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THE CHOSEN PEOPLE

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

Psalm 121:4.



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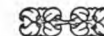
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FEBRUARY, 1958

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Salutation

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

DEARLY BELOVED FRIENDS:

The first man-made satellites are whirling in outer space. The fantastic dreams of our childhood have become a reality. "Around the world in 80 days" is no longer the visionary imagination of a Jules Verne; "Sputnik" does it in 90 minutes. What does this satellite mean for this world?

The trusting child of God will not yield to panic. But who can blame us when our hearts beat faster as we hear that this latest scientific achievement was made by a government which laughs at the sovereignty of God and ridicules the thought of the rights of man? When we realize that much of the scientific brainpower that produced this man-made wonder was captured from Hitler's inner circle, we also realize that only the intervening hand of God can prevent an age of horror and misery for mankind.

We do not know the military value of Sputnik. At present it seems to be step number one for the launching of an "outer-space platform," which might possibly be used for outer-space exploration but which might also be used by ungodly men seeking to dominate the earth. As we look earthward we see that already Russia has scored an overwhelming psychological victory—millions of the peoples of the world will believe that Communism has proved its superiority.

DOES SPUTNIK DISPROVE THE EXISTENCE OF GOD?

Let us not be lackadaisical about it; Sputnik is being used as a tool of Satan. I cannot go so far as to state that all research in these fields is necessarily wrong, but let us look at the facts. Already the enemies of God are exulting. Shortly after the news about the satellite was announced, Joseph Lewis, who is president of the "Freethinkers of America," proved that the line between "freedom to think" and "freedom from thinking" is not too clearly delineated. He stated that Sputnik disproved the existence of God! He said that the satellite "broadcasts no discovery of God in the heavens. It confirms the statement of the great astronomer Lalande when he said, 'I have searched the heavens and found no God...!' This great scientific achievement should prove to be a day of mental emancipation for all religionists from their superstitious beliefs."

Some weeks after the news of Sputnik was given out there was another announcement made, a report of a survey by the Congress for Cultural Freedom. This survey disclosed the fact that Jews in Russia are being "increasingly forced out of key positions in the country's economic and political life." Satan once more is repeating himself. Anti-god is once more linked with anti-Semitism. The author of both propagandas is the same individual. But the height of Russia's rebellious attitude came when Radio Moscow broadcast a statement by *Komsomol*, the Communist youth league. The statement declared that Sputnik "proves how wrong were all religious organizations and belief in speaking of heaven. We materialists create our own heaven and fill it with our own moon and stars."

MAN'S EFFORT TO "REACH UNTO HEAVEN"

Once before in human history man tried to reach heaven, saying, "Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4).

"Reach unto heaven," "make us a name." At the tower of Babel the climax of man's knowledge seemed to have reached its apex. God said, "... and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6).

Some may say that man's knowledge as revealed in Sputnik far surpasses that shown in the tower of Babel. Let us not be too sure about this. The present proud generation which now has produced the satellite could not duplicate many of the architectural feats of the post-Noahic builders. We have no means of knowing how much of man's knowledge was lost through the confusion of tongues. In any case, man's rebellious spirit is the same, "build us a... tower whose top may reach unto heaven" — "We create our own heaven and fill it with our own moon and stars."

What does the satellite mean to the trusting child of God? Remember Babel! He who has in the past brought to nought His enemies will continue to do so. Babel was built in rebellion against God, "lest we be scattered upon the face of the whole earth." When they had stated their purpose God confused them, and twice we read that the Lord "scattered them abroad... upon the face of all the earth" (Genesis 11:8, 9). Here is repetition that is not redundancy; it is the promised vengeance of our God.

IS SCIENTIFIC INVESTIGATION TO BE CONDEMNED?

We must guard against an almost instinctive reaction to condemn scientific research in these new fields of investigation. Last summer our children's camp was in the Amish section of Pennsylvania. It was very interesting and instructive to observe the ways of the Amish people. They do not believe in using electricity, and the automobile is taboo. Some of the thoughtless laugh at this now, but our grandfathers also condemned these same innovations as Satanic. Our fathers railed against the airplane saying, "If God wanted us to fly He would have given us wings." But now I thank God for both the automobile and the airplane. I would never be able to do my work without them. As for electricity, it's so much pleasanter to read and study at a well-lighted desk than by candlelight. It was not the height of the tower of Babel that God condemned; in New York City alone there

are scores of buildings higher than Babel was. It was man's rebellious pride, "Let us make us a name," that brought down the judgment of God. We do not yield to the temptation to condemn interplanetary missiles. Shoot them up if you will, but not in a spirit of exultant rebellion against God. The fact that Sputnik was launched not merely for political propaganda but also in direct defiance of God, as well as Russia's treatment of the Jews, must bring God's judgment.

IS SCIENTIFIC LEADERSHIP IN ALL FIELDS DESIRABLE?

