hope and Israel bemoans the fact their hope is cut off, but God has granted abundant hope, as we have seen. The difficulty is that the hope promised has been deferred, prolonged, drawn out, put off. When God began making promises to Abraham concerning the hope of Israel, it was at the most some twenty centuries before the birth into the world of Jesus of Nazareth, the Messiah. You may say that is a long time to wait for a realization of a hope. It may seem so to us, but how much longer must it be if almost twenty centuries after the coming of Messiah, the hope of Israel is still being deferred by them? No wonder they are sick at heart and heart-sick. They are longing, pining, and yearning for the hope but He has already come.

Recently in one of the orthodox synagogues in Brooklyn, N. Y., during

certain holy days of repentance, confession, and prayer, Jews were prostrating themselves before God in humility, crying to Him for protection and deliverance for their persecuted brethren, especially in the countries of Europe. One elderly Jew, we are told, lifted up his hands toward heaven and in an agony of soul, cried out: "Oh that Thou wouldst rend the heavens and come down . . . Lord, send Messiah, and should Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so." The dear soul had been deferring the hope so long and did not know or realize that Jesus is of Israel, bone of their bone, flesh of their flesh, the only and abiding hope of Israel and the world.

Finally, we need to note that the Scripture does state

THE FULFILMENT OF HOPE

The glorious truth is that the hope, which has been so long deferred, can be fulfilled in every heart who will receive it. When the hope does come, it is invigorating, refreshing, as a tree of life. Wisdom tells us to place our hope where it will not disappoint us at the end of life, but will be as the tree of life in the midst of the Paradise of God. Prov. 10:28; 11:30. After Abraham's long deferred hope came, he called him Isaac (laughter). Gen. 15:2, 3; 21:3-6. When the Lord fulfilled the hope of His people after the seventy years of exile in Babylon, how they rejoiced. Psalms 137 with 126. How Simeon rejoiced to see the hope of salvation come when he saw Jesus in the temple. Lk. 2:25-30. When the Lord Jesus Christ appeared to His disciples after His resurrection, their sick hearts were gladdened and they rejoiced. Lk. 24:17, 21, 41. Yes, when the hope is realized, when it cometh, it is a tree of life.

A man asked a poor Welsh boy who could not speak much English, and was found dying in an inn, "What is

your hope? What is your hope about your soul?" The boy turned to the man questioning him and said in broken English, "Jesus Christ is plenty for everybody!" Thank God, He is plenty and sufficient for sad Israel too.

God's exhortation to Israel is: "O Israel, hope in the Lord." Psalms 130:7; 131:3. And to the individual heart of every Jew the psalmist David asks a question which is vital, and answers it too: "And now, Lord, what wait I for? My hope is in thee." Psalm 39:7.

The Key to Assurance

IF God is through with national Israel and His covenant people stand finally and fully rejected, then where are God's promises to Abraham concerning the land, His oath to David concerning a perpetual throne, to a people that they shall be finally saved and settled in their own land to move no more? How about His promise, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah" (Psalms 89:35-37). How about the angelic promise made to Mary? "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 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 1:31-33). If God, as many imply, kept not His covenant, His promise and His oath with ancient Israel, then how do we know that He will keep His Gospel promise to us? The Christian's very security rests but in a covenant-keeping God. Let God be true, but every man a liar!—*Dr. Charles H. Stevens.*

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The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

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Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$300,000 annually. The Lord has never failed us. We have no guar-

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We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to our charge.

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"These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

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