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THE CHOSEN PEOPLE

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



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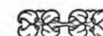
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Salutation

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

DEARLY BELOVED FRIENDS:

There is a fine distinction between the birth of the Lord Jesus Christ and His incarnation. The world in mirth and rounds of festivities is celebrating the birth of a baby. But the child of God rejoices in the truths of His incarnation. While the one truth includes the other, it should be clearly understood that the virgin birth of our Lord was but one important step in the life of the incarnate Son of God. God became man. This reality is not merely a phase in time, it is one of the sublimest facts of eternity. The incarnate Christ still lives, and the Scriptures clearly teach that our bodies will be resurrected or translated and made "like unto His glorious body." It was the human body of the Lord Jesus Christ which was raised from the dead. It is in the same body that He will appear as our eternal High Priest the second time, without sin unto salvation. "His feet shall stand in that day upon the mount of Olives." He will be recognized by the wounds He bears in His body. It is as David's Son that He will sit on David's throne. The incarnation is not only the truth of Bethlehem; it is the eternal fact that throughout all the ages of eternity our Lord will ever be "Immanuel—God with us!"

CHRIST A TRUE HUMAN BEING

In becoming an individual of the human race it was quite necessary that the Messiah should come by the way of human birth and that He should grow through the normal processes from birth into manhood. If He had come any other way some would suspect that He was not a member of the human family. And, if He were not a true human being, He could not fulfill one of the most important requirements of redemption—He could not be the Kinsman-Redeemer.

Shortly after God redeemed the children of Israel from slavery in Egypt, He gave them the law through Moses. This law had many purposes, but chiefly it demonstrated the need of a redeemer, and it portrayed in beautiful detail truths concerning His coming. Some of the Lord's children sometimes question the severity and unusualness of various details of the Mosaic system. Many of these problems would be resolved if we would realize that one of God's purposes in giving the law was to preserve for Himself a people. It was necessary that the descent of the Messiah, first from Judah and later from David, be clearly demonstrated. God's promises are definitely linked not only to the nation of Israel but also to distinct families in Israel. The preservation of the family tie is an important aspect in fulfilled prophecy.

With this truth in mind we can understand some of the glorious teaching of the twenty-fifth chapter of Leviticus. When under Joshua the land was divided each family was given an inheritance. In time ordinary human circumstances would result in alienation of property, and if this condition were permitted to continue there would be a confusion of families and tribes. In order to prevent this God commanded that every fifty years each inheritance should revert to the ownership of its original family possessor.

Fifty years is a long time. Sickness could prevent working the soil; weather conditions, plagues or indolence could reduce a man to poverty. In the meantime he could incur debts, and those debts would have to be paid even if it meant that he would sell the use of his land to a member of another tribe or nation. In dire cases a man could even sell himself into slavery in order to pay his debt.

And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him (Leviticus 25:47, 48).

"One of his brethren may redeem him." The redeemer must be a kinsman! Here we have one of the reasons for the incarnation. Only God can redeem from sin, and since only "one of his brethren may redeem him" it follows that God must become man in order to be our kinsman-redeemer.

THE BRAHMAN AND THE ANTS

As one ponders this theme his heart is filled with overflowing awe. God became our kinsman! We cannot fathom this truth, we can only thankfully accept it by faith. Some years ago a faithful missionary was dealing with a high caste Brahman. This well-educated hearer was thrilled with much of the gospel message, but he just could not see how the incarnation was possible. As he walked in his fields he thoughtfully considered the message of the missionary. In India there are huge ant hills, and as he walked he noticed that when his shadow fell on these hills the ants became frightened. A Brahman will never deliberately hurt any animate creature. He believes in the transmigration of souls, and that means that he thinks that any living creature could possess the soul of one of his friends or relatives. He didn't want the ants to be frightened by his shadow. One might say that he loved them in his own simple way. But how could he tell them of this? If only he could become an ant, live among them as one of them! Then he could speak their language and tell them that they should not fear him. As he meditated he was reminded of the message of the missionary. The light dawned. God could do what he, the kind-hearted Brahman, could not do. He had been taught to believe that God was a vengeful god of unmitigated judgment. He thought that when it thundered God was casting imprecations on the inhabitants of the earth. God wanted to tell him that He loved mankind. And so He did what was humanly impossible; He became incarnate. God lived in a human body. He came as man to man. He spoke our language and told us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"One of his brethren may redeem him." There is another compelling reason why God had to become our kinsman in order to redeem us. In order to plead our cause with God, one must know how it feels to be tempted; he must know what human suffering is. When God became man the comforting truth of redemption became possible,

For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted (Hebrews 2:16-18).