In the struggle for dominance in the study of outer space conditions the free nations of the world must beware of another danger. During the years ahead there will be a demand for more and better trained scientists. Because we must depend upon their leadership in the sphere of ballistics, there will be a tendency to yield to them in other fields, fields in which they are not competent. We do not deprecate science, but we should realize that physical science is concerned with the material universe. It is amoral — it is neither good nor bad of itself. Scientific advancement is not synonymous with progress. The tragedy of our times is the fact that we have advanced much in the realm of science — we are learning more and more how to adapt nature to our desires — but we have not learned how to adapt our natures to the needs of mankind. Science has developed atomic energy, and we realize that this power has a tremendous potential either for good or for evil. Unfortunately for mankind this great force is now in the hands of madmen. We should never forget that it was some of the deluded scientists who developed atomic energy that later betrayed these secrets to Russia, thus they are at the disposal of that country's present leader, a sadistic drunkard. In our battle for supremacy the nations of the world must not yield to the temptation of changing our democracy to an aristocracy, especially to an aristocracy of scientists.

In the present situation it would be folly not to train more and better scientists, but it is even more foolish for us not to realize that while there is power in the atom there is a tremendously greater force, one which can accomplish what science cannot — it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

SOMETHING MORE WONDERFUL THAN SPUTNIK

Some weeks ago my son rushed breathlessly into our living room, saying, "Come quick and see Sputnik." I went quickly, but I didn't see Sputnik. I strained my eyes, but I couldn't see it. I returned to the house and found a pair of binoculars, but still I didn't see Sputnik. Somehow I wasn't disappointed, for I suppose I really didn't want to see the satellite at all. It was a clear night, and after I put my binoculars away I looked up once more and beheld something far more wonderful than Sputnik. I saw the Big Dipper; I followed an imaginary line from the "pointers" until I saw the North Star, then the "Little Dipper," and Cassiopeia. I looked up and saw "the great white way"; I saw stars with diameters twenty-five times that of the sun. Why should I strain my eyes to see a little two-foot globule when I could easily see this real wonder which was literally billions of miles away?

"We create our own heaven and fill it with our own moon and stars." All right, Mr. Khrushchev, I suppose that I am a reactionary, but I still like the

other heaven better. All that you have done is to remind us of a fact that we might have forgotten — the omnipotence of God. We failed in our search for Sputnik, but we glory in the power of God. You could transform all of Russia into a giant Sputnik and the most powerful telescope placed on the nearest star could not pick it out. We looked for Sputnik with glasses in vain, but unaided by any instrument we saw the glory of God. All that you have done is to confirm the Word of God. Your atheistic henchmen in America boast that the satellite “broadcasts no discovery of God.” This result would be natural; no one expects a blind man to see.

TWO ASTRONOMERS DISAGREE, ONE A JEWISH CHRISTIAN

Lewis quotes Lalande; I'll quote a more eminent astronomer, the noted Sir John Herschell who was a Jewish believer in the Lord Jesus Christ. Sir John said:

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures.

All that true science can do is to confirm the Word of God:

The telescope but tells the story
God has written in the Book.

God is not concerned about Sputnik. The rebellion with which it was sent forth will be crushed.

The free world shuddered with fear when it realized that the artificial moon was successfully launched. But fear has changed to curiosity — we can't help looking for the satellite. If we want to see it, that's fine, but after straining our eyes let us not neglect to rest them by looking at that infinitesimal section of God's creation which we can see in the skies with the naked eye. What is the little insect on the horizon that is causing men to flaunt their abilities? Its very orbit is held not by its own power but by God's. Our great God who by the Word of His power created all the heavens and the earth is not going to abdicate because of a Sputnik. Believers in the Lord Jesus Christ should look up and exult with David:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? And the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth! (Psalm 8:3-9)

THE MOST OUTSTANDING EVENT IN HISTORY

Much scientific interest has been aroused by this man-made satellite. We should never forget that God's interest is not in Sputnik but in the proclaiming of His love. History's greatest event is not man's intrusion into the heavens. (Though, after all, Sputnik is not in the heavens, but is held very firmly in earth's field of gravitation.) The most outstanding event in history

was God's great act in interfering in the affairs of this sin-stained planet. The death of the Lord Jesus Christ is still the most wonderful of all miracles. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Some months after the Pearl Harbor attack one of the newspapers in New York City printed a cartoon. The main figure in the cartoon was a large hand drawn to represent the hand of God. In the background were clouds through which the hand of God appeared. The hand of God was relaxed with its index finger pointing forward. On that finger the artist had drawn a tiny man whose hair was parted at the side and who had a little mustache — Hitler, facing the clouds, his hand upstretched and his fists clenched. From his lips appeared the words, “My will is supreme,” a quotation from one of his speeches. “My will is supreme” — but that picture was so well drawn that one's imagination could very easily begin to see the thumb of God closing down on the forefinger. “My will is supreme,” said Hitler, and many thought he told the truth. It was a lie. God's will is supreme, and the history of recent years has shown that He still lives!

