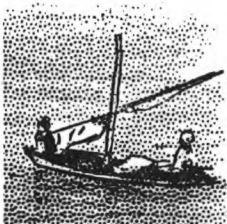


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Sixty-fourth Year

VOL. LXIII

NOVEMBER, 1957

No. 3

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Psalm 121:4.



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REV. DANIEL FUCHS
Missionary Secretary

REV. EMIL D. GRUEN
Conference Secretary

REV. HAROLD B. PRETLOVE
Executive Secretary

Headquarters:

236 West 72nd St., New York 23, N. Y. 39 King William St., Hamilton, Ont.
Cable Address, Leocone Newyork

In Canada:

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Salutation

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS:

The first Christians were Jews. It is hard for a Christian who lives in the twentieth century to understand sympathetically the peculiar difficulties that the early believers in the Lord Jesus Christ faced. These Israelites were saved by faith in the Lord, yet they continued to observe the law of Moses. They worshipped in the temple, and they continued to identify themselves with the nation and with its hope.

The Lord Jesus Christ ministered to the lost sheep of the house of Israel. After His resurrection from the dead He ascended to the right hand of God. He sent His apostles first to Israel, and they faithfully preached the Gospel. Many Jews accepted Him as their Messiah. Some years later, when the Apostle Paul went to Jerusalem, he was received by the elders and James, who said to him, "... Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses..." (Acts 21:20, 21). The word translated "thousands" is *myriades*, from which we get the English word "myriads," and means literally "ten thousands."

It is quite evident from these words that there were many tens of thousands of Jews who not only believed in the Lord Jesus Christ but who earnestly and zealously observed the statutes of the law. They worshipped in the temple; they witnessed to their fellow Jews that they were still real Jews, and they scrupulously observed the Mosaic ordinances. It is hard, I repeat, for a Christian living in the twentieth century to realize that the observance of the law by these early Jews did not conflict with their basic and explicit justification by faith in the Lord Jesus alone. In fact, David and all godly Israelites from the time of Moses were saved by faith, and they knew the grace of God — that they were saved by faith apart from the works of the law. But these old dispensation saints also realized that for them the law was God's rule of conduct.

PAUL REVERED THE LAW

The apostles at Jerusalem rejoiced in the spread of the Gospel to the Gentiles. The fifteenth chapter of Acts shows with what regard they held true Christian liberty. Peter and James, the so-called "apostles of the circum-

cision," refused to fetter the Gentile believers with the law of Moses, but they saw no reason to alter the customs of the Jewish believers. At a later visit to Jerusalem, at the suggestion of James even Paul showed to the Jews that he revered the law. He who withstood Peter when the liberty of Gentile Christians was endangered, observed the law when he was among the Jews. To the Jews he became a Jew. To those who were under the law he became as one under the law. By so doing Paul did not violate real Christian liberty. Nor did he lose his liberty. He used it!

But it was very important that these early Christian Jews should realize that their salvation was based upon faith alone apart from the works of the law. Soon the time was coming when they could no longer keep the Mosaic ritual, when they were thrust without the camp by their brethren according to the flesh.

Festus the Roman governor of Judea died in A.D. 63, and there followed a persecution of believers which was centered against Paul. Some were slain; others had their possessions confiscated, but all were banished from the temple. Until that time they could partake of the services of the sanctuary, but then they became apostates.

SUFFERINGS OF THE EARLY CHRISTIAN JEWS

Adolf Saphir, the scholarly Christian Jew of London, describes their plight:

We can scarcely realize the piercing sword which thus wounded their inmost heart. That by clinging to the Messiah they were to be severed from Messiah's people was indeed a great and perplexing trial; that for the hope of Israel's glory they were banished from the place which God had chosen, and where the divine Presence was revealed, and the symbols and ordinances of His grace had been the joy and strength of their fathers; that they were to be no longer children of the covenant and of the house, but worse than Gentiles, excluded from the outer court, cut off from the Commonwealth of Israel — this was indeed a sore and mysterious trial. Cleaving unto the promises made unto their fathers, cherishing the hope in constant prayer that their nation would yet accept the Messiah, it was the severest test to which their faith could be put, when their loyalty to Jesus involved separation from all the sacred rites and privileges of Jerusalem.

We can never understand the epistle to the Hebrews until we realize the situation which the inspired apostle tries to meet in this sublime letter. With a tender heart he lovingly comforts his readers in the midst of their trials and exhorts them to continued faithfulness by demonstrating the transcendently greater glory that they possess by faith in the Lord Jesus Christ.

These suffering Christian Jews felt that they had lost much. They were deprived of the temple, of the priesthood, of the altar, and of the sacrifices. To their plaintive cry, "We have lost!", the apostle answers frequently, "We have" — "We have a great High Priest"; "We have an anchor"; "We have an altar, whereof they have no right to eat which serve the tabernacle."