And so, when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. How thankful we can be that God became man, became our kinsman. He qualified as our kinsman-redeemer.

THE BONDAGE OF SELF-SLAVERY

"And thy brother sell himself." Joseph was sold into slavery by his brethren; but no brother of yours or mine sold us as slaves—we sold ourselves! We thought that we were freemen. Others might, like the prodigal, become profligate, but not us; we *knew* we could toe the mark! Like the Pharisees of old we exclaimed that we "were never in bondage to any man." Never in bondage? What about Egypt, Babylon, Persia and Greece? Never in bondage? And while they spoke in the temple it was guarded by Roman soldiers! Never in bondage? The plain teaching of the Scriptures is that "all have sinned and come short of the glory of God" and "whoso committeth sin is become the servant (Greek, 'slave') of sin." We thought that we were going to show the world that we were free of prejudice, that we had the liberty to choose our own ways. Nobody could force us to do what we didn't want to do. And so we sold ourselves. One morning we awakened to a solemn fact: we weren't free, we were slaves—slaves to our appetites, our passions and our desires. And it was a voluntary slavery—we had sold ourselves!

But the day came when we realized that we had a *Goel*, a Kinsman, who was well able and willing to buy us back—One who, when father and mother would forsake us (and I can thank God for a godly mother who never would, but even if she did) then the Lord would take us up. Sold into slavery, but the blessed message of the Gospel is, "If the Son therefore shall make you free, ye shall be free indeed." Thank God for our Kinsman-Redeemer.

The message of the incarnation is the message of the "Kinsman" who came to be our Redeemer. How we rejoice in this truth! But our rejoicing is tempered with sadness as we think of our brethren according to the flesh who do not know of Him who came to save His people from their sins.

A SUBJECT FOR FUTURE STUDY

There are other aspects of the kinsman-redeemer which we have not touched. In Hebrew the word used is *goel*, and he who redeemed his brother from slavery also redeemed the possession which was sold and became the avenger of blood for the Israelite who was wrongfully slain. But our space is limited; perhaps we will be permitted to continue this theme in some future issue. Meanwhile, may we be made ministers of His saving grace to bring the Gospel of redemption to Israel so that they, too, may come to rejoice with us in the incarnate Lord Jesus Christ.

Ever faithfully yours in His service for Israel,

Samuel Tuchs

Incidents In The Work

HEART-WARMING NEWS OF THE WORK IN DENVER,
CANADA, NEW YORK AND LONDON

Mrs. Hanna Wago, Alexander Marks (our blind evangelist), Brother Runge and Dr. Harry Marko tell of thrilling experiences in presenting the Gospel of our Lord Jesus Christ to their unconverted brethren.

Reaching the Jews of Denver

By MRS. HANNA E. WAGO
Missionary, Denver, Colorado

A DEAR CHRISTIAN FRIEND, Mrs. F., recently decided that she and I should meet a Jewish couple who had moved in next door to her. I went to see Mrs. F. one evening last week, and we went over to call on Mr. and Mrs. H. They were a bit cautious about inviting us in but seemed convinced of our friendly intentions and admitted us. Mr. H. went through terrific experiences in Germany, where he saw his first wife and many of his relatives massacred by the Nazi fiends. Mr. H. was fortunate enough to get into Palestine where he spent several years. He took an enthusiastic interest in the rebuilding of Israel until a serious lung condition developed and he was sent to Denver to the National Jewish Hospital. Here he received every consideration, and after several operations the disease was arrested. This took several years, during which time he met a fine Jewish woman of like fate, and after both were discharged from the hospital they were married. To be sure their physical strength is limited, but they both work.

Mrs. F. and I decided to stay only a short time, but we all enjoyed our visit and they urged us to stay longer; we spent over two hours with them. We began our conversation with the mention of benefits of our wonderful Curie Springs water, then switched to religion. Mr. H. turned to his wife a couple of times, remarking, "Honey,

do you hear how familiar Mrs. Wago is with Judaism, and the way she pronounces Bar-Mitzvah, etc.? Our American Jews could learn from her."

Mr. H. is very intelligent and well-informed. We touched on the Dead Sea Scrolls so recently discovered, and I remarked that not only the Scrolls but also archeology confirm the authenticity of the Bible. Mr. H. told me he discussed the Scrolls with a rabbi in Denver known to be very liberal, and that he was pleasantly surprised to hear the rabbi say, "It seems there is more to it than we thought."

Mr. H. likes to read the old books that refer to the times of Christ on earth, and I mentioned Edersheim's books to him. He took the name and said he would get them from the library. I promised him mine in case they are not in the library. Mr. and Mrs. H. were very gracious and invited us back, and we plan to go. Please pray for this fine Jewish couple that the Lord may bless our witness to them and save their precious souls.