In our mind's eye we can easily change the figure on the finger to that of Khrushchev. In his fist there is a small globe; from his mouth the words appear, “We create our own heaven and fill it with our own moon and stars.” Just as Hitler's arrogance was crushed by the closing fingers of God's hand, so will this present excrescence of man's rebellion be crushed. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

NO PLACE FOR SPUTNIK IN PETER'S PROPHECY

Thank God that it will not always be, “Truth forever on the scaffold, wrong forever on the throne,” as far as this earth is concerned. Our blessed Lord Jesus Christ is going to claim His rights to David's throne. Let us not fear Sputnik, or his maker, or his offspring. All of them will be destroyed; we look for new heavens and a new earth. In the meantime we heed the words of Peter:

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness (2 Peter 3:11-13).

Ever faithfully yours on behalf of Israel,

Samuel Fuchs

Incidents in the Work

REPORTS FROM OUR FAR-FLUNG BATTLE LINE

Our faithful missionary in South America, Pastor Lichtenstein, recalls his appointment by Dr. Joseph Cohn twenty years ago as our Argentine missionary. A thanksgiving service commemorating three anniversaries. Visiting the sick and filling speaking engagements during the Flu epidemic.

By REV. EMANUEL LICHTENSTEIN, Buenos Aires

MEMORIES OF THE GESTAPO



E. LICHTENSTEIN

THE OCTOBER (1957) number of THE CHOSEN PEOPLE kindly carries a report of Argentina and our work here. This report recalls old and unforgettable memories in myself on times passed; because in September 1957 already twenty years were passed since our dear Dr. Joseph Hoffman Cohn called me to work in the American Board of Missions to the Jews. On Christmas 1937 I received the December issue of *Das Auserwählte Volk* (German edition of THE CHOSEN PEOPLE) with the front page carrying this article: "Rabbi Lichtenstein's grandson becomes our missionary in Vienna." This report was illustrated with photos of my blessed grandfather and myself. I always felt proud of this illustrated publication, because by it I saw and still see the love with which Dr. Cohn put me into the work. This issue also was in my pocket when, for the first time, I was ordered to the headquarters of the Gestapo in Vienna. The military censor had held up and detained my correspondence to and from foreign countries, and I had to respond and explain. I was requested in the then usual manner: "What means Mission and especially Mission amongst Israel?" In my verbal explanation I

took hold of the booklet to show it to the Gestapo man who interrogated me. He looked distrustingly on both pictures, but he studied very, very keenly all I showed him. Quite suddenly he called out (using the true Gestapo voice): "What?! What's that you say of yourself here? You are a follower of the Lord Jesus Christ?" He then held that page of THE CHOSEN PEOPLE (*Auserwählte Volk*) under my eyes with those two photos and the explanation underneath in German as follows: *Grossvater und Enkelsohn, beide Nachfolger des Herrn Jesu Christi* (Grandfather and grandson, both followers of the Lord Jesus Christ). I explained that the text was not written by myself and that, of course, it would never try to convey such a *Nachfolge* as the Pope pretends to be, but that "to follow Christ Jesus" is a usual characterizing of believers in the Lord Jesus of any and all races, languages, and peoples, who see in and confess the Lord Jesus as their only and true Saviour Who died for their own personal sins and those inherited by all men.

Mrs. Rosette (at left), a former Catholic, tells how she found the Lord through Pastor Lichtenstein.



When then the other Gestapo-man, who had sat opposite "my" man, left the office for some few minutes, "my" man's rancour changed into quite a different tune. He said it was not his intention to argue with me on religious matters that he did not understand. But he warned me not to write any more letters into foreign countries, after which he bade me farewell as follows: "And now try and get out quickly! Go away in Jesus' name!" And he handed me the written permit to leave the Gestapo building. I felt truly that he did not say "in Jesus' name" ironically. But I felt sure that this man—usually cruelty personified against all kinds of innocent people—had been touched for just a single moment and had been made bland and soft just for this occasion. Perhaps he felt himself that he could never find any justification before God for himself to have proceedings against a follower of Jesus Christ unjustly, unfairly, and without any reason whatsoever. But after I came through the strongly-guarded barring of the gates of that terrible building into the open and free air, I breathed heartily again and thanked God that He had worked

with me and for me, as it really was an exceptionally rare case that a Jew entered the Gestapo building and was free to leave it within a few hours as a free man and as healthy as he had entered. At that time also I thought especially thankfully of our dear Doctor Cohn, because if I had not had *Das Auserwählte Volk* (THE CHOSEN PEOPLE) issue with his report at hand, the whole "interrogation" would have been handled and ended very differently. Because at that time it was absolutely not usual to let a Jew speak and talk.