THE OLD COVENANT AND ITS EARTHLY SYMBOLS VANISH AWAY

The services of the temple were barred to the believers, but the apostle shows that the old covenant was ready to vanish away. The tabernacle, and later the temple, were made by directions given by God but they were visible, tangible and built with earthly materials. The temple gates, which were closed

to the Christians, in a few years would be closed so that none would escape from the destruction of the temple by Titus. The temple, the ritual, the service, and the priesthood all passed away but, blessed be God, we have a better tabernacle.

We have no temple—but we have the tabernacle which the Lord built, not man. The apex of the apostle's sublime message is in the first verse of the eighth chapter of the Hebrew epistle: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Hebrews 8:1).

The tabernacle in the wilderness was built according to the pattern of the true tabernacle which the Lord pitched, not man. This tabernacle was not made by hands nor by any human assistance; it was made by God Himself, and this tabernacle is not a tent in the wilderness—it is an abiding place in the heavenlies.

What greater exhortation to faithfulness, what greater comfort in the midst of tribulation could anyone offer these early believers? "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:14, 16).

The tabernacle in the wilderness was just a copy of the tabernacle in heaven. The Lord Jesus Christ, our great High Priest who ever liveth to make intercession for us, has sanctified the heavenly tabernacle with His own blood and is entered into the most holy place to intercede for us. The tabernacle in the wilderness was just the model, we have the reality!

THE PROCLAMATION OF THE GOLDEN BELLS

In our salutation message last month our hearts were directed to what might seem to some to be an unimportant detail in the clothing of the high priest. On the hem of the robe there were sewn little golden bells. There is a beautiful rabbinic tradition that on the great day of atonement, when the high priest ministered alone in the holy place, those who were in the court would eagerly listen. The service was long and much depended on its success. As the high priest ministered in the holy of holies, there was much to do and it had to be done just right. Three times on that day he entered into the most holy place, behind the veil, to make atonement for himself and for the sins of the people (Leviticus 16:3-15). As he ministered, he wore the linen garments that were peculiar to the services of that day. But when his ministry of intercession was completed he changed from the linen apparel to his garments of glory. As he changed, the little golden bells would tinkle and those who were nearest and who were listening would hear the music. What joy this sound would bring on their day of affliction! We saw last month that the sound of the golden bells would proclaim at least three things: the Israelites had a sacrifice that God had accepted, they had a living high priest, and that high priest was successful in making intercession in behalf of his people.

It is the epistle to the Hebrews which clearly applies this type to the Lord Jesus Christ, the Antitype. What joyous music the Gospel proclaims! We hear by faith the golden bells and know that we have a better sacrifice than those offered in the temple. See Hebrews 9:12-14.

But more, the golden bells of the Gospel proclaim that we have a better High Priest than those sons of Aaron which served in the temple:

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Hebrews 4:15).

And our better High Priest makes exceedingly more perfect intercession:

But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Hebrews 7:24, 25).

ANOTHER PROCLAMATION OF THE GOLDEN BELLS

There was another glorious truth that the tinkling of the golden bells told the waiting listeners. The high priest was divesting himself of the linen garments and was clothing himself with the robe of his glory. He, who had made atonement for the sins of the people and who had been serving in the most holy place, would soon appear and bless the people of Israel.

Once more let us refer to the epistle to the Hebrews. The Lord Jesus Christ, our great High Priest, has ascended into the heavenly tabernacle. This is the better tabernacle, for it was "the true tabernacle, which the Lord pitched, and not man" (chapter 8, verse 2). The earthly tabernacle had to be cleansed by the sacrifice of bulls and goats but not so the heavenly: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (chapter 9, verse 23).

Our Lord Jesus Christ died for our sins. The high priest Caiaphas found Him worthy of death, but not in the temple area. He died "without the camp." He paid the penalty for our sins, but His blood was never offered within the veil of the earthly temple. The Lord Jesus Christ, as our High Priest, offered His blood not in the earthly temple which was soon to be destroyed but in the true tabernacle in the heavens:

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us (Hebrews 9:24).

Complete atonement has been made—"So Christ was once offered to bear the sins of many." In the garments of His suffering He presented His blood within the veil. But listen, do you hear the sound of the golden bells? Our great High Priest is changing His garments, "... and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

We have a greater High Priest than Aaron. Once our Lord Jesus Christ suffered and bled and died, but thanks be to God who giveth us the victory. He shall return in different clothes—robes which are emblematic of His power. The scene of His suffering shall become the center of His reign. Wherefore our hearts rejoice.

Ever faithfully yours for a born-again Israel,

Samuel Sachs

Incidents in the Work

MISSION CAMPERS ENJOY RARE VACATION AMONG THE AMISH

Camp Sar Shalom for 1957, situated in the well-known Amish country of Eastern Pennsylvania, afforded our Jewish young people from Manhattan, Brooklyn, Bronx, Coney Island and the Rockaways, precious opportunities for bodily recreation and Christian growth. Also reports from New York, Philadelphia and Montreal.