72 RELATIVES KILLED BY HITLER

Then I would like to request prayer for the P. family. Several of us have visited this lovely and refined family. Seventy-two of their relatives were killed during the Hitler purge. Mother P. and sister are not well. I had a good two-hour visit with the mother and daughter. The mother was very curious, wondering why I came to see them. I told them that the Rev. Mr. G. and Mr. B. had been

to see her son at Stein's Clothing Store; and that they asked me to call and see the family and somehow let them know that we love the Jewish people and would be happy for their friendship and glad to be of service to them. They seemed impressed. I told them that I hesitated just walking in on them and put it off, but a voice inside of me reminded me several times and urged me to go. I told them frankly that my husband, although Jewish, was a believer in the Lord Jesus Christ as his Messiah and coming King. By now the mother was very much interested to know how this happened. She wondered if the experience was too private to tell about. I told her I'd be happy to tell them about it and I did. They both seemed profoundly affected. Knowing my Jewish friends so well, I stressed the fact that my husband did not consider himself a "converted Jew" but rather a "converted sinner, still a Jew." This startled the mother and she turned to the daughter, asking her to explain it in German. After repeating it to her several times, the mother seemed to grasp the importance of it. Before I left, the daughter asked me to listen to "that voice" again and come back to see them. We hope to continue our contacts with this family. Please pray for their conversion.

Visiting the Jews in the Maritimes

By REV. ALEXANDER MARKS
Field Evangelist, Canada

WHENEVER I GO to a city or town for the purpose of preaching in churches, I always make it my business to visit the Jews in either their homes or their places of business. In one town I was speaking at a union meeting in the Salvation Army citadel. Prior to our meeting we called upon the different Jews in the town, and I

was given a very good reception by the Jewish people. However, when I was about to leave the town my friend who accompanies me on my visits brought the Jewish wife of the mayor to see me. She was very angry; she held in her hand a copy of THE SHEPHERD OF ISRAEL, and she said, "How dare you try to make us Jews believe in Christ?" I listened to her objections and then told her plainly that the first followers of the Lord Jesus were Jews, and they took the message to the Gentiles. I also made very clear to this Jewess the difference between a Gentile and a Christian and that when a Jew accepts Christ as his Messiah he is returning to the God of his fathers. After a lengthy conversation the mayor's wife became calm and then told me that when I return to her town I should visit her, and she is now on our mailing list to receive regularly THE SHEPHERD OF ISRAEL.

In another town a Bible Presbyterian minister who loves the Jews took me to see a number of Jewish people. This minister has a Hebrew Bible and reads it. We went to visit one of the most orthodox Jewish rabbis I have met in North America. He received us very kindly. My minister friend read to the rabbi several portions of the Scriptures in Hebrew. The rabbi told us that Psalm 2, where we read of the "son," refers to King David; and he also told me that I could not convert him, neither could he get me to return to rabbinical Judaism—that I was too far gone. The rabbi's wife was very indignant and said, "The idea of coming to my husband, a very orthodox Jew, to speak to him about Jesus. Why, we have been in Canada for more than thirty years and no one has ever dared to speak to us about Jesus." Then addressing me she said, "How dare you to come to my husband and speak about Jesus!" I told her that we must be faithful to God and His

revelation. The rabbi, although kind, was very restless and began to walk around the room. We left, and I told the rabbi I would pray for him that the Lord would show him from the Hebrew Scriptures that Jesus is the Messiah.

HE HAD NEVER MET A CHRISTIAN JEW

The minister took me to visit another Jewish man who told me he had never met a Jew who believed in Christ. "Why don't our rabbis tell us about Him?" asked this Jewish business man. The dear minister who took me to these Jewish people had been visiting them, and one business man told me what would happen to his family if he would accept Christ. This man reads our literature. Another Jewish man told my minister friend in my presence, "It is all right for you to believe in Christ; you were born a Christian." However, we explained that no one is born a Christian; each man must be born anew. This man's son asked us many questions and showed a keen interest in our message.

I asked one Jewish man if he had a blood sacrifice for his atonement. He answered that he has no blood atonement, but he gives money in its place. I told him that he could not buy or bribe God. Leviticus states, "It is the blood that maketh an atonement for the soul." It was sad to discover that so many of these Jewish people had very little knowledge of the Old Testament Scriptures.

We met a Jewish man who had been in a concentration camp. He said he certainly believes in God, as it was God that saved him from the gas chamber, but that he has little time to read the Scriptures as he is busy in the store. However, his wife from Poland was far more interested in the Scriptures. They both had spent a number of years in the land of Israel, and his wife told us that she had studied the Bible there.