"WHAT DOES A JEW NEED A CROSS FOR?"

Similarly I found things when finally leaving the country (Austria), at the Berlin airport. A customs officer argued as to a cross in my valise. It is a cross that has been ever since on my desk (as it had been before) and which has a Latin inscription *sitio* (I have thirst). The customs man thrust his finger on my passport wherein not only the Nazi-placed name "Israel," but even a greater and larger "J" (Jude—for Jew), called his attention to the fact that I belonged to the Jewish people.

From left to right, Pastor Lichtenstein, Rev. and Mrs. Espinosa, missionaries, Rev. Luis Garcia, president of the ULC, Mrs. Lichtenstein and Mrs. Rosette (in white).



With his other hand he showed me the cross: "What does a Jew need a cross for?" He hardly listened to my explaining answer, but he ordered a bodily search that almost let me lose my plane. But God also helped me this other time. And the cross continued to adorn my home in thankful remembrance of God's wondrous ways to save me from the Nazi clutches, for which our Mission had put the necessary means at my disposal. After having left Austria and Germany, during my further work I have always felt that these two incidents were special marks and admonitions of the Lord for me.

For the first-mentioned incident I have always to think and reflect: "If Doctor Cohn, in his very first report on my working in the Lord's vineyard, has honored me so as to call me a 'follower of the Lord Jesus Christ,' then my duty to do my very utmost is all the clearer."

With regard to the question of that customs man, I am ever since repeating to myself this same question every morning that He kindly lets me see and every night as I lie down to rest, late as I may be: "Just what does the Jew need the cross for?" Because I feel that in this short sentence there is what the work amongst Israel, there is what the entire work of our Mission stands for, and our whole task amongst the chosen people of God. "What does the Jew need the cross for?" In finding and conveying the correct answer to this question is all the success and all the failure of our Mission and its work.

Among other memories of the past unforgettable years those mentioned and detailed above came into my mind on the very day on which I had completed twenty years of service to the American Board of Missions to the Jews, while I was on my way from Buenos Aires to Caseros, a suburb not far from the capital, to preach to a

congregation there at the request of their pastor, the Rev. Mr. Baldoni, who has been a true friend of ours ever since we arrived at Buenos Aires.

A THANKSGIVING SERVICE AND OUR ANNIVERSARIES

In the course of our thanksgiving service our fifteen years of work in Buenos Aires were to be remembered as well as my ordination as a preacher ten years ago, and the twenty years of service I had rendered in our Mission. We were very much pleased to be able to welcome on that occasion a number of friends whom we had not seen for many years or rather seldom. Altogether more than 160 people partook in our celebration. Several ministers of our church were present, headed by the President, the Rev. Luis Garcia, one of the oldest national ministers, who spoke the final prayer on that day, asking the Lord for His blessing on the Mission among Israel all over the world, and also on the Rev. and Mrs. Lichtenstein in their work.

The preacher of the day was the Rev. Earl Townsend, representing the young generation of the North American missionaries. At my special request he omitted any appreciation of our person but emphasized all the more Christ's and the apostles' descent, and in his very logical and easily-to-be-followed sermon he explained the meaning of our motto, Romans 1:16, pointing to the fact that the first congregation of Christ consisted of nothing but Jews, who were later joined, gradually, by heathen who grasped the meaning of Christ's teaching and, following and obeying it, grew in number until they even outnumbered the Jews and were the majority. However, they always remembered that the salvation had come first to the Jews, and therefore the Scripture should first be preached to the Jews.

I myself also addressed the congregation assembled to celebrate the special day, welcoming them in the name of our Executive Secretary, Rev. Harold Pretlove, and also in the name of our Missionary Secretary, Rev. Daniel Fuchs. I thanked the local church authorities for their support of our mission work among Israel. Lovingly we thought of our late leaders, Rev. Leopold Cohn and Dr. Joseph Hoffman Cohn, and of the late Rev. John Armbruster, the first minister of this congregation, *El Mesias* (whose minister I am now), who preached with exemplary energy and conviction against any racial hatred and, thus, against anti-Semitism.

The thanksgiving service, which took place in the Scots Presbyterian Church in the center of Buenos Aires, was followed by a social meeting in the course of which the guests were waited upon by the Women's Circle. This *Agape* was held in the church building, in one of the reception rooms. Several friends took the opportunity to welcome me and Mrs. Lichtenstein, and on this occasion there was read aloud a kind letter from Pastor Hermann D. Hammer who organizes and supervises the church work done in neighboring Montevideo (Uruguay). Rev. Mr. Hammer who, during a stay in New York, visited our Leopold Cohn Memorial Building, wrote among other things the following:

I still remember very well, as if it were today, that Brother Hecht (who, in the name and on behalf of the emigrants—refugees—who were in our case in Vienna, did all he could for our transfer to the Argentine) asked for our support for the foundation of the Mission Station, and how he praised your enthusiasm and devotion to the work of Jesus Christ. The years have been flying past, but the last fifteen years or more have shown very clearly that you, Brother Lichtenstein, have worked with the greatest devotion and with all your strength for the

growing of God's Kingdom on earth among the children of Israel and of all mankind, so that your way of working can serve us all as inspiration and best possible example.