By MISS BONNIE HAYES



MISS HAYES

THE AMISH country of Lancaster County, Pennsylvania, is dotted with historical shrines and markers. One of the most beautiful sections of this region is located a few miles west of Philadelphia near the town of Honey Brook, Pennsylvania, not far from which Camp Sar Shalom was situated, where every facility had been made ready for us—dormitory buildings, meeting hall, recreational conveniences, swimming pool, playgrounds, and everything that youthful camper as well as counsellor could desire. To this ideal spot during July of the past summer about a hundred of our Jewish boys and girls of various ages were conveyed by bus and train.

Currently, the Amish section is a prosperous, peaceful, and friendly land, which combines the flavor of yesteryear's old-country living with some of the modern comforts of today. Here, one can enjoy expansive scenic views along with the famous Amish style turkey filling, Black Angus steaks, homemade soups, and the tastiest "Shoo-Fly" pies in the world. Indeed, in this setting, one can: *Kum essa*, or "Just stop and look onct!" The charm and atmosphere of this unique portion of American culture

are in striking contrast to the dull sameness of an urban environment. Its splendors unfold with an ever-increasing beauty, and the attractions are numerous and magnificent because it possesses a majestic comeliness which is a constant disclosure of the indescribable handiwork of God. These beyond-sense scenes of such awe-compelling scope bring to mind the words of the Jewish prophet Jeremiah:

... If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all also that they have done, saith the Lord (Jeremiah 31:37).

FROG HUNTS, HAYRIDES, HIKES AND HAUNTED HOUSES

Camp Sar Shalom is sequestered in a beautiful wooded area. A mountain spring rises at the foot of the hill far above the camp and flows in a cool brooklet through the spacious camp grounds. Huge trees shade this delightful spot, and wild flowers border the edge of the brook and aid the frogs and turtles, with their radar sensitivity, to escape from would-be captors. Whether the camper preferred frog-catching, berry picking, fishing, golfing, swimming, tractor-drawn hayrides, sight-seeing, nature studies, turtle trapping, tours of "haunted houses," kite flying, scavenger hunts, mock trials, campfires, hikes, crafts, dramatics, archery, or that "extra" something which the discerning camper seeks, the daily schedule bristled with so many provocative

"doings" that, doubtless, his preference was listed and he was enabled to participate purposefully in clean outdoor recreation. Many of the campers received rich dividends on their achievements, such as the second-to-none cheering as the unhampered campers' all-star baseball team clouted the consellers' team! Also, the camper who did the "un-do-able" when he successfully threw away a boomerang. Even though the reward for finding it had to be withdrawn when the camp closed, the question still remained: Was this feat performed due to the skill of the camper, or the fact that it was a plastic boomerang instead of a wooden one?

BIBLE TEACHING, DEVOTIONS AND PRAISE

Throughout all the activities the campers were taught to cultivate the presence of the Lord. The teaching of the Word of God was given priority in the Sar Shalom camping program. The regular schedule included morning and evening devotions; during this time each camper was encouraged to participate in the prayer time. At morning worship the service usually consisted of the singing of gospel songs and choruses, a spiritual challenge, and the memorization of a Scripture verse which was correlated with the Bible lesson of the day. The worship times of the evening vespers were centered around a missionary theme, the object of which was to help the campers to realize more fully their individual responsibility to be witnesses for their Messiah. Repeatedly the paramount aim of the camp was emphasized—that is, to help each camper to think of the Lord Jesus Christ as his own Messiah and Saviour because he believes on Him. This year some of the children and young people made their greatest decision for life as they received the Lord Je-

sus Christ into their hearts. Of course, it is no easier to follow Jesus today than it was when the Master Himself was here. Often allegiance to Him upsets one's values, disturbs one's heart, and challenges one's thinking; but when human minds are open to truth, the Holy Spirit still comes to interpret the way, for is not the Gospel of Christ "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16b)? We devoutly believe so.

CAMPERS SEE AMISH CUSTOMS AND CULTURE

Perhaps one of the most notable adventures of camp life was a visit to an educational exhibit of an Amish farm and house. Here hostesses respectfully explained the customs, history, and religious beliefs of the Mennonite and Amish people. The house was furnished and decorated as the Old Order Amish have their homes. Under competent guide service, the Sar Shalomers saw at close range typical Lancaster County farm crops and animals. The tour included the barns, the "buggy garage" with its carriages, the tobacco shed, and the spring house with its curious water-wheel. The campers were fascinated by the quaint gift items and "new" antiques of the souvenir nook. There were the odd Pennsy Dutch cookie cutters, tole trays, fluted pin plates, framed handmade book plates, collectors' items of the rarest type, not to mention primitively colored birth and marriage certificates. There were toys for children and period dolls that appealed to younger folk as well as the teenagers. Then, for lovers of oddities, there were numerous old-time postals and almanacs. Thus, it was a delighted and an informed group of campers, munching on their mint candy sticks, who bade "farewell" to the Amish hostesses.