In these parts there are no Jewish missions. However, I visit this area each year, and these Jews are kept in touch with the Gospel through our monthly gospel paper, *THE SHEPHERD OF ISRAEL*.

Please pray for these Jews whom I contacted that they may come to a saving knowledge of the Lord Jesus.

A Jewish Grandfather With an Open Heart

By REV. ALBERT A. RUNGE
Missionary, New York

THE GREATEST PERCENTAGE of Jewish missionary work must be done by personal contact. The method of reaching Jews is not by church associations as Jews do not attend church; therefore, the Jewish worker must go to their homes, their shops and their communities. God has given to your Mission a great vision of reaching the Jew in his own community. In the Borough Park section of Brooklyn where one of our newest Mission stations is located, it is estimated that there are 700,000 Jews, and there is no gospel work among them other than that being done by our Mission.

Although there are many closed doors there are actually many open hearts. There seems to be a revival of serious thinking amongst Abraham's seed. Many are asking themselves if they did not fail to accept their Messiah nineteen hundred years ago.

In our visitation program we have come into contact with an orthodox Jewish grandfather. At first he refused a copy of *THE SHEPHERD OF ISRAEL*. Bitterly he said, "We Jews don't believe in that." I asked how he could say he didn't believe what he hadn't read. "Well," said he, "it's about Jesus and we Jews don't believe in Jesus." I asked him why he didn't believe that Jesus was the Messiah. "Oh," he said, "when the Mes-

siah comes he will bring a perfect world system." I reminded him that many orthodox Jews believe in the Messiah ben David and the Messiah ben Joseph, a King-Messiah and a suffering Messiah. Then I said, "How could God establish a perfect world system with imperfect people? First God had to provide atonement for sins. Leviticus 17:11 tells us:

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

"Where is your altar and temple for the blood sacrifices?" Half apologetically he said, "God took away our temple because we were bad." "Is it possible," I replied, "that God would take away from His people the only source of forgiveness, the blood sacrifice? This ordinance was given to Israel not because they were good, but it was for sinners." He thought for a moment; then he accepted the literature and thanked us for our time. Pray for this sincere man that the light of the glorious Gospel might bring faith to his questioning heart.

Witnessing to London Jews

By JOSHUA WILKOWSKY,
Missionary, London, England

But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee (Psalm 5:11).

WE REJOICE that the Lord enables us to witness of His saving grace to the lost sheep of the House of Israel. During this month I contacted several Jews who were inclined to listen to the claims of our Lord and Saviour. One was a basket manufacturer who came to this country before World War II started. He is cultured and well-read; he admires the ethics of the New Testament. I gave

him *THE SHEPHERD OF ISRAEL* and also the tract "Do Christians Worship Three Gods?" which he promised to read. Let us pray that through reading his eyes may be opened to see the Lord Jesus Christ as his personal Lord and Redeemer.

Another man with whom I came in contact is an orthodox Jew who has been in this country for a good many years. Before he came to this country from Berdichev (Russia) he belonged to the Chasidim, the most strict and pious sect in the Jewish nation. Although his outlook and views are that only in orthodox Judaism can the Jewish nation be united, he was willing to listen to my answer that only in the Messiah who claims to be one Shepherd of one fold can the Jewish nation unite. At the end of our conversation he accepted the tracts which I gave him. May he, too, find peace in his heart through reading His Word which giveth light to those who search for it.

Another man with whom I conversed is the brother of one of our missionaries in our Mission in the U.S.A. I gave him our latest issue of *THE SHEPHERD OF ISRAEL*. As he was looking inside the magazine he said, "I must tell you that I am interested in these things, for I have a brother who is in the same Mission." He told me his life story, and that he is also a member of a synagogue. May the Lord speak to his heart that he may be reawakened and desire to walk in His footsteps.

In the Jewish shops there is a great opportunity to witness. A proprietor asked me in the presence of other Jewish customers, what made me believe in a crucified Christ. The Lord enabled me to talk to them from Moses and the Prophets through the fulfillment in the New Testament of the Saviour's coming. After our conversation, they accepted the tract "Do Christians Worship Three Gods?"

"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 seventeenth in the series.

IN OUR LAST BROADCAST, you will remember, we discussed the subject of righteousness as it is presented in the seventh verse of the eleventh chapter of Romans. Here is the verse and the two that precede it:

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

We showed in our last broadcast that righteousness cannot be obtained by money (we cannot buy God), and it cannot be obtained by works.

There is only one way in which we can obtain righteousness, and that is by clothing ourselves in the righteousness which God the Father has established through His only begotten Son, the Lord Jesus Christ. And so God looks upon us through the person of His only begotten Son and we then partake of His righteousness and are justified because He is righteous.