A DEAR FRIEND OF OUR MISSION

Among those present was also Miss Isabel Reinke, a Christian lady who is known for her charity and who helped a great deal where the foundation of our Mission was concerned. Even before we came here, Miss Reinke had helped refugees who arrived in this country, and she contributed freely towards the establishing of our Mission station and also to the purchase of our harmonium. (If it is the Lord's will, Miss Reinke will be allowed to celebrate her 80th birthday next year.)

During the service I handed her a new illustrated edition of the New Testament, for which she thanked me, as follows:

Dear Pastor Lichtenstein, I should like to thank you and your congregation once more very heartily for the great and unexpected honour bestowed on me, too, on your specially festive day for so many reasons; for your warm-felt and kind words and for the wonderful and interesting New Testament, which I have only now been able to study properly. The illustrations render everything that is well known to us even more lively and real.

Indeed, we have been working together for a long time by now; in my life this represents an important time, full of meaning. When you came over, I was filled with the desire to make good in a small part, as a German, where my countrymen had done evil! That you remembered this fact in such an appreciative way, seems to be too much honour. However, I am specially grateful to you for having done so.

May God bless you in your work as He has done hitherto.

Kindest regards to you and Mrs. Lichtenstein.

One week after the thanksgiving service we held an Hour of Remembrance, in the course of which we thought of the passing on of our dear

Dr. Joseph Hoffman Cohn, four years ago, which day, the 5th of October, coincided with Yom Kippur this time. We remembered our dear Brother, Rev. Dr. Cohn, as always, gratefully and with great esteem. On our altar we lit the seven candles of the Dr. Leopold Cohn Remembrance Chandelier (Memorial Candelabrum), which is to be seen in the 1946 January issue of THE CHOSEN PEOPLE.

THE FLU PAYS US A VISIT

Specially our anniversaries and also more recent weeks were affected by a strong influenza epidemic, and we were busy visiting our sick and helping them with medical advice and medicaments. Such times of sickness (epidemics) we know from experience find many people more susceptible to the Word of the Lord and for the good message of the Cross.

In the church itself there is always plenty of opportunity to remind the people, through my personal active work there, of our special activities. Two months ago I was invited to preach in Villa del Parque, when the new-elected leader of the Youth Circle took over his position. Last week, as member of the Directive Council I was again able to preach in the name of this body, during a thanksgiving service in the Church of Villa Ballester, where they celebrated the 30-year anniversary of work rendered by Miss Myrtle Wilke, Director of the Biblical Woman's Institute. She is the only one who, among all North American men and women missionaries, has carried on through such a long period, only interrupted by the usual and short furloughs.

I addressed the young people by speaking to them on John 8:12: "I am the light of the world," and on Matthew 5:14: "Ye are the light of the world." At Miss Wilke's anniversary I chose Luke 10:2: "The harvest

truly is great, but the laborers are few."

With God's help I should like to send you yet another one or two special reports on our work among the children of Israel shortly. My reports of today are mainly dedicated to people and events of the past. Together with our friends and fellow workers of our church we are of the opinion that our work has not been in vain. From this conviction we wish to draw hope and strength for the future. The Lord of all Missions, Jesus of Nazareth, knows alone whether the fruits which we have recognized as such will be able to stand the test before our Heavenly Father, the God of Israel. His great name be praised!

Yarmulkes and Thunderstorms

By JEAN SHALLCROSS,
Missionary, Philadelphia Branch



MISS SHALLCROSS

J. WAS a friendly young Jewish man who asked us whether we sold yarmulkes. It seemed that he wanted one for his wedding that evening. (I did not tell him that I wondered why he hadn't made provision for it before the last minute.) When I gave him the name of a dealer in Jewish religious articles, he asked "Isn't he closed today?" (It was Saturday.) I had to confess that I hadn't thought about that. The conversation traveled in many directions and it is difficult for me to remember all that was said, but one of his questions was regarding the purpose of our Mission, and in reply I told him that it was to help acquaint Jews with their own Scriptures regarding the coming of the Messiah. I called his attention to the

message, "33 Prophecies Fulfilled in One Day," saying, "Should one or two prophecies be fulfilled in one day in one person that might be a coincidence, but when thirty-three prophecies are all fulfilled in one day in one Person that is not a coincidence."