MANY LETTERS OF APPRECIATION FROM CAMPERS

Camp life was veritably full and heterogeneous; much too soon the campers had to return to their city homes. The following excerpts are taken from some of their letters of appreciation:

I thank you for letting me come to camp. I hope the little ones enjoy camp as much as I did. I thank God that we have such a beautiful camp to come to because other people in the world aren't as lucky as us. (D. P.)

* * * *

I am writing this letter in order to express my deepest gratitude for all that was done for me. There aren't any words to express all the blessings that I received at this precious camp and all the thankfulness that I have in my heart to God. Thank you; thank you, all, very, very much for everything. (P. P.)

* * * *

I really enjoyed having the privilege of staying with the American Board of Missions to the Jews' camp for two weeks. These two weeks have brought me much closer to the Lord Jesus; I am very happy for the chapel services which have done this for me. Camps all over the world should have a Christian attitude such as this one. (H. G.)

* * * *

It's been only two days since I've been home, And already I miss dear Sar Shalom. I miss the campers, the activities, too; But most of all, I miss all of you. I can't forget how you showed your love; It was seasoned with sweetness from God above. Always ready to help us when we were in need, Thanks a whole lot, thanks, indeed! (N. M.)

Finally, would you like to share brief camp notes from two ex-Sar Shalomers? We are sure you would. They write:

Now as I take a break during my lunch hour, I find myself thinking of all the wonderful summers I've spent at Camp. Thinking back, I can recall

the hikes, baseball games, wiener roasts, Bible classes, and even our trips to town. I really miss camp life, and was saddened when I couldn't attend this first year out of nine. I have one consolation in that I am enjoying my job. (S. B.)

* * * *

I'm taking a few moments from my lunch hour to write this letter, and while I do so I'm beginning to feel homesick for camp. While I pound away at my typewriter, vivid thoughts of camp come before me. I attended Camp Sar Shalom, and prior to that Camp Hananeel since I was just a little girl. Although I was offered to attend other camps, I wouldn't give up my stay at Sar Shalom; and as the camp song goes: "All the camps in all the world could not equal Sar Shalom"—truer words were never spoken. Campers at Sar Shalom are very fortunate to have the opportunity of getting away from the turmoil of the city to the beauty of the country where they can have peace of mind, fellowship with believers, and most of all a very close contact with the Lord. Camp is just a training period of how our behaviour should be all year long. Although I'm not at camp physically, I'm there in spirit. (T. B.)

Camp has contributed something indefinable to these young lives; something, perhaps, more than they know, but something which will be with them to their infinite enrichment. For your share in what God is doing in the lives of Jewish young people and children through Camp Sar Shalom which is dedicated to the Messiah of Israel, even the Lord Jesus Christ, may "the Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

Applications Are Coming In!

Interest in our "Holy Land Bible Conference and Tour" is growing. See Back Cover of this issue and mail your coupon today.

"I Didn't Know the Difference"

By REV. CHESTER R. WEBBER,
Field Evangelist, New York



MR. WEBBER

THESE WORDS came from the heart of a well-to-do Jew, "I didn't know until I met these missionaries to the Jews that there was a difference between a Gentile and a Christian."

Let me give you in brief the story that brought forth this statement from this Jewish man. I was holding a meeting in a church where I gave a short message and followed it by showing our film, "I Found My Messiah." At the close of the motion picture I urged the congregation to pray for the Jews and mail out or give them personally our gospel tracts and THE SHEPHERD OF ISRAEL.

From the back of the church I heard a voice saying, "You are making a mistake." A man walked to the front, stood beside me facing the people and asked permission to speak. It was an embarrassing moment, as we did not know what he might say. However, we had nothing to fear. The man was the president of a newly-formed orthodox Jewish synagogue and meetings were being held in the basement of his home. He said about twenty people gathered there, and that they were going to erect a building. He asked me to come and speak to his people, and also invited me to have dinner with him in his home. Once again I found out that when you get to know the Jewish people you discover how warm-hearted they are and how they invariably respond to those who love them.

The happy ending of this story was made possible because this child of Abraham became acquainted with a

group of people who were not indifferent or antagonistic, but friendly. It was his realization of this that caused him to say, "I didn't know until I met these people that there was a difference between a Gentile and a Christian." Many of those present at this meeting volunteered to pray for the Jews and to give out and mail to them tracts and THE SHEPHERD OF ISRAEL. There was real love for Israel in evidence at this meeting.

A 10-Year-Old Jewess and Ding-a-Ling

By MISS JEAN SHALLCROSS, Missionary,
Philadelphia Branch



MISS SHALLCROSS

ON MORE than one occasion after Brother Burgen has witnessed faithfully for Christ to one of the lost sheep of the house of Israel I've heard him say, "I wouldn't take a million dollars

for that blessed opportunity." Today my heart echoes his sentiment for yesterday I heard Mary, our cleaner, at the open doorway of our office speaking to a young girl who was there with her toy terrier. After learning that her dog's name was Ding-a-Ling and that A. was his ten-year-old mistress, it was not long before we were told further that her father whose business was located nearby was in the Jefferson Hospital. A. was taken to meet our co-worker, Jean Michell, and we became better acquainted with her. She readily received two poems that Brother Burgen has had reprinted and also a copy of the June issue of THE SHEPHERD OF ISRAEL.