NEW VISTAS OF TRUTH

The passage we took up last week was the seventh verse of Romans 11, where we read, "Israel hath not obtained that which he seeketh for"; and we showed that all of the works—the many provisions of legal formalities—did not help Israel to obtain righteousness in God's sight. Then we read on, "but the election hath obtained it, and the rest were blinded," and as we read these

words they open up a new vista of long-forgotten and neglected truth. The first premise in all of this body of truth is that there is an election. We read before in the fifth verse that there is also a "remnant according to the election of grace"; that is, a remnant of Israel which is to be brought into the body of Christ. Now we learn that this "election hath obtained it (that is, righteousness), and the rest were blinded."

We tell our people so many times, and try to impress it upon them, that there are only three kinds of people in the world—Jews, Gentiles and the Church of God. Nobody is ever born a Christian. Nobody is ever born a Jew as a matter of religion; he is only born a Jew racially the same as a German is born a German racially. Religion doesn't run parallel to the race. There are in Germany, in Great Britain, or in any other country you choose to name, peoples of their own national origins who are adherents of all sorts of cults or religions. An Englishman could be, for instance, a Protestant; he could be a Presbyterian; he might be a Roman Catholic; he might even be a member of a cult of some form of Hinduism (these things are possible and do indeed exist), but he is always an Englishman no matter what religion he may espouse.

WHAT DOES "ELECTION" MEAN?

Now then, God looks upon the world in the light of what I am explaining; The Jew, the Gentile and the Church of God. Any Gentile, who chooses at any time of his own free will to accept the salvation offered

through the Lord Jesus Christ, and says "I will" in response to God's call "Whosoever will may come," is no more a Gentile but undergoes a new experience called being "born again," and becomes a child of God, a member of the body of Christ. Likewise, when any child of the family of Israel decides by the very same process of free will to say in response to God's call, "Yes, I, too, want to accept the righteousness that has been made possible through thine only begotten Son, the Lord Jesus Christ," such an Israelite becomes at once a new creature; he is no more a Jew; he is not a Gentile; but he is a new creature called "a child of God" and he has become a member of the body of Christ. These children of God are also called *Christians*.

Let us get that clearly into our minds: No one is born a Presbyterian or a Methodist or a Baptist or a Protestant or a Jew by religion; we are only born racially according to our parentage or ancestry, and after that we have to make our own choice as to what we are to believe and where we are to spend our eternity.

CAN WE WORK OUT OUR OWN SALVATION?

Having explained that, we come back and read that Israel hath not obtained righteousness, but "the election hath obtained it." I remember some years ago speaking from a public platform and having the chairman introduce me. He said his people were so glad to have me on the platform, and then he went on to say: "You can't obtain salvation just through muttering some shibboleth, some confession of faith; you have to work out your own salvation by your own works." When he had finished and it came my turn to speak, I turned to him and said, "With all due respect and my apologies, I want to remind you that I happen to be a member of a race

that for nearly four thousand years has tried to do the thing you are talking about, that is, to secure our salvation or righteousness by works, and I am ashamed and sorry to say that God has written over all of those efforts one word, and that one word is *failure*." There you have it, "Israel hath not obtained that which he seeketh for, but the election hath obtained it."

Let us go back a moment to find out why it is that Israel did not obtain this thing called *righteousness*, but the election did. Turn back to Romans chapter 9 and read the 31st verse:

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

In other words, here you have the picture I gave you a moment ago. The whole nation had multiplied laws and precepts and teachings—this do and this don't do—all in a determined, earnest effort—desperate sometimes—to obtain this thing we call righteousness, and here God says that this Israel "which followed after the law of righteousness hath not attained to the law of righteousness," and He writes the word *failure*. Then God asks the question in the next verse, "Wherefore?" Why didn't they obtain righteousness?

NEXT STUDY — ROMANS 9:32

My time is up and I must stop. In our next broadcast I want to exhaust this 32nd verse of Romans 9, to explain why the people who have so desperately sought righteousness did not obtain righteousness. In the meantime I want you to study this eleventh chapter all over again, verse by verse, and ask God to give you new light.

We shall be glad to continue to hear from our friends. We are grateful to be of any help in bringing you light from God's Book during these dark days. May God bless you.

Questions and Answers

By REV. HENRY J. HEYDT, Th. D.