When he questioned where in the Old Testament reference is made to the Son of God, I opened the booklet, "What is His Son's Name?" and he followed along with me as I read Proverbs 30:4 aloud. Before I had an opportunity to refer to other Scriptures along that line, he asked, "Assuming that Jesus Christ was the Son of God, why should it make any difference to me that He died for my sins?" I referred him to the words of the Lord in John 8:24, "If ye believe not that I am he, ye shall die in your sins." I was led to use two books, one with a light-colored cover to represent the righteousness of Christ, and the other with a black cover to represent the sinner's imperfect righteousness which is not acceptable to God. He listened attentively and I trust the illustration of the substitution of the perfect righteousness of Christ will not be forgotten. J. wanted to know who supported the work and peeled off a dollar bill from a roll of bills and offered it to me. I thanked him but explained that we like to receive money only from those who believe in the Messiah of Israel. He questioned our success in the work and I told him that it is my joy to know many sons and daughters of Abraham who have put their trust in the Lord Jesus Christ through the testimony of our Mission and of others. In referring to a story which he said was told by a well-known evangelist regarding a man who was being cremated, he said that when the door of the oven was opened the deceased was clamoring to get

out. So I directed his attention to the portion of Luke 16 that tells of the torment of the rich man in hell. J. listened as I read to the end of the chapter, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Shortly after J. left the office the fury of a sudden thunderstorm caused a number of people to take shelter on the steps of the bank across the street from the Mission. I opened our office door and saw a man in our vestibule who had come in out of the storm. He was invited in and asked to sit down, and after some conversation was handed a copy of the poem "The Jew." Later he was given a copy of the Gospel according to Matthew with the remark that it was about the King of Israel. As he departed he told me his name, and it was distinctly Jewish. Again we thanked God for another opportunity to testify to one of the lost sheep of the house of Israel.

London Intelligentsia and Fanatics

By JOSHUA WILKOWSKY
Missionary, London, England

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:31).



MR. WILKOWSKY

WE GIVE THANKS to our Lord and Saviour for the strength given to His servant to witness to our Jewish brethren and to continue "whether they will hear or whether they will forbear." It was interesting to hear from an educated Jew

(Please turn to page 16)

The Book of Ezekiel

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

CHAPTER III

Ezekiel's Prophetic Ministry Inaugurated



PROF. FEINBERG

CHAPTERS 2 and 3 treat of the same general subject, the disclosure to Ezekiel of his prophetic office and his induction into it. The instructions and charges set before him are as specific and elaborate as those granted to any other prophet in the Old Testament.

1. EATING THE ROLL. 1-3

And he said unto me, Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll. And he said unto me, Son of man, cause thy body to eat, and fill thy body with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

The roll first mentioned in chapter 2 is now presented to the prophet for his assimilation. The Word of God is meant, specifically the message committed to Ezekiel. See Revelation 5: 10:9, 10. No true prophet ever chose his own message. He always followed what was given to him of God. The message had to be received and assimilated. He who gives forth the Word of the Lord must feed on it himself. Compare the experience of Jeremiah in Jeremiah 15:16. When Ezekiel ate the roll it signified the removal of any unwillingness on his part to assume the office of prophet. Though the message was a bitter and difficult one, he had the joy of know-

ing he was the channel for the Lord's truth to Israel. No matter how painful the labor, there is satisfaction in finding and doing the will of God, and in realizing service in fellowship with the living God.

2. THE OPPOSITION OF THE PEOPLE. 4-11

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel; not to many peoples of a strange speech and of a hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them. Thus saith the Lord God; whether they will hear, or whether they will forbear.

If the Lord had sent Ezekiel to a people of strange speech and of a hard language (lit., deep of lip and heavy of tongue), the assurance is given that they would have heeded the message. The barrier of different languages would have added materially to the difficulties of the prophet, but such a handicap in communicating thought is negligible in compar-

ison with the moral and spiritual opposition which effectively hinders the perception of spiritual truth. Strange languages are more easily mastered than the spiritual hindrance of unbelieving hearts. This telling comparison reveals that God's people were more hardened than their heathen neighbors. Ezekiel is clearly warned, as was Isaiah (Isaiah 6), that his work and ministry among Israel would be a failure. The nation of the "hard forehead" and "stiff heart" was of the same disposition in the time of our Lord. See Matthew 11:21-24; Luke 4:24-29.

It is sad to observe that exile and affliction did not make the people of God more open-hearted to God; rather they were more hardened by their sufferings. God promises to make Ezekiel stronger and more unflinching than those who oppose his message. The Word "hard" means "strong," with an evident play on Ezekiel's name which means "God strengthens." The man of God must be endowed by the Lord with a hardness to equal or surpass his antagonists. For the same truth with others who ministered to Israel see Isaiah 50:7; Jeremiah 1:18, and 15:20. Since Ezekiel was evidently of an extremely sensitive nature, the Lord was to make him as an adamant, the very limit in hardness. And just because the nation would be so unwilling to hear the message of the Lord, Ezekiel himself must be all the more diligent to hear and receive wholeheartedly any word from God. He is designated now as the prophet of the exiles.