Imagine our delighted surprise when A. returned today without

Ding-a-Ling. She had two used leather watchbands with her and she offered them to us as identification bracelets. After telling us that her mother liked the poems, she confessed that her grandfather did not think much of THE SHEPHERD OF ISRAEL. She told us the first name of her father and also the name of the suburb where she lived. The conversation was directed to "The Word of God" (the title on the cover of our Bible). A. readily listened as her attention was guided to various portions of Scripture in both the Old and New Testaments setting forth God's provision of coats of skins for our first parents, His acceptance of Abel's offering of a slain lamb, the thrice-sprinkled blood on the door frames set forth in Exodus twelve, the Lamb of God which taketh away the sin of the world, and other passages.

During the conversation Don, a young Hebrew Christian, came in and readily joined in the witnessing. When he was questioned as to his favorite portion of Scripture, he turned to Isaiah 53 and told A. of the One Who was wounded for her transgressions and bruised for her iniquities. Later she was extended the offer of the Lord in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Then we sang the chorus that is based on these words substituting "boy" and "girl" for "man," and A. indicated her willingness to let the Good Shepherd come in. We believe that the Holy Spirit has begun His good work in her life. Your prayers are coveted that she might come into full assurance of what the Lord Jesus Christ has done for her.

Later, Brother Burgen visited A.'s father in the hospital and found him friendly, but when he learned the purpose of Brother Burgen's call, he

inquired, "How long have you been in this?" Nevertheless the testimony was given. We can water it with our prayers and leave the results with the Lord.

1,500 Jewish Refugees in Montreal

By REV. ALEXANDER MARKS
Field Evangelist, Canada



MR. MARKS

IT WAS MY privilege to speak to one of the leading Jews in Montreal who has to do with the newcomers to Canada. He told me that at present there are fifteen hundred Hungarian Jewish refugees in Montreal who have fled from communist Hungary. Thus our Mission is faced with a wonderful challenge; and it is remarkable how these refugees find their way to our Mission. As you will remember the Jewish population of Montreal is more than one hundred thousand.

The Jewish children's work here is indeed a blessing. It would fill your heart with joy if only you could hear these children singing the gospel choruses and asking questions. Some of them are told by their parents not to attend the meetings, but in spite of that they come and delight to do so. This phase of our work is growing, thus giving us much cause for thanksgiving.

While preaching in one of the churches in Montreal I was introduced to a Polish Jewish man, a Hebrew Christian, who told me that he and his wife had been brought to Christ by our missionary, Rev. André Frankl, of Paris, France. It was a real joy to behold this fruit of our Mission. Praise the Lord!

Questions and Answers

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

Question: It seems awful to think that all those Jews since Christ's death and not responsible for His rejection have to be among the lost ones, even those that really carry on the Jewish customs and beliefs. What is your idea of it?

Answer: It is an awful thing to think of anybody's being lost, but God's Word includes all under sin, both Jews and Gentiles (Romans 3:9). Everyone is responsible for the rejection of Christ who does not accept Him, and no manner of good deeds can alter it. Nicodemus was a ruler of the Jews, but he had to be born again. Paul was blameless as touching the law but needed to be saved. Just as there is no distinction in sin, so there none in salvation, for whosoever shall call upon the name of the Lord shall be saved (Romans 10:12, 13). It is just because of this burden that our Mission exists and because of it that people are faithfully supporting it. Read carefully Romans 10:14 and 15.

Question: Please explain I Samuel 16:14, "an evil spirit from the Lord..."

Answer: The evil spirit from the Lord which came to Saul (I Samuel 16:14) is not to be dismissed as merely some psychological or pathological melancholy. This was an actual demoniacal visitation. We are not to be troubled by the statement that it was from the Lord since God has never relinquished His absolute authority in any realm. Compare John 19:11: "Thou couldest have no power at all against me, except it were given thee from above." The Lord gave Saul over to the evil spirit. Note, in this respect, the case of Job (Job 1:12) and of Paul (2 Corinthians

12:7) as well as the instruction of 1 Corinthians 5:5.

Question: Does not the "rapture" refer to the calling out of the Church just before the return of our Lord? Is it the Bride of Christ which will be caught up, or the Church? Is not this the beginning of the great tribulation with a lapse of several years before Jesus returns for His reign of 1000 years? Yet the day of grace cannot be over until after the great tribulation (Revelation 7:14) because after the Holy Spirit returns to heaven it is too late for sinners to be saved.

Answer: Ephesians 5:22-32 shows that the Church and the Bride of Christ are one and the same. The order of the principal prophetic events is established in the feasts of Leviticus 23 where those referring to the first advent of Christ are Passover, Firstfruits and Pentecost; which are respectively the Crucifixion, the Resurrection and the coming of the Holy Spirit. The feasts referring to the second advent are Trumpets, Day of Atonement and Tabernacles; which are respectively the Rapture, the Tribulation and the Millennium.