Question: *In John 19:14, 31 we are told that the day following Jesus' crucifixion was a sabbath, the Passover, and further, that it was an "high day." Would you kindly comment on the significance of this terminology. (a) Was the term "sabbath" in itself ever applied to the annual Jewish festivals, such as the holiday of Passover? (b) If this holiday (15th of Nisan) fell on a weekday, would it be proper to call it a "high day," or would it necessarily have to coincide with a regular Saturday sabbath before this terminology could be applied?*

Answer: In Leviticus 23:32 the Day of Atonement is called "a sabbath of rest" (compare chapter 16:31). Other feast days have sabbath characteristics but are not called sabbaths (Leviticus 23:8, 21, 35, 36). Some think that the sabbath of Leviticus 23:11 was the Passover, but this is difficult to prove. In the New Testament the feast days are always designated by their names unless John 19:31 is an exception. Those who wish to prove a Wednesday crucifixion must of necessity make this the Passover sabbath and not the weekly sabbath. Those who hold a Friday crucifixion maintain that the two synchroized and that therefore it is said "for was great the day" (Greek).

The term *paraskene* (preparation) is also important in this discussion. Does it mean preparation for the Passover or preparation for the sabbath? Philip Schaff maintains that it is the technical Jewish name for *Friday*, just as the corresponding terms in the Syriac and Arabic, so-called from the Jewish habit of preparing meals on Friday for the sabbath, and that it must have this meaning here since it is so used in all other pas-

sages of the New Testament where it occurs (Matthew 27:62; Luke 23:54; Mark 15:42). See also Josephus in *Antiquities of the Jews*, Book 16, chapter 6, section 2, where an edict from Caesar Augustus says "and that they be not obliged to go before any judge on the sabbath day, nor on the day of the preparation for it."

* * * *

Question: *Please explain the use of the expression, "purge me with hyssop," in Psalm 51:7. Smith's Bible Dictionary speaks about the detergent qualities of hyssop. As this does not sound very sanitary to me I would appreciate an explanation of the spiritual application.*

Answer: It is both unwise and unnecessary to connect detergent qualities with the hyssop of Scripture. The Jewish Encyclopedia correctly states, "There is great uncertainty as to what specific plant is intended . . ." M'Clintock and Strong Cyclopaedia says that the etymology is uncertain and that it is "a plant difficult to define." Celsius lists some 18 different plants which have been suggested by various authors. Its use in Scripture makes it evident that it was selected as a plant suitable as a means for sprinkling.

What is important is what David had in mind in Psalm 51:7. The idea of purification does not reside in the hyssop itself but in its use in Levitical purgations, a purification founded on atonement. David might have had in mind the Passover lamb (Exodus 12:22), the cleansing of the leper (Leviticus 14:4, 6, 49, 51, 52) or the waters of purification (Numbers 19:6, 18) or perhaps all of these. At any rate, he uses the expression as indicative of sin's removal. The

symbolical acts themselves are brushed aside, and David implores God *directly* and apart from any *priestly* mediation. It is the inner cleansing that he has in mind (verses 6, 10) and not the ceremonial. He uses the language of the ceremonial because it is fraught with significance and expresses the desire of his heart.

Question: *When you say that "God the Father could send God the Son to die for the sin of the world" of course you do not mean to imply that the sins of all men are accordingly forgiven. Other writers have made similar statements to yours, in fact, 1 John 2:2 has the same expression, but the very next verse explains the true attitude. A slight change in your wording would have been more accurate.*

Answer: When we speak of the Lord Jesus Christ dying for the sin of the world we do not of course mean that the sins of all men are automatically forgiven. For similar statements to the one you mentioned in 1 John 2:2, see 1 John 4:14; John 1:29; 4:42; 1 Timothy 4:10 and 2 Corinthians 5:19.

In the realm of theology this involves the tremendous discussion on limited and unlimited atonement. We think the entire matter is answered beautifully and simply in the Greek of Matthew 20:28 and 1 Timothy 2:6. The English has for Matthew 20:28, "to give his life a ransom for many," and for 1 Timothy 2:6, "who gave himself a ransom for all." The word "for" is different in each case in the original, and this should have been indicated in the English. Matthew has *anti*, instead of, or, in the place of; 1 Timothy has *hyper*, in behalf of. The two statements when brought together tell us that while the Lord Jesus Christ gave His life a ransom in behalf of all (1 Timothy) it was actually in the stead of only the many who accept Him. His death is *sufficient* for all (Christ died for the sin

of the world) but *efficient* only for those who believe. Thus in one sense the atonement is unlimited while in the other it is limited to those who actually receive the Saviour.

* * * *

Question: *If God made everything perfect, and He hates sin, how was it that sin was found in Satan, and where did it come from?*

Answer: The Bible deals with sin as a present reality and does not discuss its inception, excepting as it is attributed to Satan. Sin became a possibility the moment God created a being who was not a mere mechanism and who had any latitude of will. For God to create a being who could love Him voluntarily there had to be the possibility for that creature not to love Him, and not to love Him would immediately be sin. The same thing is true of obedience. There can be no true obedience apart from the possibility of disobedience, and disobedience is sin. The first creature to exercise his will contrary to God's was Satan. For the account of his fall see Ezekiel 28:11-19.