3. THE LEADING OF THE SPIRIT. 12-15

Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord from his place. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels be-

side them, even the noise of a great rushing. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of the Lord was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

If Ezekiel were to be strengthened to carry out his commission, he needed a new revelation of God's power (see Exodus 33:15). In a condition of ecstasy the prophet is transported to the place of his ministry. Then the vision of the glory is removed. As Ezekiel was conveyed to Tel-abib, he entered into the spirit of his message, going in bitterness and in the heat of his spirit. He was taking the position God did toward their sin; like Jeremiah (6:11) he shared God's indignation against Israel. Tel-abib signifies "mound of green ears"; its location is no longer known. He sat where they sat, showing his deep sympathy with them as they were about to receive his messages. He was overwhelmed by the terror of the vision and the commission to be undertaken. It is interesting that his ministry begins, not with speaking, but with silence. We are reminded of the seven days of Job 2:13.

4. THE PROPHET A WATCHMAN. 16-21

And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a right-

eous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

The passage parallel to this is found in chapter 33, verses 1 to 20. Ezekiel is the only one among the prophets to be designated a watchman. The duties of Habakkuk, Jeremiah and Isaiah were far more national and corporate, than individual. Ezekiel realizes that from this time on, his will be a mission mainly to individuals. It is a matter now, not of national fidelity, but of individual faithfulness in the message of God as a watchman. Each man must bear his responsibility as to his response to the Word after hearing it. A man "lives" or "dies" according to his individual righteousness or wickedness, but it is the solemn responsibility of the watchman to warn of the coming judgment. The ministry of the prophet is to extend not only to the nation in general (and other nations also, chapters 25-32), but to individuals. See also 14:21-23 and 18:1 ff. As a faithful pastor, Ezekiel is responsible for each man individually; the individuals in the nation are personally responsible for their actions to God (chapter 18). This is a new concept in Scripture and is an important step in the progress of revelation.

The work of the watchman is vividly set forth in 2 Samuel 18:24-27 and 2 Kings 9:17-20. His message was pre-eminently one of warning and call to repentance and faith. Here the true prophet differed from the false who had but one theme: "Peace, peace!" when there was no peace. The duty of the prophet extended to the

giving of the warning only, not to the results. It is comparable to the pastoral office in the Christian assembly, with its care and cure of souls. The prophet who was negligent in his duty, which he was commissioned of God to perform on behalf of the righteous and the wicked, became in a real sense a manslayer, and was viewed as such by God. The blood of the man who had not been warned would be required at the hand of the prophet, in evident allusion to Genesis 9:5. Paul, doubtless, had this chapter and chapter 33 in mind when he spoke the words of Acts 18:6 and 20:26.

The words of this passage in Ezekiel have been taken erroneously to teach "falling from grace." The phrase is found in Galatians 5:4 where the context makes the meaning clear. Falling from grace is true of all legalists who abandon the basis of grace for works of their own. Apparently, there is no difficulty in the minds of many in the case of the wicked man who is warned and turns (or fails to turn) from his wicked ways. The misunderstanding appears in the interpretation of what transpires with the "righteous" man. From the context of this passage and the general teaching of Scripture, we must conclude that the "righteous" of this chapter is not one who had the root of regeneration, but one who was righteous in outward appearance and deed only. His individual acts of righteousness will not be reckoned, because he was ultimately found lacking in the basic element of true righteousness. Final perseverance is the only method whereby the prophet could know and judge. All that is meant here with regard to the "righteous" is outward conformity to the way of obedience and righteousness. In the Old Testament period when one truly trusted God, he manifested it by delighting in God's Word and obeying His law. Of course, there

were occasions aplenty, as implied here, where conformity to the law was not accompanied by inward grace. When it is stated that God lays a stumblingblock before the righteous, this is not to be taken as an inducement to sin; such is absolutely impossible with God (James 1:13, 14). God does permit circumstances in each life which draw out the governing principle of that life. It is the language of appearance that we have here. It is by way of permission, not of divine direction that the righteous is found in the condition indicated.

5. EZEKIEL'S ENTRANCE INTO HIS MINISTRY. 22-27

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar; and I fell on my face. Then the Spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thy house. But thou, son of man, behold, they shall lay hands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shall not be to them a reprov-er; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God: He that heareth, let him hear; and he that forbear-eth, let him forbear: for they are a rebellious house.