The day of grace actually began with the coats of skin made for Adam and Eve and will not be over until the close of the Millennium at which time the judgment of the great white throne takes place (Revelation 20:11-15). It is customary to distinguish this present age from that of the law by calling it the age of grace, but this confuses the issue since salvation always has been and always will be by grace. The Holy Spirit will be just as able to convict of sin when He returns to heaven with the Bride as He was before He came to Pentecost, for He is after all omnipresent.

Question: Should we send Christmas cards—religious or otherwise? Should we exchange gifts?

Answer: We deplore, with many, the commercializing of Christmas, but it is not without some advantages in the light of Philippians 1:18. The matter of sending cards and exchanging gifts must be individually discerned and acted upon but should not become a basis for judging others. Many find joy in testifying to their Saviour by sending cards that glorify Him. They find it a time for systematically renewing acquaintances and being brought up to date with friends of past experiences because a brief note on a card may give as much essential information as a lengthier letter. The matter of giving gifts enters the problem of oftentimes burdensome financial outlay, but it may also be an opportunity for helping others in the least ostentatious way. We do not feel that we can condemn what is done in Christmas giving out of love responding to the Gift of all gifts. The argument against such giving based on Revelation 11:10 is no argument at all inasmuch as the Revelation passage has nothing to do with the present-day custom of exchanging Christmas greetings and gifts.

Question: I heard one preacher state that it was two years before the wise men came to where Jesus was because Herod had the children slain up to two years old. Is this correct?

Answer: The claim that Christ was almost two years old when the wise men arrived, based on the fact that Herod had the children up to two years of age slain, overlooks the importance of Herod's question in Matthew 2:7. He asked exactly what time the star appeared to them. They may not have left as soon as they saw the star, and they may have traveled a long time. Edersheim aptly states: "So long as any one lived, who was

born in Bethlehem between the earliest appearance of this 'star' and the time of the arrival of the Magi, he (Herod) was not safe. The subsequent conduct of Herod shows that the Magi must have told him that their earliest observation of the sidereal phenomenon had taken place two years before their arrival in Jerusalem."

Question: I would like some light on Ezekiel 30:6.

Answer: The reference in Ezekiel 30:6 to those "that uphold Egypt" is not only to the surrounding countries which shared in the desolation that came to her (see verse 7), but to her support from within as well, her idols and princes (verse 13), her strongholds (verses 15, 16) and her young warriors (verse 17). The reference is actually, as Delitzsch says, to "the sum total of all the things on which the Egyptians rested the might of their kingdom, and on the ground of which they regarded it as indestructible." What a lesson God's dealing with the nations of the past that opposed Israel should be to the nations today! And yet, because of their blindness we find history is repeating itself.

Question: I always pray God to grant that the U. S. will never raise voice nor arms against Israel. Should I do this?

Answer: There are many Scriptures that support you in your prayer for the relationship of the United States to Israel. They begin with Genesis 12:3 and include such Scriptures as Psalm 122:6 and Matthew 25:31ff. There are many warnings regarding the nations that turn against Israel (Jeremiah 30:16, 20; Isaiah 49:25, 26; 51:21-23, etc.), and so every Christian who has a real concern for the country of his "sojourn" should pray as you do.

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D., Professor of Semitics and Old Testament, Talbot Theological Seminary, Los Angeles 17, California

CHAPTER I

The Vision of the Glory



PROF. FEINBERG

JACOB SAW GOD at Peniel and his life was transformed from that hour. Moses went up to Mount Sinai and communed with God face to face, and was marked thereby for the rest of his life.

Isaiah saw the glory of the Lord in the sanctuary, and his entire ministry was suffused with the beauty of the holiness of the Lord. Paul saw the risen and glorified Redeemer on the Damascus road, and was blinded from that day on to all the allurements of the world. John saw visions of the glorious unfolding of God's program for Christ, the Church, and all the redeemed, and was unmoved by the adverse circumstances that surrounded him. Ezekiel saw visions of the glory of the Lord God of Israel, and his ministry never lost the impress of it. Such is the importance of the first chapter of his book for his life and ministry.

1. THE HISTORICAL SETTING OF THE PROPHECY. 1-3

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

In the early verses of this chapter notice the fullness of detail as to time, and the four ways in which the prophet received the message of God. Ezekiel is the only prophet who is said to have seen the heavens opened. The thirtieth year, which is taken by students of the book to be 593 B.C., has been explained in different ways. Some take it as a reckoning from Josiah's reforms in 621 B.C., but it is not easy to see any connection between the events in Josiah's reign and the time of the present prophecy. Others understand it to be a date from the rule of Nabopolassar, the founder of the new Babylonian empire. Still others refer the date to the year of Ezekiel's life, which appears to be the most probable explanation. The prophet is seen among the captives of Judah. All that is indicated is the place of Ezekiel's residence, and not that others saw the vision granted him. Chebar, known among the Babylonians as the grand canal, flowed southeast from the Euphrates at Babylon. Canals were vital to the irrigation of the land. The prophet made his home at Tel-abib (3:15). His ministry is related chronologically with Jehoiachin's captivity (See 2 Kings 25:27 and Jeremiah 52:31). The nation had sufficient warning to repent and ample proof of the disaster of disobedience by this time. Did it avail? The answer can be found in 2 Chronicles 36:11-16. It is an indication of the times of the Gentiles when the Judean king is in exile. The capture of Jerusalem under Zedekiah had not yet taken place.