* * * *

Question: *Please explain Romans 9:11 and 11:26.*

Answer: Romans 9:11 states the principle upon which the purpose of God, according to election, works. It is not upon the basis of what the individual may or may not do, but upon the call of God. That is why it is called "the election of grace" in Romans 11:5. God has elected during this present time to save a remnant out of the nation Israel, but one day He purposes to save the entire then-living nation (Romans 11:26-29). A comparison of Romans 11:5 and 26 shows that Jews are not saved because they are Jews, and that not all Jews are saved. One day, however, the entire nation will accept the Lord Jesus Christ and be saved (Isaiah 66:8; Zechariah 3:9).

What Does God Think of the Jews?

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

THE OPINIONS and views of men differ as to the people of Israel, but it is not their opinions nor their estimates which they set forth that we are interested in. Their judgment is of little importance compared with the pronouncements of God. The Bible gives us time and again glimpses of what is in the heart of God relative to His people, the Jews. We have such a passage as Isaiah 49:14-16:

But Zion said, The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

and Zechariah 2:8, 9:

For thus saith the Lord of hosts: After glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye. For, behold, I will shake my hand over them, and they shall be a spoil to those that serve them; and ye shall know that the Lord of hosts hath sent me.

These portions clearly indicate what God thinks of the Jews. But we are interested now in a passage where this truth is presented in very striking terms. It is in the portion of the Book of Numbers on the oracles of Balaam:

And he took up his parable, and said, Rise up, Balak, and hear; Harken unto me, thou son of Zippor: God is not a man, that he should lie, Neither the son of man, that he should repent: Hath he said, and will he not do it? Or hath he spoken, and will he not make it good? Behold, I have received commandment to bless: And he hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob; Neither hath he seen perverseness in Israel: The Lord his God is with him, And the shout of a king is among them. Numbers 23:18-21.

In this passage we discern three great facets of precious truth. The first is:

THE UNCHANGEABLE PROMISE OF GOD, v. 19

As with Balaam and Balak, there are always those who are stirred by Satanic venom and hate to curse and destroy Israel. But they soon find that God is not a party to their deeds. He cannot be prevailed upon to curse where He has purposes and plans for blessing. The Lord cannot be prevailed upon to alter His purposes in Israel. He cannot lie (Hebrews 6:18) and His promises are unbreakable. Because God's nature is unchangeable, His glorious purposes are also. The prophet Malachi declared to Israel when they were in a state of great spiritual decline: "For I, the Lord, change not; therefore ye, O sons of Jacob, are not consumed." 3:6. Israel need never fear a change in the attitude of love toward them on God's part because He can never be prevailed upon to sever His relations to them. Nor can He be persuaded to reverse His promises to Abraham and his seed. How sure are the unchangeable promises of the unchanging God!

A child who had a mother asked an orphan once, "What do you do without a mother to tell all your troubles to?" "Mother told me whom to go to before she died," said the little orphan. "I go to the Lord Jesus: He was mother's Friend, and He's mine." Her friend said, "Jesus Christ is in the sky. He is a long way off, and he has a great many things to attend to in Heaven. It is not likely He can stop to mind you." The orphan answered, "I do not know anything about that; all I know is, He says He will, and *that's enough for*

me." God and His promises are unchangeable. In this is our confidence and strong assurance.

THE UNSEARCHABLE GRACE OF GOD, v. 20-21a

In His grace God says He beholds no iniquity nor perverseness in Israel that should make Him change His original covenant to Abraham, and cast them off from being His people. Some try to explain this on the ground that Israel was not at that time in rebellion or apostasy against the Lord; that there was no outbroken sin among them as Balaam looked upon them. This is entirely inadequate to explain the passage. God does not say that there has been no iniquity, nor that there is no iniquity. This He could not say, but He does say that He has not beheld it. We must remember that this is the same God of Whom Hakakkuk said that He was of purer eyes than to behold evil and who could not look on perverseness. Habakkuk 1:3, 13. God sees no iniquity in His people because He has blotted it out as a thick cloud (Isaiah 44:22); He has cast it behind His back. "It is God that justifieth; who is he that condemneth?" Romans 8:33, 34. Man delights to curse because he looks upon men as they are. God seeks a ground of blessing and finds it in blotting out the sins that condemn. This is the unsearchable riches of God's grace. It is available now to Jew and Gentile by simple faith. "For there is no distinction between Jew and Greek: for the same Lord is Lord over all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved." Romans 10:12, 13.