This portion of the chapter gives the introduction to Ezekiel's first prophetic act and announcement. In an ecstasy from the Lord the prophet went forth into the plain where he was to receive the final words of his commission. He is given another vision of the glory of the Lord, as he had received by Chebar, with the same effect. The command to shut himself in his home indicates he was to refrain for a time from public ministry. He was to perform in his own house

what the Lord charged him. His fellow-countrymen could come to his home to receive his messages. Compare 4:8. Evidently, he was to be limited in his public ministry because of Israel's opposition. This would signify almost complete withdrawal from public life. The restraint was moral rather than physical. Likewise, the bands do not mean that he was imprisoned. Nowhere in the book is it found that the exiles attacked the prophet in a hostile manner. By their hardness of heart and opposition they would limit his freedom in preaching. Chapter 4, verse 8, is different from the binding here. Some liberal interpreters have taken verse 26 to teach that Ezekiel suffered from some nervous disorder which hindered his speaking. This is to misunderstand the entire intent of the passage. God is revealing that the prophet's ministry was to be a private one, limited to those who would resort to his house (8:1). It is not necessary either, as some have done, to take these words to mean that Ezekiel was led to realize he was to be a literary prophet, as well as a preacher of righteousness. His dumbness was not complete or absolute; it was a sign to them in their rebellious condition. God restrains the prophet, not by outward and temporal power, but by spiritual power. He is only to speak when God permits him to do so. He is not to speak from any motivation of his own. His state of intermittent dumbness was with him until the day of the siege of Jerusalem, and was finally removed when word came of the capture of the city. Compare 24:27 and 33:21, 22.

"HIS BLOOD WILL I REQUIRE"

To be sure, one who is a child of God is never in danger of losing that salvation which God has granted him for time and eternity. But God is explicit in declaring that He desires His children to serve Him in the way of

His appointment. His heart of boundless love is interested in the lost. He has commissioned us to bear the message of warning of eternal judgment and doom to the lost in Israel and throughout the world. Responsibility lies upon us all to transmit the message. If there is refusal or indifference on our part, you may be sure there will be chastening from the hand of God. Paul recognized his obligation and rejoiced when he was free from the blood of the lost in Israel. Does it weigh heavily upon you that souls in Israel perish eternally for lack of the knowledge of Christ as Saviour? Let us be up and doing; then we shall have confidence before Him at His coming.

(Continued from page 11)

how thoughts against the Lord Jesus have changed in the minds of the Jewish intelligentsia. He told me that in his younger days he had read Dr. Clausner's book on the life of *Yeshua* (Jesus) and that he had been greatly impressed. He had also read the book, *The Nazarene*. He expressed himself thus: "If such writers had written these books a century ago they would have been excommunicated from the Jewish community. Today they are accepted within the Jewish fold and thought of very highly."

How we wish and pray that such Jews shall come to a saving knowledge of our Lord and Saviour.

In the street I encountered a fanatical Jew. When I gave him a copy of THE SHEPHERD OF ISRAEL he started to shout, and lifted his hands to strike. I took the incident quietly and looked him straight in the face. Gradually he calmed down and walked away.

Conversing with an affluent Jew, he boasted persistently that he has become independent through his own achievement, and that he does not need spirituality. I quoted to him

Colossians 3:2: "Set your affection on things above, not on things on the earth," telling him also that all the earthly things will pass away as a cloud and vanish like smoke, but the things which are heavenly will remain, for they are everlasting.

In a certain part of metropolitan London, where many Jews congregate by a large market place containing mostly Jewish booths, I have had great joy in seeing how gladly the Jewish men accept THE SHEPHERD and our other tracts.

The younger generation are mostly indifferent regarding spiritual matters; they consider only materialism. But there are some who desire to know about the heavenly kingdom, like the young man I met to whom I had once given a Hebrew-English New Testament. He told me that he had learned a great deal from the Book which was quite new to him. Let us pray that his eyes may be opened to see Him who alone can give eternal life.

A Jewish shop proprietor who has already read a good deal of our literature asked me the question, "Is not the New Testament undermining the Old?" I asked if he had read the New Testament. He replied in the negative. I explained that the New Testament is the fulfillment of the Old and that at my next visit I would give him a Hebrew-English New Testament. He promised to read it.

Your New Address

Failure to receive THE CHOSEN PEOPLE regularly may be due to the fact that you have moved recently and did not notify us of your new address. We would appreciate it if, when you move, you would notify us a month in advance so that we may correct your address in our records. In writing us please send us the imprint of your old address.

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WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
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Schedules of Beth Sar Shalom Activities

AT HEADQUARTERS: Sunday 3:45 p.m., Young People; 4:00 p.m., General Gospel Service. Tuesday 2:30 p.m., Bible Classes for Women and Children. Wednesday 7:00 p.m., Jewish Fellowship Class; 7:30 p.m., Youth Discussion Group. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute Classes.

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.

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

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

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast"). Stations are being added as funds permit.

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.

Your Will. An increasing number of our friends are making Christian Wills, and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of \$_____ to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

Students in Training. Continually we have Jewish Christian students who have given evidence, first, of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

Machpelah. A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

When You Change Your Address. To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance and give us both your new and your old addresses.

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