When it is stated that the word of

the Lord came expressly to Ezekiel, the sense is that it came verily or in truth; it was no hallucination or imagination. This declaration is the fullest confirmation of reality. The hand of the Lord upon the prophet speaks of the special influence and power of the Spirit of God on the prophets which made them channels for the communication of divine truth. So important and prominent a thought is expressed here that the phrase occurs also in 3:14, 22; 8:1; 33:22; 37:1; and 40:1, some seven times in all.

2. THE VISION OF THE FOUR CHERUBIM. 4-14

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire. And out of the midst thereof came the likeness of four living creatures. And this was their appearance: They had the likeness of a man; and every one had four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings thus: their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. And their faces and their wings were separate above; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward; whither the spirit was to go, they went; they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

The remainder of the first chapter is occupied with the vision of the glory of the Lord, so stated by the prophet himself (verse 28). This vision is referred to again in chapters 10 and 11. The prophet is seeking to picture that which surpasses the power of human language to express. It is his inaugural vision. It has in common with Isaiah's vision (Isaiah 6) the truth of the absolute sovereignty of God. The attributes of God emphasized in the vision are His omnipresence, omniscience, and omnipotence. Compare the call of Ezekiel with that of Moses (Exodus 3), Amos (7:15), Isaiah (6), and Jeremiah (1:4-10). All had an encounter with God. So had Paul in the New Testament record.

The phenomena are seen issuing from the north. It is generally held that this has reference to Babylon. Actually, the storm of God's wrath had burst upon Judah from the north, and it would do so again (Jeremiah 1:14). The wind, cloud, and fire are all symbols of God's glory. (See Psalm 18:8-13; Habakkuk 3; and Jeremiah 4:11-13). The tongues of fire were such that one reached to the next. The general appearance is that of a tremendous thunderstorm seen from afar, in which the great ominous cloud is lighted up repeatedly by flashes of lightning. The glowing metal is amber, the *electrum* of the Greek Old Testament and the Vulgate, a brilliant metallic substance compounded of silver and gold.

In the phrase "living creatures" the emphasis is on "living." They are distinctly not "beasts." The word is found in Ezekiel and Revelation some thirty times. In Ezekiel 10:15, 20 they are recognized as cherubim, real beings, not mere symbols. (See Revelation 4:6-9). Cherubim, wherever found in Scripture, are related to the holiness of God. The human form predominated throughout it all. They do

not represent a likeness of God, which was forbidden. They are instruments of His government. The Church Fathers connected the living creatures with the Gospels: the lion, Matthew; the ox, Mark; the man, Luke; the eagle, John. However, other combinations were also suggested. The feet are described as straight feet, because they were without a bend as at the knee; they were ready for motion in any direction.

The hands of a man speak of the power of manipulation and a certain deftness of touch. The joining of the wings emphasizes the perfect unity of action on the part of the living creatures. Their faces are that of a man, speaking of intelligence; of a lion, standing for majesty and power; of an ox, displaying patient service; of an eagle, depicting swiftness in meeting out judgment, and discernment from afar. The rabbis said of the living creatures (*Midrash R. Shemoth*): "Man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One."

The cherubim went straight forward, conveying to us the truth that the principles of God's sovereignty go on without deviation. It is interesting that with their wings they covered themselves and flew. Worship is first and foremost, then service. (See Luke 10:38-42.) The burning coals of fire point to the intensely pure and consuming justice of God that must punish sin. The fire traveled up and down, indicating the energy and vigor of God's Spirit, unwearied and un-resting—"the fire went up and down among the living creatures," (Psalm 104:4 and Hebrews 1:7).

3. THE VISION OF THE CHARIOT

15-25

Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was like unto a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel. When they went, they went in their four directions: they turned not when they went. As for their rims, they were high and dreadful; and they four had their rims full of eyes round about. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels. And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

The vision of these verses is part of the same vision which has been before us in the chapter. Later Jews called this vision "the vision of the chariot." (Compare I Chronicles 28:18.) Ezekiel saw a throne-chariot. A supernatural chariot gives the effect of great motion and irresistible progress. Wheels, it has been suggested, mean primarily and naturally the revolution of time. The wheels

connect the chariot with the earth. Nothing is stationary in God's universe; all is in motion and progressing. Beryl is the chrysolite of ancient times, our topaz, with the lustre of gold. A second wheel was inserted in each wheel at right angles. The government of God is orderly and controlled and progressing. The description before us has absolutely nothing to do with any modern invention or discovery.