An English officer, riding over the battlefield with his servant, noticed a wounded enemy soldier. He said, "Give the poor fellow a drink from the water bottle." As the servant stooped down, the soldier fired, and

missed. Stepping back, he said, "What shall I do now, sir?" "Give him the water all the same," was the noble officer's reply. This is but a faint picture of that grace of God which will behold no iniquity nor perverseness in Israel.

Finally, our passage treats of

THE UNENDING JOY OF GOD, v. 21b

Because of the gracious promise of God and His blessed grace there is joy in store for the one who trusts Him. The Lord is in the midst of such and His triumphant and gladsome shout is among them. Those who, because of the changeless promise of God, have laid hold of the marvelous grace of God, in His sin-cleansing power, are the ones who enjoy the presence and joy of the Lord with them. They look unto the Lord and are radiant, radiant with the joy of His presence. With the Lord present with Israel, no wonder no enemy could overcome them, no wonder no foe could prevail to curse them, no wonder they could not be destroyed. The joy of the Lord ever commends the truth of God to hearts that do not know the Lord.

A Christian shoemaker in Germany, as he worked away, used to sit at the door of his little home singing out his joy and gratitude in praise and thanksgiving to his God. One day there passed his home a Jewish gentleman, who had found no rest for his soul and no satisfaction in the empty ritual of the synagogue. As he passed the shoemaker's door, he was attracted by the joy of the humble man and said to him, "My friend, you seem exceedingly happy." "Indeed," said the other, "I am, and good reason have I for being so, for you must understand I am a King's son." The gentleman whispered to himself, "poor lunatic," and passed on his way. A day or two after that he had occasion to pass the home again. "Good morning to your Royal Highness,"

said the Jewish gentleman, with a rather scornful reference to his remark a few days before. "Good morning," said the shoemaker, "but do not pass on so quickly; please give me a moment's opportunity to explain my meaning." The gentleman stopped, and the Christian told in his happy and humble way his good reasons for calling himself a King's son. His joy was increased when later his Jewish friend also became the son of the King of Israel. The joy of the Lord is our strength and our recommendation. When God has blotted out our transgressions we know He is with us, and His joy should fill our hearts and lives.

The matter of great importance here is to realize that this all was of God's doing. "What hath God wrought!"

It is not what Israel has done, but what God has accomplished. We must realize it is the work of God that redeems in the Messiah.

How blessed it is to have the heart submissive to learn of the ways of the Lord, then to follow in them diligently to our blessing and that of countless others. The transgressor will find the purpose of God will condemn him in the hour of judgment.

Where to Send Used Clothing

MANY OF OUR faithful friends continue to send us used clothing for shipment overseas to our needy friends in London, Paris and Israel where food, shelter and raiment—the bare necessities of life—continue to find tearful and grateful welcome on the part of all but destitute Hebrew Christians.

When shipping these articles of clothing to us, please see that they are addressed as follows:

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

590 Broadway, Brooklyn 6, N. Y.

Please do not send them to our Headquarters Building in New York. When sent to New York, we are put to extra expense to carry them over to Brooklyn. It is in Brooklyn where the unpacking, sorting and re-shipping is done. All packages received by us are recorded and the receipt is acknowledged as promptly as possible.

We would like to add a word of caution. Please send us only used clothing of good quality and condition. If the articles you send us are worn and ragged and fit only to be thrown away, or if they are soiled and dirty, do not send them to us. We do not have the facilities to wash and mend used clothing. It is better to throw soiled and ragged clothing away before paying transportation charges. The garments we send overseas must be (1) of good quality, (2) mended where torn or worn, and (3) cleaned and pressed.

More than half of the used clothing sent to us for shipment overseas is hopelessly unusable and has to be thrown away.

On the other hand, several churches and women's missionary societies have done truly magnificent work in sending us used clothing of fine quality. They buy remnants of first class goods from their local stores, bring these articles to their meetings where they all pitch in with needle and thread and produce articles of wearing apparel which are a joy to behold and must give rise to genuine rejoicing when the packages are opened by the deserving recipients overseas. Work like this is what makes the testimony of this Mission for the Lord Jesus Christ so effective and welcome. To all of these women we say a hearty thank you.

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THE CHOSEN PEOPLE

Published Monthly, September to June, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. Subscription price, \$1 yearly. Remittances should be sent by check or money order; cash should be registered. Address, 236 W. 72nd St., New York 23, N. Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Northwest Pacific Agency: Mrs. J. R. Hemminger, 740 Broadway, Tacoma, Washington.

General Information

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.

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Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$400,000 annually. The Lord has never failed us. We have no guar-

anteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out, asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

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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