The rings or felloes are the circumferences of the wheels. The eyes in the rings are symbolic of divine omniscience in the workings of nature and history. (See Zechariah 3:9; 4:10 and Revelation 4:6; also II Chronicles 16:9 and Proverbs 15:3). Though the workings are all intricate, yet they are under the control of divine power—"spirit." When the cherubim stood, they let down their wings in reverence to listen to God's commands.

4. THE VISION OF THE DIVINE THRONE. 26-28

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Nine times in this chapter is the word "likeness" mentioned. We can think of God only by reasoning from what is highest in our thoughts of human greatness and goodness, entirely apart from their definite limitations at present. Ezekiel did not

see God Himself (John 1:18), but certain likenesses and appearances to convey to him the character and attributes of the majestic and sovereign God. Reverent expositors find in the mention of a "man" on the throne a strong hint of the great truth of the incarnation. He who is meant is the worthy Lord Jesus Christ. If God is to be portrayed in concrete form, the highest symbol man can use is the human form. When God wanted to reveal Himself in the supreme revelation of His Person, He did so in the form of the Man Christ Jesus.

The bow shows that the God of all majesty and power is also the God of promise and grace. God is ever mindful of and faithful to His covenant regarding the earth. Ezekiel makes it clear that the vision concerns the appearance of the likeness of the glory of the Lord. The Talmud says there is the "large face" of God and the "small face," and man can see only the latter. The effect of the vision upon the prophet was like that upon Daniel and John. (See Daniel 8:17; 10:8, 9; Revelation 1:17; also Isaiah 6:5).

No prophet was given so strange, so complicated, nor so significant a revelation at his call as was Ezekiel. He had doubtless read and meditated on the manifestations of God in Exodus 19:16ff; I Kings 19:11ff; Nahum 1:3ff; Psalm 50:3ff; II Samuel 22:11ff; (Psalm 18:11ff); I Samuel 4:4ff; II Samuel 6:2; I Kings 22:19; Isaiah 6:1ff; and Exodus 24:10. In this first chapter God has brought together in one vision the essence of all that was to occupy the prophet, just as is found in the initial vision of the Apostle John in the Revelation. The importance of the vision of this chapter can be seen by the threefold repetition in 3:22ff.; 8:4ff.; and 43:1ff. It was significant, because it revealed that, in spite of the fact that God's people were then in exile,

and the temple and commonwealth of Israel in Jerusalem were to be summarily destroyed, nevertheless God was still in the midst of His people and would yet consummate His earthly kingdom in a future day. The old temple was to be destroyed, but the new one was yet to be built. The repetition of the vision relates it to all his ministry whether in speaking of judgment or of mercy, showing God's resistless activity controlling all in a spirit of holiness and justice. Ezekiel, after the Lord's self-revelation, will be charged to condemn Israel's sins, and to declare that judgment is soon to fall.

HOW DOES IT ALL RELATE TO US?

When the ordinary reader of the Scripture comes to a passage such as

the first chapter of Ezekiel, he conceives that the matters under consideration are far removed from his life and service. But the opposite is true. Just as Ezekiel was to be a faithful mouthpiece for God, warning of judgment for the unbelieving and assuring of blessing for the believing, so we today have the unparalleled privilege and joy to call Israel to the truth and salvation of their Messiah, the Lord Jesus Christ. Have you, dear reader, ever had a view of the holiness and majesty of our God? Then how can you forbear to herald His message of urgency to the lost in Israel? If we are faithful. He has promised to call forth a remnant from Israel to the praise of the glory of His grace. May God grant it to be realized in your life and mine.

OUR CEDAR LAKE (INDIANA) CONFERENCE ON PROPHECY AND THE JEWS—AUGUST 3 TO 9, 1957

A group of Mission workers: Upper row, left to right, Messrs. Gruen, Fuchs, Kalmus, Feinberg, Schiffman, Haynie, Melhorn, Mills, Bodine, Herschkowitz. Lower row, Mrs. Gruen, Mrs. Kalmus, Mrs. Schiffman, Miss Wardell, Mrs. Mills, Mrs. Herschkowitz.



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WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
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AT BROOKLYN, 590 BROADWAY: Monday 3:00 p.m., Bible classes for Primary and Junior Girls. Wednesday 2:00 p.m., Sewing Class and Bible Study for Mothers. Thursday—Family Night, 7:00 p.m. Friday 7:30 p.m., Gospel Meeting.

AT CONEY ISLAND, 3116 NEPTUNE AVENUE: Monday 1:30 p.m., Mothers' Class; Tuesday 7:00 p.m., Dorcas Society. Wednesday 6:30 p.m., Teenagers Class. Thursday 3:00 p.m., Primary and Junior Girls; 7:30 p.m., Working Women, Young People. Friday 3:00 p.m., Primary and Junior Boys.

THE CHOSEN PEOPLE

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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 guaranteed 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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